







THE NATIVE RACES OF  
ASIA AND EUROPE



ANTHOLOGIA ANTHROPOLOGICA

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THE NATIVE RACES  
OF  
ASIA AND EUROPE

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A Copious Selection of  
Passages for the Study of Social Anthropology  
from the Manuscript Notebooks of

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## MAP

RACES OF ASIA . . . . . Facing page 16

## PREFACE BY THE EDITOR

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In editing this volume I have followed the same lines as in *The Native Races of Africa and Madagascar* and *The Native Races of Australasia*. That is to say, I have copied from Sir James Frazer's notebooks the extracts that deal with the various races of Asia and the peoples of Europe, and have arranged them geographically.

This volume contains, in the main, material that Sir James has not used in his published writings. Several of his works have a special interest for the territory that is covered in this volume: *Folk-Lore in the Old Testament* for Palestine, his commentary on Pausanias for ancient Greece, and his commentary on the *Fasti* of Ovid for ancient Italy.

The editing of this work has been greatly facilitated by the generosity of authors and publishers in allowing the reproduction of extracts. The present volume owes much to Mr. Ernest Young for permission to quote from *The Kingdom of the Yellow Robe*, to the American Museum of Natural History for permission to quote from Jochelson's great work on *The Koryak*, and to the eminent Indian ethnographer, Sarat Chandra Roy, for permission to quote from his book on *The Oraons*.

R. A. DOWNIE.

*B O O K I*

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**I N D O - C H I N A**

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**The Malay Peninsula  
Siam  
Burma  
Cochin-China  
Cambodia  
Annam  
Tonquin**



# NATIVE RACES OF ASIA

## 1. STRAITS OF MALACCA

"According to the Malayan tradition, the world was from its earliest period divided into three great empires, among which Mohammedan writers give the precedence to that of Rum; the empire of Chin, or China, holds the second place, and that of Pulo Mas, the Golden Island or empire of Menangkabowe, situated in the heart of Sumatra, the third. From the last the Malays derive their origin; also rules for the division of the land by boundary marks, and for the distribution of the people into *Sukus*, or tribes. This empire is absurdly represented by the same class of writers to have been founded by a descendant of Alexander the Great. It flourished for a considerable length of time in great splendour; and the religious veneration in which it is held at the present day by the Malays, as well as its ancient monuments, certainly indicate a high comparative state of former civilisation. During the eleventh and twelfth centuries, and probably at a much earlier period, the overflowing population of Menangkabowe found their way not only to various places on the east and west coasts of Sumatra, but also to the island of Singapore, and to the extremity of the Malayan Peninsula, Ujong Tannah. A party of these emigrants expelled from Ujong Tannah by the invaders from Majapahit (A.H. 650) proceeded towards Malacca, where they ultimately settled and founded the city (A.H. 673) afterwards famed as the metropolis of the Spicy East, but now sunk into insignificance.

"Prior to the founding of Malacca, the colonists from Menangkabowe, who, like the Greeks, early distinguished themselves as a maritime people, had gradually overspread the coast on both sides of the Peninsula, until they found themselves checked in their progress northward by the ancient and powerful kingdom of Him of the White Elephant.

"Stimulated, however, by mercantile speculations, they turned the prows of their vessels eastward and effected settlements on the most fertile of the beautiful and verdant islands which begem the bosom of the Malay Archipelago. The fragrant Moluccas and islands of the Sulu Archipelago did not escape their notice; repassing the

equator we may trace them through the Sea of Banda; southwards and eastwards, along the western coast of New Guinea by the Isles of Aroo and Timor, to the confines of Austral Asia.

"In course of time these widely separated colonies, intermarrying with the several nations amongst whom they lived, insensibly adopted their manners and customs, and found themselves under the necessity of varying many of their own original laws brought from Menangkabowe, according to the exigencies of their respective situations. The progress of civilisation, and introduction of Mohammedanism, caused other and more important changes in the observances and usages of the Malays." II, pp. 215-217.

"The most strikingly peculiar of the Menangkabowe laws is that of inheritance, usually called the Tromba Pusaka Menangkabowe, laid down by their ancient lawgiver, Perpati Sabatang (in contradistinction to that of his brother legislator, Kai Tumungong, who enjoins the natural succession), whereby the nephew on the sister's side becomes heir to his uncle's property, in exclusion of the son. This law of succession is in force at the present day, throughout Menangkabowe, its colonies, Rumbowe, Srimenanti, Johole, and Sungieujung, though fast disappearing in the first of these states, before the fanatic zeal of the Rinchis and other Mohammedan reformers."

II, p. 220.

In their voyages the Malays formerly trusted for guidance to the stars, chiefly the Pleiades.

II, p. 359.

"One of the Benua terms for thunder is *gantar*, signifying in Malay, 'terrible,' 'fearful.' They dread it nearly as much as the black Tartars."

II, p. 396.

The Jakuns "are remarkably honest, being never known to steal anything, not even the most insignificant trifle." II, p. 397.

Among the aborigines, seven days after childbirth "the mother performs ablutions, and returns

to her conjugal duties. Circumcision is not practised." II, p. 407.

Among the wild tribes "the house where a person had died is generally deserted and burnt." II, p. 410.

Decoctions applied as medicines are supposed by the aborigines not to be efficacious without the incantations of their *Poyangs* (medicine-men). II, p. 410.

T. J. NEWBOLD: *Political and Statistical Account of the British Settlements in the Straits of Malacca*. (2 vols. London, 1839.)

## 2. THE MALAYS OF THE PENINSULA

The divinity of Malay kings (rajahs). pp. 23-42.

When the king's name is mentioned, his pardon must be asked. pp. 28, note 2.

Certain special terms used in speaking of a king. p. 35.

The Malay king "is firmly believed to possess a personal influence over the works of nature, such as the growth of the crops and the bearing of fruit trees." p. 36.

"When the king dies his name is dropped and he receives the title of *Marhum*, the 'late' or 'deceased,' with the addition of an expression alluding to some prominent fact in his life, or occasionally to the place of his decease. These titles, strange as it may seem, are often the reverse of complimentary, and occasionally ridiculous." pp. 35 *seq.*

"During the forty days which must elapse before the purification of a woman after the birth of her child, the father of the child is forbidden to cut his hair, and a similar abstention is said to have been formerly incumbent upon all persons either prosecuting a journey or engaging in war." p. 44.

From the Malay charms it would seem that every man is thought to have seven souls, or perhaps, rather, a sevenfold soul. p. 50.

In the Malay States yellow is the royal colour,

but "the more exalted and sacred colour, white (with occasional lapses into yellow), has been adopted by Malay medicine-men as the colour most likely to conciliate the spirits and demons with whom they have to deal." p. 51.

"Speaking generally, I believe the soul to be, within certain limits, conceived as a diminutive but exact counterpart of its own embodiment, so that an animal-soul would be like an animal, a bird-soul like a bird; however, lower in the scale of creation it would appear that the tree- or ore-souls, for instance, are supposed, occasionally at least, to assume the shape of some animal or bird. Thus the soul of eagle-wood is thought to take the shape of a bird, the soul of tin-ore that of a buffalo, the gold-soul that of a deer. It has, however, always been recognised that the soul may enter other bodies of a different kind to its own, and hence these may be only apparent exceptions to the rule that the soul shall be the counterpart of its own embodiment." p. 52.

The *Pawang* is the accredited intermediary between men and spirits. He "is a functionary of great and traditional importance in a Malay village, though in places near towns the office is falling into abeyance. In the inland districts, however, the *Pawang* is still a power, and is regarded as part of the constituted order of society, without whom no village community would be complete." He has nothing to do with the official Mohammedan religion of the mosque, but belongs to a different and much older order of ideas; he represents the primitive medicine-man or village sorcerer, and his very existence in these days is an anomaly, though it does not strike the Malays as such. "Very often the office is hereditary, or at least the appointment is practically confined to the members of one family. Sometimes it is endowed with certain 'properties' handed down from one *Pawang* to his successor, known as *Kabésaran*, or, as it were, regalia. . . . The *Pawang* is a person of very real significance. In all agricultural operations such as sowing, reaping, irrigation works, and the clearing of jungle for planting, in fishing at sea, in prospecting for minerals, and in cases of sickness, his assistance is invoked. . . . It is generally believed that a good harvest can only be secured by complying with his instructions, which are of a peculiar and

comprehensive character. They consist largely of prohibitions, which are known as *pantang*. Thus, for instance, it is *pantang* in some places to work in the rice-field on the fourteenth and fifteenth day of the lunar month; and this rule of enforced idleness, being very congenial to the Malay character, is, I believe, pretty strictly observed. Again, in reaping, certain instruments are proscribed, and in the inland villages it is regarded as a great crime to use the sickle (*sabit*) for cutting the *padi*; at the very least the first few ears should be cut with a *tuai*, a peculiar small instrument consisting of a semicircular blade set transversely on a piece of wood or bamboo, which is held between the fingers, and which cuts only an ear or two at a time." pp. 56-58.

"The priestly magician stands in certain respects on the same footing as the divine man or king—that is to say, he owns certain insignia which are exactly analogous to the regalia of the latter, and are, as Mr. Blagden points out, called by the same name (*Kabēsaran*). He shares, moreover, with the king the right to make use of cloth dyed with the royal colour (yellow), and, like the king, too, possesses the right to enforce the use of certain ceremonial words and phrases, in which respect, indeed, his list is longer, if anything, than that of royalty.

"He also acts as a sort of spirit-medium and gives oracles in trances; possesses considerable political influence; practises (very occasional) austerities; observes some degree of chastity, and appears quite sincere in his conviction of his own powers." p. 59.

"Although officially the religious centre of the village community is the mosque, there is usually in every small district a holy place known as the *kramat*, at which vows are paid on special occasions and which is invested with a very high degree of reverence and sanctity.

"These *kramats* abound in Malacca territory; there is hardly a village but can boast some two or three in its immediate neighbourhood, and they are perfectly well known to all the inhabitants.

"Theoretically, *kramats* are supposed to be the graves of deceased holy men, the early apostles of the Mohammedan faith, the first founders of the village who cleared the primeval jungle, or other persons of local notoriety in a former age; and

there is no doubt that many of them are that and nothing more. But even so, the reverence paid to them, and the ceremonies that are performed at them, savour a good deal too much of ancestor worship to be attributable to an orthodox Mohammedan origin.

"It is certain, however, that many of the *kramats* are not graves at all; many of them are in the jungle, on hills and in groves, like the high places of the Old Testament idolatries; they contain no trace of a grave (while those that are found in villages usually have grave-stones), and they appear to be really ancient sites of a primitive nature worship or the adoration of the spirits of natural objects.

"Malays, when asked to account for them, often have recourse to the explanation that they are *kramat jin*, that is, 'spirit' places; and if a Malay is pressed on the point, and thinks that the orthodoxy of these practices is being impugned, he will sometimes add that the *jin* in question is a *jin islam*, a Mohammedan and quite orthodox spirit.

"Thus on Bukit Nyalas, near the Johol frontier, there is a *kramat* consisting of a group of granite boulders on a ledge of rock overhanging a sheer descent of a good many feet; bamboo clumps grow on the place, and there were traces of religious rites having been performed there, but no grave whatever. This place was explained to me to be the *kramat* of one Nakhoda Hussin, described as a *jin* (of the orthodox variety), who presides over the water, rain, and streams. People occasionally burned incense there to avert drought and to get enough water for irrigating their fields.

... In a case like this it seems probable that the name attached to this object of reverence is a later accretion, and that under a thin disguise we have here a relic of the worship of the spirit of rivers and streams, a sort of elemental deity localised in this particular place, and still regarded as a proper object of worship and propitiation, in spite of the theoretically strict monotheism of the Mohammedan creed. Again, at another place the *kramat* is nothing but a tree, of somewhat singular shape, having a large swelling some way up the trunk. It was explained to me that this tree was connected in a special way with the prospects of local agriculture, the size of the swelling increasing in good years and diminishing in bad seasons! Hence it was naturally regarded with considerable

awe by the purely agricultural population of the neighbourhood." pp. 61-63.

Certain trees are supposed to be occupied by spirits and are therefore not cut down. p. 64 *seq.*

The offerings at a *kramat* are generally incense or benzoin; these are burned in little stands made of bamboo rods. "Persons who visit a *kramat* in times of distress or difficulty, to pray and to vow offerings, in case their prayers are granted, usually leave behind them as tokens of their vows small pieces of white cloth, which are tied to the branches of a tree or to sticks planted in the ground near the sacred spot." p. 67.

Prayer "is still in the unethical stage among the Malays; no request for anything but personal advantages of a material character being ever, so far as I am aware, preferred by the worshipper. The efficacy of prayer is, however, often supposed to be enhanced by repetition." pp. 71 *seq.*

"The intermediate stage [of sacrifice] between the gift and homage theories is marked by an extensive use of 'substitutes,' and of the sacrifice of a part or parts for the whole. Thus we even find the dough model of a human being actually called 'the substitute' (*tukar ganti*), and offered up to the spirits upon the sacrificial tray; in the same sense are the significant directions of a magician, that 'if the spirit craves a human victim a cock may be substituted,' and the custom of hunters who, when they have killed a deer, leave behind them in the forest small portions of each of the more important members of the deer's anatomy, as 'representatives' of the entire carcase."

pp. 72 *seq.*

The worship at shrines and most *kramats* consists of the burning of incense, the offering of yellow rice, and the killing of goats, but sometimes pigeons or fowls are released to gain merit. p. 74.

"The burning of incense is one of the very simplest, and hence commonest, forms of burnt sacrifice. Some magicians say that it should be accompanied by an invocation addressed to the spirit of incense, which should be besought . . . to 'pervade the seven tiers of earth and sky respectively.' It would appear that the intention

of the worshipper is to ensure that his 'sacrifice of sweet savour' should reach the nostrils of the gods and help to propitiate them, wherever they may be, by means of a foretaste of offerings to follow." p. 75.

There is a ceremony of lustration by water which is called *Těpong Tawar*, "which properly means 'the neutralising rice-flour (water),' 'neutralising' being used almost in a chemical sense, *i.e.*, in the sense of 'sterilising' the active element of poisons, or of destroying the active potentialities of evil spirits. The rite itself consists in the application of a thin paste made by mixing rice-flour with water; this is taken up in a brush or 'bouquet' of leaves and applied to the objects which the 'neutralisation' is intended to protect or neutralise, whether they be the posts of a house, the projecting ends of a boat's ribs, the seaward posts of fishing-stakes, or the forehead and back of the hands of the bride and bridegroom. The brush must be first fumigated with incense, then dipped into the bowl which contains the rice-water, and shaken out almost dry, for if the water runs down the object to which it is applied it is held to 'portend tears,' whereas if it spreads equally all round it is lucky." The composition of the brush is a matter of great importance; the leaves of a variety of plants are chosen to form it. p. 77 *seq.*

"Two successive religious changes have taken place among them [the Malays], and when we have succeeded in identifying the vestiges of Brahmanism which underlie the external forms of the faith of Mohammed, long established in all Malay kingdoms, we are only half-way through our task. There yet remain the powerful influences of the still earlier indigenous faith to be noted and accounted for. Just as the Buddhists of Ceylon turn in times of sickness and danger, not to the consolation offered by the creed of Buddha, but to the propitiation of the demons feared and revered by their early progenitors, and just as the Burmese and Talaings, though Buddhists, retain in full force the whole of the *Nat* superstition, so among the Malays, in spite of centuries which have passed since the establishment of an alien worship, the Mohammedan peasant may be found invoking the protection of Hindu gods against the spirits of evil with which his primitive faith has peopled all natural objects." p. 84.

"The evidence of folk-lore, taken in conjunction with that supplied by charm-books and romances, goes to show that the greater gods of the Malay Pantheon, though modified in some respects by Malay ideas, were really borrowed Hindu divinities, and that only the lesser gods and spirits are native to the Malay religious system. It is true that some of these native gods can be with more or less distinctness identified with the great powers of nature: the King of the Winds (Raja Angin), for instance; 'Mambang Tali Harus,' or the god of mid-currents (the Malay Neptune); the gods of thunder and lightning, of the celestial bodies, etc.; but none of them appear to have the status of the chief gods of the Hindu system, and both by land and water the terrible Shiva ('Batara Guru' or 'Kala') is supreme. Yet each department of nature, however small, has its own particular godling or spirit who requires propitiation, and influences for good or evil every human action. Only the moral element is wanting to the divine hegemony—the 'cockeyed,' limping substitute which does duty for it reflecting only too truthfully the character of the people with whom it passes as divine." p. 85.

Among the Malay deities are the "White Divinity," who dwells in the sun, the "Black Divinity," who dwells in the moon, and the "Yellow Divinity," who dwells in the yellow sunset-glow, which latter is always considered most dangerous to children. When there is a decided glow at sunset, any one who sees it takes water into his mouth and dislodges it in the direction of the brightness, at the same time throwing ashes "and reciting a spell." "This is done 'in order to put out the brightness,' the reason that it must be put out being that in the case of any one who is not very strong it causes fever." pp. 92 *seq.*

"When the wind fails and the sails of a boat are flapping, a Selangor magician would not unfrequently summon the wind in the following terms:  
'Come hither, Sir, come hither, my Lord,  
Let down your locks so long and flowing.'"  
p. 107.

The Malays believe in a Spectre Huntsman, who roams the forests with several ghostly dogs, and whose appearance is the forerunner of disease or

death. With the wild hunt there flies the baberek, a nocturnal bird, which is regarded as a harbinger of ill. The bird is said to fly in flocks at night; it has a peculiar note, and a passing flock makes a good deal of noise. When the birds are heard passing, the Perak peasant brings out a wooden platter and beats it with a knife or other domestic utensil, calling out as he does so, "Great-grandfather, bring us their hearts." This is a request to the Spectre Huntsman (who is supposed to be passing) that he would give the petitioner some of his fame. For thus the Spectre Huntsman is deluded into the belief that the applicants are followers of his, and he spares the household.

p. 112.

Fowling ceremonies—charms for snaring wild pigeons. pp. 132-141.

Building ceremonies and charms. pp. 141-149.

"The Malays believe that the power to inform a spirit, a wild beast, or any natural object, such as iron rust, of the source from which it originates, renders it powerless' (H. Clifford). . . . This belief is found among all tribes of Malays in the Peninsula." p. 156, note 1.

"The power of becoming a man, or were-tiger (as it has sometimes been called), is supposed to be confined to one tribe of Sumatrans, the Korinchi Malays, many of whom are to be met with in the Malay Native States. This belief is very strongly held, and on one occasion, when I asked some Malays at Jugra how it could be proved that the man really became a tiger, they told me the case of a man some of whose teeth were plated with gold, and who had been accidentally killed in the tiger stage, when the same gold plating was discovered in the tiger's mouth." pp. 160 *seq.*

Formal receptions given to slain tigers.  
pp. 168-170.

Ceremony to make the durian tree bear fruit.  
pp. 198 *seq.*

The camphor language (special words used in the search for camphor). pp. 212 *seq.*

"In agricultural operations the animistic ideas of the Malays are clearly apparent; thus, before the rice is cut a sort of ritual is performed, which is known as *puji padi*, and which is regarded apparently, as a kind of propitiatory service, a sort of apology to the *padi* (rice) for reaping it. The *padi* is usually sprinkled with *těpong tawar* (flour mixed with water) before the reaping is commenced, and the first lot cut is set apart for a ceremonial feast.

"At planting there are also ceremonies; as a rule the beginning of the planting season is ushered in by a visit of the whole body of villagers to the most highly revered *kramat* in the neighbourhood, where the usual offerings are made and prayers are said. Sometimes, however, there is a special service known as *Căpua*, consisting of a sort of mock combat, in which the evil spirits are believed to be expelled from the rice-fields by the villagers; this is not done every year, but once in three or four years.

"Another occasional service of a peculiar character, which is not of very frequent occurrence, is the ceremony which would perhaps be best described as the propitiation of the earth-spirit." The writer witnessed the ceremony. Once when he was out shooting, he was requested to desist for an hour or two, lest he should disturb the spirit (*hantu*) who presides over rice-lands and agricultural operations, and who was about to be worshipped with a propitiatory service. The place where the service took place was "a square patch of grass-lawn a few yards wide, which had evidently for years been left untouched by the plough, though surrounded by many acres of rice-fields." On this patch a small wooden altar had been built, with a little bamboo ladder attached to it, which led from the ground to the edge of the platform. On the altar were piled up various cooked foods laid on plantain leaves, including the flesh of a goat, rice, condiments, and sweetmeats. "The ceremony began by some of the villagers producing out of a bag the skin of a black male goat, with the head and horns attached and containing the entrails (the flesh having been cooked and laid on the altar previously). A large iron nail, four or five inches long, and thick in proportion, was placed vertically in a hole about two feet deep which had been dug under the altar, and the remains of the goat were also buried in it, with the head turned

towards the east, the hole being then closed and the turf replaced. Some of the goat's blood, in two coco-nut shells (*těmpurong*), was placed on the ground" close to the little ladder. After various other ceremonies, performed by the *pawang*, or sorcerer, the rice was planted in the field. "It was explained to me that the blood and the food were intended for the *hantu*, and the ladder up to the altar was for his convenience; in fact the whole affair was a propitiatory service, and offers curious analogies with the sacrificial ceremonials of some of the wild aboriginal tribes of Central India who have not been converted to Hinduism or Islam."

pp. 230-234.

Mining charms and superstitions. pp. 250-273.

"As the tin spirit is believed to take the form of a buffalo, so the gold spirit is said to take the form of a golden roe-deer." p. 271.

"For the 'Sacred Lump of Iron' which forms part of the regalia of more than one of the petty sultans in the Peninsula, the Malays entertain the most extraordinary reverence, not unmingled with superstitious terror. It is upon this 'Lump of Iron,' when placed in water, that the most solemn and binding oath known to those who make use of it is sworn; and it is to this 'Lump of Iron' that the Malay wizard refers when he recites his category of the most terrible denunciations that Malay magic has been able to invent." p. 273.

"It was formerly the custom to insert a number of sugar-palm twigs into the top of the ship's mast, making the end of it look not unlike a small birch of black twigs. This was intended to prevent the water spirit (*Hantu Ayer*) from settling on the mast. His appearance when he does settle is described as resembling the glow of fire-flies or of phosphorescence in the sea—evidently a form of St. Elmo's fire." p. 279.

The cobra is said to have a bright stone in its head, the radiance of which causes its head to be visible on the darkest night. p. 303.

"The fish called *sěluang* is used for purposes of magic. It is supposed that any one who pokes out its eye with a special needle . . . will be able to inflict blindness, by sympathy, upon any person against whom he has a grudge." p. 310.

Ceremony to produce an abundant catch of fish. pp. 310-314.

"If a woman dies in childbirth, either before delivery or after the birth of a child, and before the forty days of uncleanness have expired, she is popularly supposed to become a *langsuyar*, a flying demon of the nature of the 'white lady' or 'banshec.' To prevent this, a quantity of glass beads are put in the mouth of the corpse, a hen's egg is put under each arm-pit, and needles are placed in the palms of the hands. It is believed that if this is done the dead woman cannot become a *langsuyar*, as she cannot open her mouth to shriek (*ngilai*) or wave her arms as wings, or open and shut her hands to assist her flight." p. 325.

The *pontianak* (or *mati-anak*) is the stillborn child of the *langsuyar*, and its embodiment is like that of its mother, a kind of night-owl. "To prevent a stillborn child from becoming a *pontianak* the corpse is treated in the same way as that of the mother, i.e., a hen's egg is put under each arm-pit, a needle in the palm of each hand, and (probably) glass beads or some simple equivalent in its mouth." p. 327.

"The *pēnanggalan* is a sort of monstrous vampire which delights in sucking the blood of children." p. 327.

The mother "roasted" after childbirth. pp. 342 seq.

During his wife's pregnancy a man has to observe certain taboos. He may not cut his hair, nor kill fowls, nor even drive a stray dog from the compound with violence, lest he should maim it, for he must shed no blood and do no hurt to any living thing all this time. Further, he may not sit in the doorway. The expectant mother, on her side, must say nothing in disparagement of man or beast, lest the qualities she dislikes should be reproduced in the child. She may not lie on her mat in the daytime, lest her eyes should close in sleep, for then her child would fall a prey to evil spirits. pp. 344-346.

"Before the child is born the father has to be more than usually circumspect with regard to what he does, as any untoward act on his part

would assuredly have a prejudicial effect on the child, and cause a birthmark or even actual deformity." Formerly, during the wife's pregnancy the husband was not allowed to kill any creature, or the child would suffer an affection corresponding to the animal killed. He or she might be fish-struck, as it is called, or ape-struck, or dog-struck, or crab-struck, etc., "it being maintained that in every case the child displays some physical deformity, causing a resemblance to the animal by which it was affected, or else (and more commonly) unconsciously imitates its action or its 'voice.' Another interesting custom was that the father was stringently forbidden to cut his hair until after the birth of the child."

pp. 349 seq.

During a woman's pregnancy no one may "divide the house," that is, go in at the front door and out at the back, or *vice versa*. During an eclipse the pregnant woman must be taken into the kitchen and placed under the shelf on which the domestic utensils are kept. A spoon is put into her hand. If these precautions are not taken, the child will be deformed. p. 350.

In Selangor, during an eclipse, a pregnant woman, if there should be such in the house, is placed in the doorway (in the moonlight as far as possible), and is furnished with the basket-work stand of a cooking-pot, as well as with a wooden rice-spoon, the former as a trap to catch any unwary demon, the latter as a weapon of offence, it being thought that the rattan binding of the spoon will unwind itself and entangle the assailant. pp. 351 seq.

Mr. Skeat was present at a ceremony of cutting the long, luxuriant, raven-black tresses of a bride. The severed tresses are afterwards deposited at the foot of a barren fruit tree, in the belief that this will make the tree as luxuriant as the hair of the person shorn. p. 355.

Ceremony of filing the teeth. pp. 355-359.

A special kind of ear-ring is still the emblem of virginity in the western Malay States. The discarding of these ear-rings, which should take place about seven days after the conclusion of the marriage rites, is ceremonial in character; and it

is even the custom, when a widow is married again, to provide her with a pair of these earrings, which should, however, be tied on to her ears instead of being inserted in the ear-holes, as in the case of a maiden. pp. 359 *seq.*

After the wedding ceremony the bridegroom is nominally expected to remain under the roof of his mother-in-law for about two years (reduced to forty-four days in the case of royalty), after which he may be allowed to remove to a house of his own. p. 384.

Ceremony of "stealing the bridegroom" and throwing water on the married couple and on the guests. pp. 385 *seq.*

"The Malay wedding ceremony, even as carried out by the poorer classes, shows that the contracting parties are treated as royalty, that is to say, as sacred human beings, and if any further proof is required, in addition to the evidence which may be drawn from the general character of the ceremony, I may mention, firstly, the fact that the bride and bridegroom are actually called *Raja Sari* (i.e., *Raja Sahari*, the 'sovereigns of a day'); and, secondly, that it is a polite fiction that no command of theirs, during their one day of sovereignty, may be disobeyed." p. 388.

A pair of betel-scissors is laid on the breast of a corpse, lest a cat shall brush against the body, thereby causing it to stand up on its feet. p. 398.

"It is still the custom to keep both hearth-fire and lamps burning, not only for so long as the corpse may be in the house, but for seven days and nights after occurrence of the death. It is also the custom to open the sick person's mosquito curtain when death is approaching, and in some cases, at all events, the dying are taken out of their beds and laid upon the floor. I may add that the material for fumigation is placed upon the hearth-fire after a death, to scare away the evil spirits, just as salt is thrown upon the fire during a thunderstorm, in order that it may counteract the explosions of thunder, and thus drive away the demons who are believed to be casting the thunderbolts." pp. 398 *seq.*, note.

"The most popular method of propitiating evil spirits consists in the use of the sacrificial tray

called *anchak*. . . . These trays appear to be divisible into two classes, according to the objects which they are intended to serve. In the one case certain offerings . . . are laid upon the tray, which is carried out of the house to a suitable spot and there suspended to enable the spirits for whom it is intended to feed upon its contents. In the other case certain objects are deposited upon it, into which the evil spirits are ceremoniously invited to enter, in which case it must obviously be got rid of after the ceremony, and is therefore hung up in the jungle, or set adrift in the sea or the nearest river." pp. 414 *seq.*

Ceremonies for casting out the evil influence or mischief (*badi*), which is supposed to attend everything that has life. pp. 427 *seq.*

The following mode of casting out devils from a sick man was described to Mr. Skeat by a Kelantan Malay. Little dough images of all kinds of birds, beasts, fishes, and even inanimate objects are made and deposited in a heap on a sacrificial tray, together with betel-leaves, cigarettes, and tapers. One of the tapers is made to stand upon a silver dollar, with the end of a parti-coloured thread inserted between the dollar and the foot of the taper; and the other end of this thread is given to the patient to hold whilst the necessary charm is being repeated. The evil spirit or mischief is supposed to leave the body of the sick man and to proceed (guided by the parti-coloured thread which the patient holds in his hand) to enter into the collection of "scapegoats" lying in the tray. As soon as the demon has got fairly into the tray, the medicine-man looses three slip-knots, repeats a charm to induce the evil spirit to go, and throws away the untied knots outside the house. pp. 432 *seq.*

Ceremony of healing a sick person by means of the tiger spirit. The medicine-man is taken possession of by the tiger spirit, and in that condition licks the patient all over, as a tiger licks its cubs. Also he engages in a struggle with the demon, stabbing at it with his dagger, etc.

pp. 436-44.

Ceremonies of recalling the soul of the sick.

pp. 452-456.

"Another method, not of recalling the soul, but of stopping it in the act of escaping, is to take a gold ring, not less than a *maiam* in weight, an iron nail, a candle-nut, three small cockle-shells, three closed fistfuls of husked rice, and some parti-coloured thread. These articles are all put in a rice-bag, and shaken up together seven times every morning for three days, by which time the soul is supposed to be firmly reseated in the patient's body; then the rice is poured out at the door 'to let the fowls eat it.' The ring is tied to the patient's wrist by means of a strip of tree-bark, and it is by means of this string that the soul is supposed to return to its body." pp. 455 *seq.*

"The religious origin of almost all Malay dances is still to be seen in the performance of such ritualistic observances as the burning of incense, the scattering of rice, and the invocation of the dance spirit according to certain set forms, the spirit being duly exorcised again (or 'escorted homewards,' as it is called) at the end of the performance." p. 464.

"The 'monkey dance' is achieved by causing the 'monkey spirit' to enter into a girl of some ten years of age. She is at first rocked to and fro in a Malay infant's swinging-cot, and fed with areca-nut and salt. When she is sufficiently dizzy or 'dazed,' an invocation addressed to the 'monkey spirit' is chanted (to tambourine accompaniments), and at its close the child commences to perform a dance, in the course of which she is said sometimes to achieve some extraordinary climbing feats which she could never have achieved unless 'possessed.' When it is time for her to recover her senses she is called upon by name, and if that fails to recall her, is bathed all over with coco-nut milk." p. 465.

"Taboo" language used in war. pp. 523 *seq.*

"The evil eye is dreaded by Malays. Not only are particular people supposed to be possessed of a quality which causes ill luck to accompany their glance (the *mal'occhio* of the Italians), but the influence of the evil eye is often supposed to affect children, who are taken notice of by people kindly disposed towards them. For instance, it is unlucky to remark on the fatness and healthiness of a baby, and a Malay will employ some purely nonsensical

word, or convey his meaning in a roundabout form, rather than incur possible misfortune by using the actual word 'fat.'" p. 534.

"The entrance into a house of an animal which does not generally seek to share the abode of man is regarded by the Malays as ominous of misfortune. If a wild bird flies into the house it must be carefully caught and smeared with oil, and must then be released in the open air, a formula being recited in which it is bidden to fly away with all the ill luck and misfortunes of the occupier. An iguana, a tortoise, and a snake, are perhaps the most dreaded of these unnatural visitors. They are sprinkled with ashes, if possible, to counteract their evil influence." pp. 534 *seq.*

Ordeal by diving; the one who remains longest under water wins his case. pp. 542-544.

Modes of abducting a soul. pp. 568-579.

W. W. SKEAT: *Malay Magic, being an Introduction to the Folk-lore and Popular Religion of the Malay Peninsula.* (London, 1900.)

### 3. SIAM

As to the Siamese religion the writer says: "La métempsychose est le dogme fondamental de leur croyance. Le roi reconnaît pour son premier aïeul l'éléphant blanc; aussi un éléphant de cette couleur, censé descendre en ligne direct du premier, est-il entretenu splendidement à la cour du prince, et va de pair avec lui. Il a pour composer sa cour et le servir un grand nombre d'officiers de tout rang. Il est nourri très-delicatement, et servi dans de la vaiselle d'or. On s'adresse à lui pour obtenir des grâces et des faveurs. Le corbeau jouit aussi d'un très-grand respect; on reconnaît en lui quelque chose de surnaturel. En conséquence de leur croyance à la métempsychose, les Siamois ne peuvent tuer aucun animal; ils ne cassent pas même des œufs: s'ils tuaient seulement un insect, fût-ce par inadvertance, ce crime, quoique involontaire, leur ferait perdre les mérites de toute leur vie. Ils peuvent cependant manger de la viande, quand l'animal a été tué par un autre. Les Chinois qui vivent parmi eux leur rendent ce service. La peine réservée dans l'autre vie à ceux qui ont tué

quelque animal, c'est de renaître sous la forme même de l'animal à qui ils ont ôté la vie."

pp. 266 seq.

*Annales de la Propagation de la Foi*, III. (Lyons and Paris, 1828.)

#### 4. SIAM

The Talapoins (Buddhist monks) and their religion. pp. 100-134.

"Phra-Athit et Phra-Chan: c'est le soleil et la lune. Ces deux dieux ont été des hommes; ils étaient frères; pendant qu'ils étaient sur la terre, ils faisaient l'aumône aux Talapoins: l'ainé leur donnait tous les jours une grande somme en or; le second leur donnait de l'argent: ils avaient un frère cadet qui faisait aussi l'aumône aux Talapoins, mais il ne leur donnait que du riz dans un vase fort noir. Après leur mort, ils sont devenus dieux; le premier est le soleil, le second est la lune; le troisième n'a pas été aussi heureux; en punition de son avarice, il a été métamorphosé en un monstre excessivement noir; il n'a que des bras, des ongles et des oreilles; il s'appelle *Phra-Rahu*. Ce châtiment ne l'a pas rendu meilleur; jaloux du bonheur de ses frères, il cherche depuis longtemps l'occasion de les tuer; il leur livre de fréquents combats: telle est la cause des éclipses. Les Siamois qui ne sont pas bien aisés de voir dévorer leur soleil et leur lune, font un vacarme épouvantable pour faire lâcher prise à *Phra-Rahu*. Pendant tout le temps que dure l'éclipse, on n'entend que cris et que hurlements; on bat la caisse; on frappe à coups redoublés sur de grands bassins de bronze; on tire des coups de fusil; le roi fait tirer le canon de la forteresse: le désordre est à son comble; il serait plus facile de faire cesser l'éclipse que de les guérir de ce préjugé. . . . Ils disent que ce n'est point la terre qui marche, mais le soleil: à son lever, il monte sur un éléphant; arrivé au plus haut de l'horizon, c'est-à-dire à midi, il change de monture et s'assied sur un buffle ou sur un cheval, car il me semble que j'ai entendu l'un et l'autre: il descend donc monté sur un de ces animaux. . . . Les docteurs siamois ne sont pas d'accord sur la cause de cette obscurité que l'on aperçoit dans la lune; les uns disent que c'est un grand arbre; d'autres que c'est une vieille femme qui pèle du riz; quelques-uns *plus*

*instruits* disent que c'est un homme occupé à faire une corbeille.

"La terre, l'air, la mer, les rivières sont autant de dieux: la terre est plate, un gros buffle la soutient avec ses cornes, afin qu'elle ne tombe point dans le vide; mais comme on a oublié de donner un point d'appui au buffle, la terre n'est pas plus solide. Le flux et le reflux de la mer est causé par un énorme cancre; quand il sort de sa caverne, l'eau monte; quand il y rentre, la marée descend." pp. 103-105.

"Toutes les années, pendant le mois de l'inondation, le roi envoie une députation de Talapoins pour commander aux eaux de se retirer; ceux-ci, en hommes prudents, choisissent le moment où les eaux commencent à diminuer." p. 117.

"Mais rien n'égale la vénération que les Siamois ont pour l'éléphant blanc: le roi doit en avoir un au moins, c'est comme un palladium au sort duquel est attachée la vie du prince et la prospérité de l'empire; si l'éléphant meurt, le roi perd tout le mérite qu'il avait acquis en le nourrissant, il doit même mourir dans le courant de l'année qui suit la mort de l'éléphant. Cette appréhension est cause qu'on prend un soin extraordinaire de sa santé. L'éléphant blanc a le titre de *Chau-phaja*: ce titre répond à la grandesse de première classe des Espagnols; il prend rang immédiatement après les princes du sang. On serait sévèrement puni si on l'appelait par son propre nom; il habite une espèce de palais, il y a une cour nombreuse, des officiers, des gardes, des valets de chambre; il porte sur sa tête une espèce de diadème; ses dents sont garnies de plusieurs anneaux d'or; il est servi en vaisselle d'or, ou de vermeil; on le nourrit de cannes à sucre et d'autres fruits délicieux. Lorsqu'il va au bain, un nombreux cortège l'accompagne; un des gardes frappe en cadence sur un bassin de cuivre, un autre étend sur sa tête le grand parasol rouge, honneur réservé aux grands dignitaires; ses officiers ne peuvent se retirer d'auprès de lui qu'après l'avoir salué profondément. Lorsqu'il est malade, un des médecins de la cour doit le traiter; les Talapoins viennent lui rendre visite; ils récitent plusieurs prières pour obtenir sa guérison; ils l'arrosent de leur eau lustrale. . . . Tous les soirs il y a grand concert chez l'éléphant: il est réglé par

l'étiquette que son excellence ne doit s'endormir qu'au son des instruments.

"Lorsque l'éléphant blanc meurt, le roi et la cour sont dans la plus grande affliction: on rend à son corps des honneurs funèbres dignes du rang qu'il a occupé pendant sa vie. On ajoute que l'éléphant blanc donne quelquefois des audiences publiques, qu'on lui fait des présents; s'il les accepte, c'est une marque infaillible que celui qui fait ce don a beaucoup de mérites; s'il les dédaigne, c'est une preuve qu'il n'est pas agréable au ciel. Je n'ose pas vous garantir la certitude de ce dernier fait. Celui qui peut prendre un de ces animaux est exempt, lui et toute sa postérité, de tout impôt et de toute corvée. Il est bien difficile d'assigner la cause d'une vénération si extravagante pour cet animal. Je crois avoir vu quelque part que les anciens rois de Siam se disaient fils d'un éléphant blanc; certains Siamois pensant différemment, disent que l'âme du roi défunt entre dans le corps d'un éléphant: cette seconde opinion n'est pas fort opposée à la première; d'autres enfin avouent qu'ils n'en savent rien: je me range de leur côté, en attendant de plus amples informations.

"Le singe blanc jouit, à quelque chose près, des mêmes privilèges que l'éléphant: il est Phaja, il a bouche en cour, il a des officiers à son service; mais il est obligé de céder le pas à Phaja l'éléphant." pp. 125 *seq.*

"Il est encore défendu aux Siamois, sous peine de damnation, de casser un œuf. Ils disent que les œufs sont animés; s'ils veulent en manger, ils les font casser par un autre: ce sont ordinairement les Malais et les Chinois qui leur rendent ce service. Les arbres, les plantes, ont aussi une âme, d'après les Siamois; ce qui les met dans la cruelle alternative de mourir de faim ou d'être damnés; ils ont une prédilection marquée pour le peuplier, ils le placent devant leurs pagodes; ceux qu'on apporte de Ceylan jouissent d'une plus grande considération. Quand un Talapoin veut abattre un arbre, il envoie un de ses disciples pour donner les premiers coups de hache, c'est-à-dire pour le tuer, et quand l'arbre est tué, les Talapoins terminent eux-mêmes l'opération." p. 127.

"Indépendamment des démons qui sont dans l'enfer, les Siamois reconnaissent une autre espèce de diables répandus dans les airs, ils les appellent

*Phi*; ce sont, disent-ils, les démons qui font du mal aux hommes et qui apparaissent quelquefois sous des figures horribles. Ils mettent sur le compte de ces malins esprits, toutes les calamités qui arrivent dans le monde. Une mère perd-elle son enfant, c'est *Phi* qui a fait ce mauvais coup; un malade est-il dans un état désespéré, c'est *Phi* qui en est la cause. Pour l'apaiser, ils l'invoquent et lui font des offrandes qu'ils suspendent dans des lieux déserts; ils ne croient pas que ces esprits sont des dieux, mais ils disent qu'ils sont très-puissants et qu'il est bon de les ménager; ils leur offrent souvent des gâteaux, des noix de coco, du riz du bétel; ils sont persuadés que ces dieux aériens viennent en respirer l'odeur. J'ai trouvé en voyageant quelques-unes de ces offrandes suspendues aux branches des arbres, je demandais à mon guide ce que c'était que ces corbeilles: C'est, répondait-il, avec simplicité, un don que l'on a fait à *Phi*. Les Siamois pensent que les maladies contagieuses, comme la peste, le choléra-morbus, sont des êtres réels, que ce sont des démons; ils les conjurent et les chassent de la ville; quelques-uns les poursuivent avec un poignard à la main; ils appellent cela tuer la peste." pp. 128 *seq.*

"Les Siamois sont persuadés que ces démons ne sont pas autre chose que l'âme de ceux qui n'ont point été brûlés. Ils distinguent deux sortes de *Phi*. Les uns, qu'ils appellent *Phi-Suk*, c'est-à-dire, diable cuits, sont les âmes de ceux dont les corps ont été brûlés. Ces âmes ne font pas de mal, elles ne sont pas même sur la terre. Les autres, qu'ils appellent *Phi-Dep*, c'est-à-dire diables crus, sont les âmes de ceux dont les corps n'ont pas été brûlés. Les corps que, d'après leurs lois, on ne peut pas brûler, sont les corps des femmes enceintes, ceux des personnes mortes de mort violente, ou d'une attaque d'apoplexie foudroyante et par quelque autre accident semblable. Tous ces corps sont déposés dans une petite maison découverte qu'ils appellent *Paxa*. C'est le lieu où se rendent les sorciers pour faire leurs opérations diaboliques. Les Siamois ont des temples et des idoles (les chrétiens appellent pagodes les temples et les idoles des païens) qui sont, disent-ils, l'image de leurs dieux. Ils pensent que ces statues, dès-lors qu'elles sont inaugurées dans les temples, deviennent de vraies divinités; ils ne leur font pas de sacrifices proprement dits, ils

leur font seulement des offrandes de fleurs et de bougies quatre fois le mois, le premier, le huitième, le quatorzième et le vingt-premier de la lune. Quelquefois le peuple s'assemble dans le temple pour jouer des instruments. Dans les grandes calamités, ils portent en procession quelques-unes de leurs idoles les plus célèbres. Quand ils ont besoin de pluie, ils exposent leurs pagodes [*i.e.*, idols? see above] au soleil. Si la pluie est trop abondante, ils découvrent le toit du temple. Ils s'imaginent que l'idole incommodée par la pluie rendra la sérénité au ciel." pp. 130 seq.

"On apporta, il y a quelques années, du royaume de Laos, une statue de verre; cette idole est en grande considération à la cour. L'année dernière, on en apporta une autre qui est d'or; celle-ci a aujourd'hui autant de crédit que celle de verre. On a cru s'apercevoir que le dieu de verre avait conçu des sentiments de jalousie contre son rival. On a craint avec raison que le dépit ne lui fît prendre quelque résolution désespérée, et qu'il n'allât même se mettre à la tête des Laotiens, ses anciens compatriotes, qui se sont révoltés. Notre roi, en bon politique, a voulu prévenir ce malheur. Il a donc fait enchaîner le pauvre dieu et lui a donné des gardes." pp. 131 seq.

Speaking of the ramparts of Bangkok, the writer describes as follows the human sacrifices offered by the Siamese on certain occasions: "Lorsqu'on construit une nouvelle porte aux remparts de la ville, ou lorsqu'on en répare une qui existait déjà, il est fixé par je ne sais quel article superstitieux, qu'il faut immoler trois hommes innocents. Voici comment on procède à cette exécution barbare. Le roi, après avoir tenu secrètement son conseil, envoie un de ses officiers près de la porte qu'il veut réparer. Cet officier a l'air de temps en temps de vouloir appeler quelqu'un; il répète plusieurs fois le nom que l'on veut donner à cette porte. Il arrive plus d'une fois que les passants, extendant crier après eux, tournent la tête; à l'instant l'officier, aidés d'autres hommes apostés tout auprès, arrêtent trois d'eux qui ont regardé. Leur mort est dès-lors irrévocablement résolue. Aucun service, aucune promesse, aucun sacrifice ne peut les délivrer. On pratique dans l'intérieur de la porte une fosse, on place par-dessus, à une certaine hauteur, une énorme poutre; cette poutre est soutenue par deux cordes et suspendue horizontalement à peu près comme celle dont on

se sert dans les pressoirs. Au jour marqué pour ce fatal et horrible sacrifice, on donne un repas splendide aux trois infortunés. On les conduit ensuite en cérémonie à la fatale fosse. Le roi et toute la cour viennent les saluer. Le roi les charge en son particulier de bien garder la porte qui va leur être confiée, et de venir avertir si les ennemis ou les rebelles se présentaient pour prendre la ville. A l'instant on coupe les cordes, et les malheureuses victimes de la superstition sont écrasées par la lourde masse qui tombe sur leur tête. Les Siamois croient que ces infortunés sont métamorphosés en ces génies qu'ils appellent *Phi*. De simples particuliers commettent quelquefois cet horrible homicide sur la personne de leurs esclaves, pour les établir gardiens, comme ils disent, du trésor qu'ils ont enfoui. Il n'y a pas encore cinq ans que l'on a vu se renouveler à Bangkok cette cérémonie digne des cannibales. Parmi les trois infortunés qui furent arrêtés, il y avait le fils d'un riche négociant chinois. Le père offrit une grosse somme d'argent pour racheter son fils. Ce fut inutilement, l'arrêt fut irrévocable. Le démon a de tout temps désiré d'être adoré par des sacrifices humains. Ainsi le même homme qui n'ose tuer un insecte, crainte de commettre un crime irrémissible, n'éprouve pas le moins scrupule quand il s'agit d'égorger trois de ses semblables. Il pense avoir fait une action qui va procurer la paix et la prospérité à tout un empire!" pp. 164 seq.

"Les Chinois sont peut-être plus superstitieux encore [than the Siamese] dans leurs vaisseaux: ils ont toujours une idole avec eux, ils l'adorent plusieurs fois le jour, la consultent, la prient, lui demandent le beau temps, un vent favorable. Ils ne sauraient manger sans lui avoir d'abord offert tous les mets. Il est vrai que le pilote sait quelquefois tirer avantage de la superstition de ses confrères. Lorsqu'il veut manger de la chair fraîche, il fait prévenir le capitaine que l'idole demande un canard ou une poule pour son dîner. Le capitaine n'ose rien refuser quand l'idole exige quelque chose, il craindrait son ressentiment: cela tourne au profit de l'équipage, car l'idole ne mange pas, elle se contente de l'odeur des viandes. . . . Outre l'idole, ils ont encore assez souvent un gros serpent. Ils s'imaginent que le naufrage est inévitable si le serpent s'échappe." pp. 166 seq.

“Devant l'empereur de la Chine on se tient debout et couvert, mais on ne peut pas le regarder en face; lorsqu'un mandarin lui parle, il fixe ses yeux sur un des boutons de sa veste. La majesté impériale ne permet point au prince d'adresser la parole à un de ses sujets qui n'est point constitué en dignité; lorsqu'il veut parler à un simple particulier, il lui fait donner le bouton pour le placer sur son bonnet, et l'élève par-là à la dignité de mandarin. L'empereur a toujours vingt-quatre mandarins devant lui; lorsque le prince rit, ils finissent en même temps que lui; s'il est triste, tous les visages sont tristes et sérieux; on dirait que leurs visages sont à ressort et que l'empereur a le secret de les faire mouvoir à sa volonté.”

pp. 174 seq.

“Lorsqu'un Siamois est mort, les parents déposent le corps dans un cercueil bien couvert; ils ne le font pas passer par la porte, ils le descendent dans la rue par une ouverture qu'ils pratiquent dans le mur. Ils lui font faire trois fois le tour de la maison en courant le plus promptement qu'ils peuvent. Ils croient que s'ils ne prenaient pas cette précaution, le mort se rappellerait le chemin par où il a passé, et qu'il reviendrait pendant la nuit jouer quelque mauvais tour à sa famille. Arrivés au bûcher, les parents découvrent le cercueil et remettent le corps entre les mains de celui qui, par office, est chargé de le brûler, moyennant une pièce de monnaie qu'on a soin de mettre dans la bouche du défunt. Le *sampareu*, c'est ainsi qu'on l'appelle, lui lave le visage avec de l'eau de coco. Si le défunt a ordonné avant sa mort qu'il serait mangé par les vautours et les corbeaux, le *sampareu* le dépèce et donne les chairs aux oiseaux de proie qui ont soin de se rendre de bonne heure à la cérémonie; c'est ce qui a engagé les Siamois à mettre ces oiseaux au rang des anges.” p. 180.

“Dès que le roi de Siam est mort, on lui couvre le visage avec un masque d'or; les talapoins, au nombre de plusieurs milliers, viennent successivement prier auprès du corps.” p. 181.

To light the funeral pyre of a king of Siam fire kindled by lightning is used: such fire is carefully preserved. The bones which have not been entirely consumed are gathered and ground to powder; out of the powder is made a kind of

paste, and this again is moulded into small statues. These statues are placed in a temple set apart for this purpose. “Le roi va les visiter souvent et les honore comme des dieux. Il est libre aux simples particuliers de faire aussi des statues avec les os de leurs parents, mais ils ne peuvent par les placer dans les temples.”

pp. 182 seq.

“A la mort du roi [of Siam], tous les sujets, hommes et femmes, doivent se raser la tête et prendre le deuil; à la mort de la reine, il n'y a que les femmes et les officiers de sa maison qui prennent le deuil. La cérémonie des funérailles, chez les Chinois, diffère beaucoup de celle des Siamois. Dès qu'un Chinois est mort, son fils doit acheter au démon l'eau dont il a besoin pour lui laver le visage; mais ce diable est si sot qu'il prend pour de l'or de bon aloi des morceaux de papier couverts d'une feuille de cuivre. On fait ensuite la tablette de l'âme, c'est-à-dire, on écrit sur une planche: Ici réside l'âme d'un tel; et l'on croit bonnement que l'âme est assise sur ces caractères. Voici l'ordre que l'on observe dans les funérailles. Un bonze ouvre la marche, il frappe deux bassins l'un contre l'autre en récitant quelques prières, afin qu'aucun mauvais génie n'arrête le mort en route. Un autre achète au démon le droit de passage, mais il paie toujours en monnaie de papier. Le bonze est suivi de quatre hommes en habit de cérémonie, qui portent sur un brancard l'âme ou la tablette du défunt. L'âme repose sur un assez joli pavillon soutenu par quatre colonnes. Deux petits enfants magnifiquement habillés sont placés à la côté. Le mort vient ensuite, il est placé dans un riche cercueil. Derrière le cadavre il y a un bonze affublé d'un écharpe rouge. Les parents et le reste du convoi ferment la marche. On a soin de porter le cercueil de manière que les pieds du défunt soient toujours en avant; sans cette précaution le mort pourrait observer tout à son aise la maison d'où il est sorti, ce qu'il faut soigneusement éviter, de crainte qu'il ne revienne la nuit suivante étrangler quelqu'un de ses parents. Si le convoi rencontre un pont dans sa marche, il faut bien se donner de garde de le passer sans en avoir demandé la permission au génie malfaisant qui y préside; on compromettrait le mort avec cet esprit, qui pourrait lui susciter plus d'une mauvaise affaire dans l'autre monde: pour prévenir ce malheur, les

parents lui déclarent avec franchise le motif du voyage; ils lui demandent grâce pour leur importunité, et lui donnent pour redevance quelques bougies de papier; moyennant ce léger tribut, le mort continue sa route en toute sûreté.

“Les tombeaux des Chinois ont la forme d’un four, la porte est fermée avec une grosse pierre sur laquelle est écrit le nom du défunt. Il y a ordinairement devant le tombeau une petite enceinte pavée. Deux ou trois jours après la sépulture, les parents viennent visiter le lieu où le corps a été déposé. Cela s’appelle perfectionner le sépulcre. A certains jours de la lune, ils allument de petites bougies devant la porte du tombeau. J’ai été témoin à Macao de cette superstitieuse cérémonie.

“Le convoi, à son retour, rapporte la tablette de l’âme. Elle est déposée dans une espèce de chapelle qu’on nomme la salle des ancêtres. On donne aux ancêtres trois tasses de thé tous les jours; on va les visiter et les saluer le premier et le quinze de la lune, le jour anniversaire de leur naissance et de leur mort, et toutes les fois que l’on veut entreprendre une affaire de grande conséquence; dans toutes ces différentes occasions on allume de petites cierges devant les tablettes. Deux fois l’année on donne un grand repas à tous les parents morts, mais ce sont les vivants qui mangent les mets, les morts se contentent de l’odeur; à la fin de la cérémonie ils les chassent et les renvoient dans l’autre monde; cette fête dure plusieurs jours. Si un jeune homme meurt avant d’avoir contracté le mariage avec la personne du sexe, qu’il a fiancée, celle-ci peut, si bon lui semble, épouser la tablette du défunt; la cérémonie est la même que dans un mariage réel. Souvent les parents, craignant que l’âme du défunt ne se trouve sans ressource dans l’autre monde, et ne soit exposée à souffrir la faim, ont soin de lui envoyer un hôtel garni d’habits, de domestiques, d’argent et surtout de cochons; du reste, la dépense n’est pas ruineuse, ce n’est que du papier, qui se convertit dans l’autre monde en or, en meubles, en maisons, en chevaux, en hommes, mais il faut qu’il soit d’abord réduit en cendres.

“Les empereurs de la dynastie actuelle commencent à travailler à leurs tombeaux dès le jour qu’ils montent sur le trône. Ils font ordinairement creuser une montagne et y construisent une ville et un palais souterrain, afin que tout soit prêt lorsqu’ils iront l’habiter après leur mort.

“Dans la province de Canton, dès que les parents ont terminé les funérailles, ils font venir un magicien afin de savoir de lui quel est le jour que le défunt a choisi pour étouffer un des membres de sa famille; le sorcier désigne le jour qu’il lui plaît. Les parents, avertis à temps, dressent une table chargée de viandes délicates dans une chambre séparée et bien fermée. Au jour assigné, le revenant entre d’une manière invisible dans la chambre qu’on lui a préparée, il mange aussi d’une manière invisible; après le repas, il réfléchit sur la noirceur de l’action qu’il va commettre; il pense combien il y aurait d’ingratitude à faire mourir des personnes qui l’ont si bien traité; ces réflexions l’apaisent, il s’en retourne dans l’autre monde, et alors les parents n’ont plus rien à craindre. Les Cochinchinois que nous avons à Bangkok font les mêmes cérémonies funéraires que les Chinois, à cela près qu’il portent une petite idole. Quand ils sont arrivés au lieu de la sépulture, les parents se couchent par terre et le mort leur passe par-dessus le corps.” pp. 183-186.

“Je vous ai déjà parlé de quelques fêtes ou cérémonies siamoises; mais je n’ai pas parlé de toutes: je vais vous donner une espèce de calendrier qui les contiendra toutes selon leur rang et le rapport qu’elles ont avec la lune; car chez les Siamois, comme chez les autres nations idolâtres, la lune est le principal objet et la base de leur culte superstitieux.

“1°. Le premier, le huitième, le quinzième et le vingt-deuxième jour de la lune sont des jours saints pour les Siamois, ils les appellent jours du Seigneur; la pêche, la chasse et tous les autres ouvrages de cette nature sont sévèrement défendus ces jours-là. On ne trouve ni chair, ni poisson au bazar; les contrevenants sont condamnés à l’amende et reçoivent la bastonnade par-dessus le marché. Toute la cour doit prendre, ce jour-là, le *langouti* blanc. Il y a cependant un lieu où l’on peut vendre de la viande, pourvu que ce ne soit que pour les talapoins.

“2°. Le premier et le quinzième de la lune, prédication à la cour et partout où l’on appelle les talapoins; mais ces prédications ne sont rien moins qu’édifiantes: la veille, tous les talapoins se rasant la tête et les sourcils.

“3°. Les trois premiers jours de la lune d’avril sont des jours de fête solennelle pour les Siamois fidèles. Ce jour-là, Lucifer ouvre toutes les portes

de l'abîme; les âmes des morts qui y sont enfermés sortent et viennent prendre un repas sur la terre au sein de leurs familles; elles sont traitées splendidement. Un de ces trois jours, un des talapoins se rend au palais pour prêcher devant le roi; à la fin de la prédication on donne un signal convenu, et à l'instant on tire le canon dans tous les quartiers de la ville pour chasser le diable hors des murs, ou le tuer s'il ose résister. Dès le premier jour on nomme un roi précaire, qui porte le titre de *phaja-pholla-thep*; il jouit pendant ces trois jours de toutes les prérogatives royales (le véritable roi reste enfermé dans son palais); il se compose une garde d'honneur de tous les forçats du royaume. Un drapeau le précède et il ne marche qu'au son des instruments. Tout ce qu'il rencontre sur ses pas lui appartient; tout ce qu'il trouve au bazar ou dans les boutiques qui ne sont pas fermées, est confisqué à son profit. Il faut aussi vendre à son profit les vaisseaux qui entrent dans le port pendant ces trois jours. Il se rend le premier jour (c'est une imitation de la cérémonie qui a lieu ce jour-là dans le palais de l'empereur) dans un champ situé près d'une pagode. Il trace quelques sillons avec une charrue dorée, et va ensuite s'appuyer contre un tronc d'arbre, place son pied droit sur le genou gauche et se tient debout sur l'autre pied seulement. C'est ce qui lui a fait donner le nom de prince à cloche-pied. Pendant que le *phaja* est dans cette noble et commode posture, un de ses officiers sème du riz, des haricots et une espèce de pois. Après cette opération, on lâche trois vaches dans le champ que l'on vient de semer. La première espèce de grains qu'une de ces vaches mange sera fort chère dans le courant de l'année. Le public est dès-lors suffisamment instruit, et chacun prend ses précautions.

"4°. Au commencement de la lune de juillet, le prince envoie en grande pompe, aux talapoins, des fleurs de nymphæ et de petits paquets de bois pour curer leurs dents et déterger leurs gencives.

"5°. Le quinzième de la lune de juillet, ordination générale des talapoins, commencement de leur carême. C'est le temps de l'année où les talapoins ont le plus de liberté, font de plus grands excès dans le manger et tombent dans toutes sortes de crimes.

"6°. Le quinzième de la lune de novembre, pâques [*sic*] des talapoins. Ils l'appellent *passa* en leur langue. Cette fête dure environ six semaines.

C'est dans cet intervalle que le roi, accompagné de toute sa cour, se rend avec une magnificence extraordinaire aux principales pagodes, pour saluer les talapoins et leur donner des robes neuves. Le peuple célèbre la solennité de cette fête par toutes sortes d'excès. Il regne partout une licence effrénée." pp. 187-190.

"Le roi de Siam ne permet pas à ses enfants qui ont atteint l'âge de treize à quatorze ans de rester dans le palais, il leur forme une maison; lorsqu'ils viennent à l'audience ou lorsqu'ils assistent à quelques cérémonies, ils doivent être toujours dans un endroit séparé et à une grande distance." pp. 191 *seq.*

"Lorsqu'un prince de la famille royale a atteint l'âge de treize à quatorze ans, le roi, comme je l'ai dit plus haut, lui compose une maison et l'éloigne de sa personne; mais avant tout, il faut qu'il prenne un nouveau *langouti*, et qu'un talapoin lui coupe les cheveux. A cet effet, on fait venir à la cour les personnes les plus qualifiées parmi les quatre nations qui sont à Siam; chacun doit porter le costume particulier à son pays. On forme une espèce de montagne avec un sentier pour parvenir jusqu'au sommet. On dresse leur tente au plus haut de cette montagne; on place un peu plus bas la figure d'un ou de deux éléphants qui donnent de l'eau; cette eau tombe dans un bassin qui est tout-à-fait au bas de cette montagne factice. Lorsque tout est prêt, les mandarins et les militaires se placent sur deux rangs. Le cortège sort dans cet ordre du palais pour aller faire une assez longue procession. Le prince qui est l'objet de la cérémonie est assis sur sa chaise et porté sur le dos de ses officiers; il a sur la tête un bonnet fort haut, mais qui n'est par pointu; il a des pantoufles à ses pieds; il a ses bras couverts de bracelets d'or; on agite devant lui une espèce de grelots, comme pour signifier qu'il est encore dans l'enfance. On joue d'un instrument qui a la forme d'une flûte, on bat le tambourin, on sonne de la trompette. La princesse qui doit devenir son épouse marche devant lui les mains jointes; elle tient, entre le pouce et l'index, un paquet de plumes de paon. Quand le cortège rentre dans le palais, le prince va se prosterner aux pieds du roi son père; le roi le prend par la main et le conduit dans le temple où sont déposées les cendres de leurs ancêtres. Le jeune prince le

salue, ou plutôt les adore; cette cérémonie se répète pendant trois jours consécutifs: le quatrième jour, le talapoin lui coupe les cheveux dans le temple des ancêtres, et on lui donne le langouti blanc, au lieu du rouge qu'il portait dans la cérémonie; le même jour, il se rend à la montagne factice, accompagné toujours d'un grand cortège, se lave dans le bassin; cela fait, il monte avec trois ou quatre grands seigneurs au haut de la montagne et entre dans le pavillon. Que fait-il là? personne ne le sait hors ceux qui l'accompagnent; on croit que ce sont encore des cérémonies superstitieuses. Ceci a beaucoup de rapport avec les cérémonies en usage chez les Romains, lorsque leurs enfants mâles prenaient la robe virile." pp. 197-199.

When a Siamese army is about to take the field, "l'armée monte sur de petites barques et se place au milieu de la rivière. Les talapoins, qui se trouvent partout, consultent les présages, prient le démon, font lever un pied au général, et puis l'autre; ils lui font faire mille autres singeries de cette espèce. Un d'eux monte sur un siège très-élevé, de là il jette à pleins seaux une espèce d'eau lustrale sur toute l'armée. . . . On dresse un mannequin, qui représente le prince ou le rebelle que l'on va combattre: c'était autrefois un criminel condamné au dernier supplice; le roi actuel, qui est très-humain, y a substitué un mannequin. Le bourreau lui décharge un grand coup de hache sur la tête; si elle tombe du premier coup, le présage est favorable; dans le cas contraire, on en tire un fort mauvais augure. La cérémonie étant terminée, le général dégaîne fièrement son cimeterre, et l'armée se met en marche au son des instruments de toute espèce. Quoique les Siamois soient grands observateurs de présages en toute occasion, ils le sont bien davantage quand ils sont à la guerre: le vol d'un oiseau, le cri de quelque animal suffisent pour faire trembler tous ces braves militaires; ils craignent plus les gambades d'un singe qui vient se fourrer au milieu des rangs, que toute l'armée ennemie. Ces idées superstitieuses ont souvent de bien tristes résultats. Ils croient, par exemple, que si une barque traverse la rivière au moment où le *ballon* (ce mot signifie ici petite barque) qui porte le général va passer, l'armée est menacée de quelque grand désastre. Pour détourner ce funeste présage, ils mettent à mort tous les

infortunés qui sont dans la barque." p. 201.

"Lettre de Mgr. Brugière, évêque de Capse, à M. Bousquet, vicaire-général d'Aire."

*Annales de la Propagation de la Foi*, V. (Lyons and Paris, 1831.)

## 5. S I A M

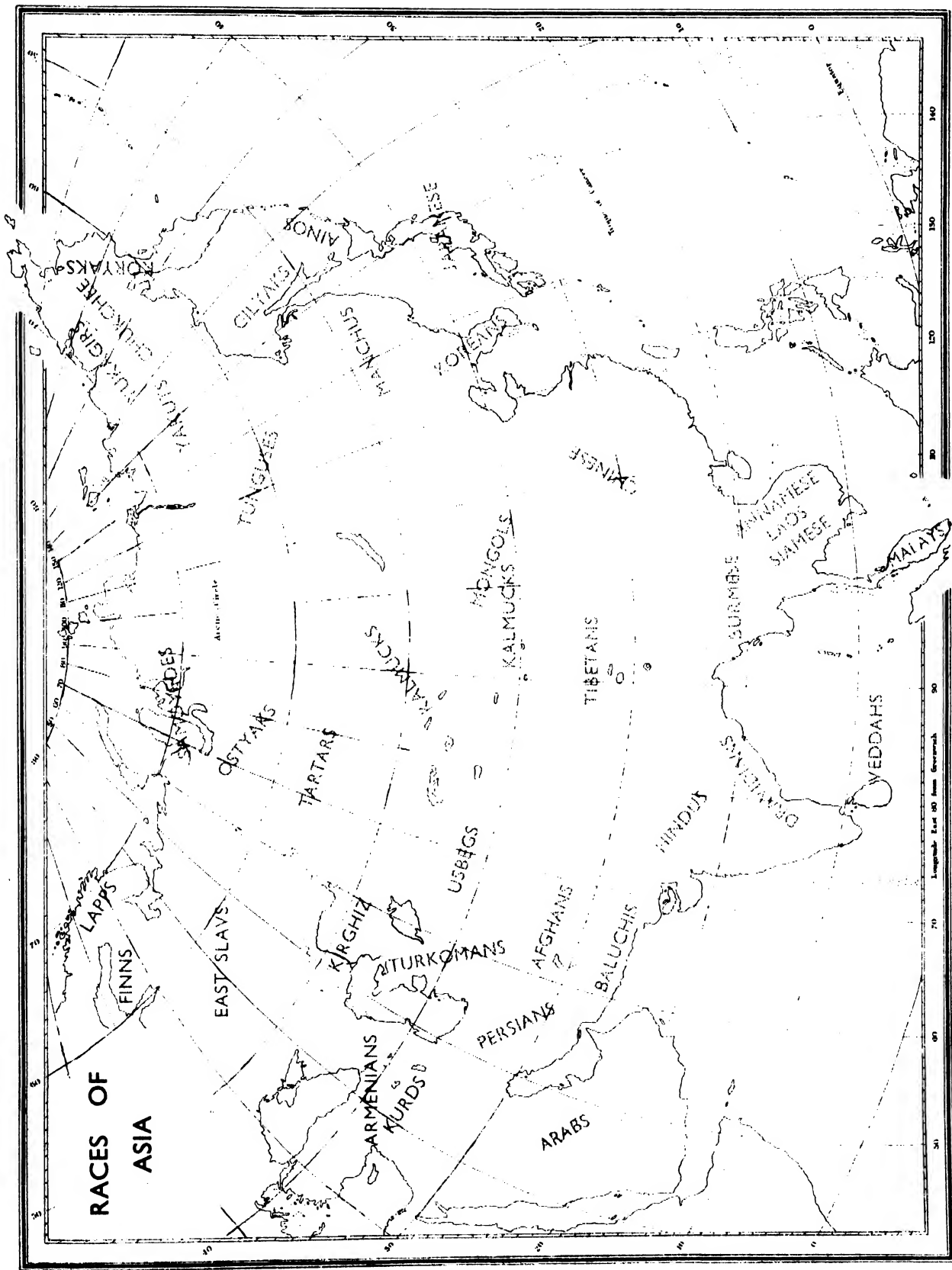
The first act of the Chinese in Bangkok, when they rise in the morning, is to explode a number of noisy fire-crackers at their doorways, "to dispel the crowds of evil spirits, who, during the dark hours of the night, may have congregated round their thresholds with intent to do them harm."

p. 6.

"On the prow of every Chinese junk is painted a big, wide-open eye, whose powerful optical properties are supposed to aid the vessel in steering a safe and speedy course. Says the Chinese maritime philosopher, 'No have got eye; how can see?' " p. 35.

"Upon the birth of the child, a big fire is made by the side of the mother, who at this time forsakes her bed and lies on a long, narrow, flat board. A fruit supposed to possess protective properties is scattered round or under the house, and a cord is twined round the exterior of the dwelling, which has been blessed by the priests and which also serves the same purpose of keeping off those evil spirits who would otherwise enter and carry away the life of the child. The interior of the room is like a furnace. . . . For three days, several old women attend the mother and make offerings to the powers whose influence is beneficial. This they do by making three balls of rice and then throwing them in three lucky directions." pp. 48 *seq.*

"The belief in divers supernatural beings of evil or good intent is powerfully implanted in every adult mind. In the case of the children, every natural phenomenon, every event of their lives is to them under the control of some invisible spirit. . . . They cling to their mystic interpretation of natural phenomena with such force, that in the schools that have been recently founded, the attempts to teach the elements of natural science



RACES OF ASIA



have been made under rather disheartening circumstances. The children are perfectly certain that thunder is exactly what their name for it denotes, 'the sky crying.' There is a horrible giant of great strength and furious temper who leads a very quarrelsome life with a cantankerous wife, and when he grumbles and growls at her various iniquities, the echo of his voice comes in cries from the sky. When in fits of violent anger he hurls his ponderous hatchet at his spouse, it strikes the floor of heaven, and a thunderbolt falls. When the broad flashes of lightning play at hide-and-seek amongst the dense black masses of cloud during the wet months of the rainy season, they say a woman is flashing a mirror in the air, or, according to another interpretation, the angels are amusing themselves by striking fire with bricks. The falling stars are produced when frolicsome spirits in their sportive moods pitch torches at each other. When the giant crab comes up out of his hole in the deep parts of the sea, he bears up the waters on his back, and the tide flows; when he retires again, it ebbs. Sometimes all the angels in heaven take it into their heads to have a bath at the same time, and as a consequence they splash the water over the sides of the bath, and the rain falls. Another theory states, however, that the rain is caused by a huge fish a thousand miles long, who with his mighty tail furiously lashes the waters of the deep. The most poetical of all these superstitions is that which ascribes the origin of the winds to the voices of the babies who have departed this life." pp. 57-59.

"There are many people who would never dare to utter the words 'tiger' or 'crocodile' in a spot where these terrible creatures might possibly be in hiding, for fear of directing the attention of the beasts towards themselves." p. 61.

A student at the Normal College for teachers was absent for some time. "On his return the principal spoke to him, calling him by the name he had previously been known by. He at once requested that his old name should not again be used, and gave a new one. On enquiring the reason, it was found he had been absent through illness. While lying sick at home, an angel had appeared to his mother in a dream and had warned her that if her son's name were not changed he would die, as the name he then

possessed was an unlucky one for him. His name was immediately changed, and he recovered."

p. 61.

"Of all the ceremonies that attend the lives of Siamese children none are so important as those connected with the shaving of the top-knot. From their earliest days the whole of the hair is shaved off the top of the head, with the exception of one small tuft that is never touched until it is finally removed with great pomp and ritual. This single lock is daily combed, twisted, oiled, and tied in a little knot. A jewelled pin stuck through it, or a small wreath of tiny flowers encircling it, are its usual adornments. The head, as being the crown and summit of the human body is held in extreme reverence, and it is considered the height of impertinence for one person to touch another's head except when necessity demands. Under the tuft there lies, according to the Hindu legend, a microscopic aperture through which the human spirit finds a means of entrance at birth and departure at death, and when Ravana, one of the giant kings of Ceylon, once carelessly or caressingly laid the tip of his finger upon the hair of the beautiful Vedavatti, she turned to him in direst anger, declaring that after such an unwarrantable insult, life was no longer possible to her, and that she would speedily cut off her abundant and outraged locks and then perish in flames before his eyes." The top-knot must be removed before puberty; hence to be on the safe side the parents generally have the operation performed when the child is eleven years old. pp. 64 *seq.*

Elaborate ceremony of cutting off the child's top-knot. pp. 67-84.

During the ceremony of cutting the top-knot the whole house is surrounded with a protective cord or thread of unspun cotton for the purpose of keeping out all evil spirits and malign influences. p. 68.

In the afternoon of the day on which the child's top-knot has been cut a feast is held, "followed by a purely Brahminical ceremony of peculiar interest. Each person, so say these priests, possesses a *kwun*. It is difficult to translate this word into English, and it has been variously rendered as 'soul,' 'spirit,' 'good luck,' and

'guardian angel.' It is supposed to enter and leave the body at different times, and its absence is always indicated by the troubles that immediately visit the person whose corporeal frame it has vacated. Now at the time of the tonsure ceremony, great anxiety is felt, as at this time there is great probability that the *kwun* may depart, and so leave the child a hopeless wreck in after-life. The purpose of the subsequent ceremonies is to recall this mysterious being, should he by any chance have departed, and then to fix him so securely in the body of the child that ever afterwards he may be sure of possessing the subtle, fickle phantom. No time is wasted before making the attempt to induce the *kwun* to take up a permanent abode. A pagoda is erected, and on it are placed several kinds of food known to be favoured by the spirit. This pagoda, several mystic candle-holders, boxes of perfumed unguents, offerings of coco-nuts, and an auspicious torch are arranged in a holy circle. In the afternoon, after the *kwun* has had time to enter the charmed circle and satisfy his spiritual appetite with the perfumes of the unguents and the foods, the candidate is led into the centre of the hall and placed near the pagoda. A cloth is thrown over the food in order to confine the spirit and prevent him getting away. All the people present sit down on the floor, forming a circle, with the child, the captured *kwun* and the priests in the middle. The Brahmins now address the spirit, and in a very earnest fashion ask him to come into the child. They tell tales to him, and so try to amuse him, and they entreat him with flattery, joke, and song. The gongs ring out their loudest notes, the people cheer, and the priests pray, and only a *kwun* of the most unamiable disposition could resist the combined appeal. The last sentences of the formal invocation run thus:

" 'Benignant Kwun! Thou fickle being who art wont to wander and dally about! From the moment that the child was conceived in the womb, thou hast enjoyed every pleasure, until ten [lunar] months having elapsed and the time of delivery arrived, thou hast suffered and run the risk of perishing by being born alive into the world. Gracious *Kwun*, thou wast at that time so tender, delicate, and wavering as to cause great anxiety regarding thy fate; thou wast exactly like a child, youthful, innocent, and inexperienced. The least trifle frightened thee and made thee shudder. In thy infantile playfulness thou wast

wont to frolic and wander to no purpose. As thou didst commence to learn to sit, and, unassisted, to crawl tottering on all-fours, thou wast ever falling flat on thy face or on thy back. As thou didst grow up in years and couldst move thy steps firmly, thou didst then begin to run and sport thoughtlessly and rashly all round the rooms, the terrace, and bridging planks of travelling boat or floating house, and at times thou didst fall into the stream, creek, or pond, among the floating water weeds, to the utter dismay of those to whom thy existence was most dear. O gentle *Kwun*, come into thy corporeal abode; do not delay this auspicious rite. Thou art now full-grown and dost form everybody's delight and admiration.

" 'Let all the tiny particles of *kwun* that have fallen on land or water, assemble and take permanent abode in this darling little child. Let them all hurry to the site of this auspicious ceremony and admire the magnificent preparations made for them in this hall.'

"The brocaded cloth from the central pagoda is now removed, rolled up tightly and handed to the child, who is told to clasp it firmly to his breast and not to let the *kwun* escape. Everyone stands up, still forming a ring round the candidate. The mystical torch in the centre is lit; the Brahmin takes three tapers, and lights them at the central fire. With his palms together he raises the nine lights above his head, describes with them a circle in the air, and then with the back of his right hand wafts the smoke into the child's face. Each person in the surrounding group repeats the same actions in turn, and when the last person has finished, the officiating priest takes one betel leaf from the pagoda. A second and a third time is the waving of fire performed, and each time a betel leaf is removed from the stand. After the third time of waving, the priest replaces the candlesticks, and daubs the three leaves with a paste made of the sweet-smelling oils and other substances on the different storey of the pagoda. He extinguishes the nine candles by pinching the wicks between the smeared leaves, after which he takes them all in his hands, relights them, once more puts out the flame and blows the smoke in the child's face. He repeats the same mystical operations twice, and at last replaces all the candlesticks. He now dips one finger into the dirty leaves, and with the paste draws a scroll between the child's eyebrows. Milk is then taken from the coco-nuts in

a small spoon, and the spoon is presented to each successive layer of the pagoda, as though it were taking a portion of each of the articles placed thereon. The child drinks the milk, and having thus imbibed the food of the *kwun*, ensures ultimately the *kwun's* permanent residence in his body. Around his wrist is fastened a charmed and magic cord to protect him from those infernal spirits whose vocation it is to tempt the *kwun* to forsake its home. For three nights he sleeps with the embroidered cloth that was taken from the pagoda, fast clasped in his arms. If after three days nothing unfortunate occurs to trouble him, his future welfare is definitely established.

"It now only remains to dispose of the hairs that were taken from the head on the removal of the top-knot. The short hairs are put into a little vessel made of plantain leaves, and sent adrift on the nearest canal or river. As they float away, there goes with them also all that was harmful or wrong in the previous disposition of the owner. The long hairs are kept until such time as the child shall make a pilgrimage to the holy Footprint of Buddha on the sacred hill at Prabat. They will then be presented to the priests, who are supposed to use them for the manufacture of brushes for the sweeping of the Footprint; but in reality, so much hair is presented to the priests each year, that they are unable to use it all, so they wait till the pilgrims have departed, when they consume with fire all that they do not require.

"So important to the individual is this ceremony of shaving the top-knot, that were it omitted in the case of any single person, the unlucky one would believe himself ruled by evil influences for the rest of his life, and would unfailingly attribute every disaster in after-life to the fatal omission of the ceremony." But many people cannot afford to pay for the ceremony. Hence the Government holds a public ceremony, at which all who are too poor to afford the cost of the ceremony at home may have their heads shaved by Brahmin priests gratuitously. Each child also receives a present of a small silver coin. This public function is held immediately after the close of the Swinging Festival. pp. 75-80.

"At the present time there are two queens—the first queen and the second queen, both of them being half-sisters of the reigning sovereign."

pp. 99 seq.

"To be thoroughly fashionable one must put on a differently coloured garment every day, and wear rings and other jewelled ornaments with stones of corresponding hue. This custom is not simply a fashionable one. It owes its origin to an old superstition. Sunday is under the rule of the sun, therefore on that day bright red silks and rubies should be worn; Monday, the day of the moon, can only be properly respected by wearing silver or white-coloured garments and moon-stones; Tuesday, the day of ruddy Mars, requires light red clothes with coral ornaments; Wednesday, devoted to the greenish-tinted Mercury, is the day when green garments and emeralds are correct; the variegated appearance of Jupiter dominates the fashion for Thursday and prescribes the cat's eye as the proper jewel; Venus rules on Friday, and requires from her worshippers silver-blue apparel and diamonds; while Saturday is under the influence of Saturn, who demands sapphires and dark-blue costumes." pp. 117 seq.

Monday and Wednesday are believed to be unlucky for hair-cutting. p. 120.

There are magicians who make clay images to represent sick persons. "Over these images they perform curious incantations, and then bury them in the jungle, where they absorb and so remove the sickness of the person whom they represent."

p. 121.

Theory of the elements and the parts of the body; the causes of health and sickness. pp. 122 seq.

"As the head is the most sacred part of the body the chief rules that concern the behaviour of an inferior person in the presence of his superior relate to the position of the body. Formerly, no person dared raise his head to the level of that of one of higher rank. He might not cross a bridge while his superior passed beneath, nor could he walk in a room situated above that in which his superior might be lying or sitting. At the present time, bridges and floors are trodden indiscriminately. Until the year 1874 A.D., all persons approached the sovereign on hands and knees, crawling with the head upon a level with the monarch's feet. . . . The abolition of public crawling was made by the present king in the presence of his assembled courtiers a few years after he ascended the throne." p. 131.

The New Year holidays last three days, beginning on the 1st of April. For the feasting that accompanies these holidays a special kind of cake is made, "which is as much in demand as our own Shrove Tuesday pancakes or our Good Friday hot cross-buns. The temples are thronged with women and children making offerings to Buddha and his priests.

"The people inaugurate their New Year with numerous charitable and religious deeds. The rich entertain the monks, who recite appropriate prayers and chants. Every departed soul returns to the bosom of his family during these three days, freed from any fetters that may have bound him in the regions of indefinable locality. On the third day the religious observances terminate, and the remaining hours are devoted to 'the world, the flesh, and the devil.' Gambling is not confined to the licensed houses, but may be indulged in anywhere. Games of chance hold powerful sway in every house as long as the licence to participate in them lasts.

"Priests in small companies occupy posts at regular intervals round the city wall, and spend their time in chanting away the evil spirits. On the evening of the second day, the ghostly visitors from the lower realms lose the luxury of being exorcised with psalms. Every person who has a gun may fire it as often as he pleases, and the noise thus made is undoubtedly fearful enough in its intensity to cause any wandering traveller from the far-off fairy land to retrace his steps with speed. The bang and rattle of pistols, muskets, shot-guns, and rifles cease not till the break of day, by which time the city is effectually cleared of all its infernal visitors." pp. 135 seq.

"Twice each year another important holiday occurs, in connection with the taking of the oath of allegiance. Every person who is a prince, a nobleman, or a paid servant of the Government, is required to present himself at the temple in the grounds of the royal palace, or at other places appointed in other parts of the country, to swear his allegiance to the king. Each person signifies his acceptance of the oath read to him, by drinking, and sprinkling upon his forehead, a few drops of specially prepared water. Some ordinary rain-water is first placed in a bowl, and then stirred with swords, pistols, spears and other weapons such as are likely to be used in the punishment of

those who are guilty of treasonable practices. . . . Portions of the symbolical water are afterwards sent to the distant provinces. The local governors then assemble those people who are in any way connected with the local administration, and require them also to take the oath and drink the water of allegiance." pp. 136 seq.

"The money formerly used consisted of sea-shells of small value, eight hundred to a thousand being equal to about two-pence." Afterwards flat coins of lead were introduced, then small bullets of gold and silver. "None of these coins were stamped with the image of the king, for at that time there was a strong prejudice against the making of portraits in any medium. Europeans who travel into the jungle have, even at the present time, only to point a camera at a crowd in order to procure its instant dispersion. When a copy of the face of a person is made and taken away from him, a portion of his life goes with the picture. Unless the sovereign had been blessed with the years of a Methuselah he could scarcely have permitted his life to be distributed in small pieces together with the coins of the realm." But the present king has issued coins stamped with his profile. Postage stamps followed, with the king's head on them; then the king was painted and photographed, and so the old superstition has lost its power. pp. 139-141.

The table of Siamese dry measures is as follows:  
880 Tamarind seeds make one coco-nut shell  
(*kanahn*).

25 Coco-nut shells make one bamboo basket  
(*sat*).

80 Bamboo baskets make one cart (*kwien*).

Or

830 Tamarind seeds make one coco-nut shell.

20 Coco-nut shells make one bucket (*tung*).

100 Buckets make one cart. p. 141.

"The human race is gradually dwindling away. In the misty ages of the past all men were giants. The present race of Siamese is well proportioned, but small. Their descendants will be smaller. Some of them will diminish till they are as small as dogs; a few centuries later, all will be no bigger than rats; the stature of a butterfly and then of a flea will measure the height of men, and ultimately they will disappear altogether from the face of the earth." p. 142.

"There is a special language devoted to the sacred person and attributes of the king, which must be used by all who speak to or of him. The special vocabulary required is a difficult one to learn even to the natives themselves. The hairs of the monarch's head, the soles of his feet, the breath of his body—in fact every single detail of his person, both internal and external, has a particular name. When he eats or drinks, sleeps or walks, a special word indicates that these acts are being performed by the sovereign himself, and such words cannot possibly be applied to any other person whatever. There is no word in the language by which any creature of higher rank or greater dignity than a monarch can be described; and the missionaries in speaking of 'God' are forced to use the native word for 'King.' Each person in speaking to another uses a pronoun which at once expresses whether the speaker is of superior, equal, or inferior rank to the person spoken to. In this way superiority of social position is asserted, or corresponding inferiority confessed, in every conversation between two persons." pp. 142 *seq.*

"Very fine trees are allowed to stand because the natives are afraid to cut them down. Within any giant of the forest they suppose powerful spirits to be embodied, and they are afraid to call down upon themselves unforeseen and terrible visitations of anger from the spirits who inhabit them." pp. 192 *seq.*

"The natives of Siam depend absolutely on rice for their very existence. It is the only necessary article of food. Should the supply fail, there is nothing to take its place. All other forms of food are, comparatively speaking, luxuries. Abundance of rice means life; scarcity of rice brings famine and death." p. 196.

"Two curious ceremonies take place each year in connection with the agricultural operations. One is held in connection with the opening of the field season, while the other is an Oriental form of 'harvest-thanksgiving.' The first ceremony is known as *Raakna*, and is generally held about the middle of May. Until the 'Ploughing Festival' is over, no one is supposed to plough or sow. On a certain day foretold by the Brahmin astrologers of the court, the minister for agriculture, who is

always a prince, or a nobleman of high rank, goes in procession to a piece of ground some distance from the city walls. He is for the time being the king's proxy, and on that day many shopkeepers, and holders of stalls in the markets, pay their taxes to him as the representative of their sovereign. Formerly, his followers were in the habit of seizing the goods of any shopkeeper which were exposed for sale along the route of the procession, but this arbitrary manner of collecting his dues has, like many other harmful customs, completely disappeared during the reign of the present enlightened monarch.

"On reaching the scene of the festival ceremonies, the minister finds there a new plough with a pair of exceptionally fine buffaloes yoked to it. Both plough and buffaloes are gaily decorated with flowers and leaves. The minister takes the plough, and for about an hour he guides it over the field, closely watched by the assembled spectators. They do not, however, concentrate their attention upon his skill as a ploughman, but on the length of the piece of silk which forms his lower garment. If, in the course of his amateur agricultural operations, the minister should pull this garment above his knee, it is believed that excessive and therefore disastrous rains will occur during the wet season. On the other hand, should he allow it to fall to the ankle a great scarcity of rain is anticipated. A prosperous season is foretold when the folds of the garment reach midway between knee and ankle.

"When a certain portion of the field has been ploughed, several old women in the king's service strew grain of different kinds over the recently ploughed land. The animals are unyoked and led up to the scattered grain and allowed to feed upon it. Once more the crowd are on the alert, as they seek for yet other omens. That kind of grain of which the buffaloes most freely partake will, it is expected, be scarce at the next harvest; the kind they disdain will be reaped in abundance."

pp. 210 *seq.*

The harvest festival, of Brahminical origin, is popularly known as *Lo Ching Cha*, or "pull swing." The place where the "Swinging Festival" is held is inside the city walls. It is a small green lawn opposite a very large temple and on the edge of a busy thoroughfare. For three hundred and sixty-three days in the year there is nothing, except the

huge pillars of the swing, to draw one's attention to the spot. "A few boys playing football or flying kites, a few old women squatting down for a little gossip, or a few Malay grooms with their masters' ponies, are the usual everyday occupants of the spot. On the other two days of the year, when the harvest festival is held, every inch of available space is occupied. The native children, unable to see over the heads of the men and women when they are upon the ground, quickly mount the neighbouring walls, and perch themselves in the branches of the trees, or cling, like monkeys, to every lamp-post and telegraph pole within sight of the proceedings. The thoroughfares leading to the place are blocked with innumerable carriages and rickshaws. The crowd is an exceedingly good-tempered one, and brawling of any kind is very unusual. The distant sound of a military band heralds the approach of another of those processions so dear to the heart of the Siamese. The procession passes through the dense crowd without any trouble, for the people willingly fall back so as not to impede its progress. Strangely coloured banners bearing quaint devices flutter above the heads of the crowd. A modern military band plays 'Marching through Georgia,' while an ancient band in tattered vermilion garments with yellow trimmings bangs curious drums, and pierces the air with the penetrating shrieks of long brass trumpets. The tom-tom and the gong join in the general uproar. The crowd sways to and fro, striving to catch a glimpse of the barefooted soldiers in their brilliant uniforms, or of the numerous articles borne in the procession to indicate the nature and meaning of the festivities. Decorated buffaloes dragging decorated carts, bundles of rice, offerings of fruit and flowers, are all evidences of the thankfulness of the people for the safe ingathering of their harvests.

"In the centre of the procession, carried in a chair of state on the shoulders of a number of strong, well-built men, and shielded from the sun by a huge state umbrella, sits the minister of the ceremonies resplendent in cloth of gold and jewelled ornaments. At one time the minister for agriculture officiated on these occasions, but now a different nobleman is selected each year, whose business it is to organise and superintend all arrangements for the festival. All eyes turn towards the seated figure in his tall, conical hat and jewelled robes. He is carried to a small brick

platform, which is draped with the national flag and covered with flowers. He takes his seat with two Brahmin priests on his right hand and two on his left. He places his right foot on his left knee, the left foot resting upon the ground. After having once seated himself in this position he is not allowed to remove his foot off his knee until the whole ceremony is finished. As this lasts about two hours, the presiding nobleman must be fairly uncomfortable by the time it is over. The penalty for moving the foot was, formerly, the confiscation of the culprit's property and the loss of his rank, in addition to any immediate ill-usage the attendant priests might think fit to bestow upon him; but this is now all done away with, and the only deterrent influence brought to bear upon the temporary sufferer is the opinion of the people, who would feel deeply hurt and disappointed should any detail of their well-beloved ceremony be omitted.

"The attention of the crowd is next directed to the performance of the swinging games. The swing itself is like an ordinary child's swing except for its enormous size. The side pillars are about ninety feet high, and the seat of the swing is about half-way between the ornamented cross-bar and the ground. A few feet in front of the seat, on the side towards the palace, a long bamboo stem is fixed in the ground, and from the top is suspended a small bag of silver coins. The men who take part in the games are usually Brahmins. They are dressed in white, and wear conical hats. They swing towards the bag of money and endeavour to catch it with their teeth. There are generally three competitors; the prizes for the first being worth about fifteen shillings, while for the second and third they are worth about ten and five shillings respectively. When the winners have received their rewards they pass amongst the crowd, sprinkling the spectators with consecrated water contained in bullocks' horns. Soon afterwards the minister returns to his home, the crowd disperses, and thus this very ancient ceremony is brought to a close." pp. 212-217.

Ceremonies for the dying and dead. pp. 235-250.

"The mourning colour is white, and every subject must wear it when the sovereign dies. Unfortunately black is being gradually substituted for white. It is a very hot and ugly

colour to wear in a tropical land. Every subject must also shave completely the hair of his head, and keep his head in this condition of baldness as long as the court may command." p. 242.

"All people are not cremated. If a man has committed suicide, or died a sudden death, as by lightning, cholera, or smallpox, he is held to be deficient in 'merit' and not worth burning. Such people are buried." p. 239.

Among the poorer classes, when a person has died "the body is washed, and wrapped in a clean cloth, and money is placed in the mouth. It is then put into an urn, if the friends can afford to buy one; but if not, it rests simply in the coffin. The coffin is an oblong wooden box, covered outside with wallpaper and tinsel, and has no lid. Food is placed inside, and very often the body lies face downwards so that the spirit shall not find its way back again. The coffin is removed from the house through a hole in the wall, and not through the door, for if the spirit of the deceased should be lingering near, it might refuse to pass through the doorway into the outer world, and would then remain to haunt the house and disturb its inhabitants. The coffin is carried round and round the house three or four times, so as to baffle the spirit, that it may not be able to return to its former home. For it must be remembered that these people believe that it takes the soul seven days to reach its final destination, and there is always the possibility of its being recalled from its onward flight by earthly attractions, or by non-observance of the ceremonies that should be performed.

"The bearers next proceed to one of the temples which possesses a public *Pramane*, or crematorium. After the burning has taken place the bones, or charred objects that look like bones, are collected from the ashes, to be reverentially preserved by the relatives." The bones are kept "in common thick-glass tumblers of foreign manufacture, over which they place a pagoda-like covering made of red lacquer and gilded by some native artisan. On very particular occasions these remains are brought out and distributed about the rooms, perhaps as a reminder to the pleasure-seekers that death is ever with them. Those who have died of cholera or by lightning, and who have consequently been buried, are dug up a few months

later, and what is left of them committed to the flames." pp. 246 *seq.*

It is believed that the souls of those whose bodies are not burned are obliged in the other world to fetch water in open wicker baskets to cool the feet of a monster with a human body and a dog's head. This monster warms his feet in the fires of hell, but in order to keep them from being consumed, water has to be poured over them perpetually. During great epidemics, the bodies of the dead are sometimes not burnt but cast together into public graves. Afterwards the survivors, anxious to liberate the souls of their deceased relations from their bondage to the dog-headed monster in hell, call themselves the relations of the monster. This pleases him, and he lets the souls go. "The worldly relations of the infernal spirit acknowledge their relationship by getting from the priests several red and yellow strings and binding them upon their necks, wrists and ankles. They also make a little cart, and model two clay oxen which they harness to the tiny shafts. In this they put clay images, one for each member of the family. Round the chief joints of these toy images, red and yellow strings are fastened by their owners. Offerings of flowers and fruit are put in the cart, and then it is taken to the rice-fields and deposited in some convenient spot. The cart and its contents are soon destroyed by the birds, the wind, and the little field-mice, but they are never restored." pp. 249 *seq.*

The catalogue of sins which the Buddhist priests may not commit is a long one, but the rules are neglected. It is a sin to smell flowers, to sit or sleep more than twelve inches above the ground, to break up the soil, to listen to music, to sing, to dance, to use perfumes, to sit or sleep in a higher position than the superior, to use gold or silver, to talk on any but religious topics, to take gifts from or give gifts to a woman, to borrow, to ask for alms, to possess warlike weapons, to eat too much, to sleep too long, to take part in any sports or games, to judge one's neighbours, to bake bricks, to burn wood, to wink, to stretch out the legs when sitting, to look contemptuously at any one or anything, to buy, to sell, to slobber or make a noise when eating, to have any hair on the head and face, to cook rice, to ride on an elephant, to wear shoes, to eat seeds, to love one

man more than another, to sleep after meals, to wear any colour but yellow, to wash in the dark, to destroy either animal or vegetable life, and to whistle. pp. 262 *seq.*

Two festivals are celebrated every year in honour of the water spirits; the first is held on the third, fourth, and fifth day of October, and the second on the first, second, and third of November. About midnight or early morning little basket-like boats, containing small flowers and other offerings suitable for the water spirits, and illuminated by burning candles, are set floating on the river. The king sets the example by pushing off one of these boats, the tapers of which he has lit with his own hand. The royal children and princes follow suit, and then the people in thousands also launch their boats. "Night is soon turned into day. Fireworks are thrown into the water, the bright little lights sail over the dancing waves, and the river is soon dotted all over as far as the eye can reach with lights of many colours, that twinkle, fizz, or splutter for a long, long time. The *Krathongs* (little boats) take many shapes, and illuminated palaces, ships, rafts, lotuses, and boats ride on the river, carrying their little offerings of food and tobacco as a gracious gift to the 'mother of the waters,' amidst the blare of trumpets and the shouts of many voices. Away by the sea-shore the crested billows bear the same offerings out to sea, to be soon lost and drowned in the deep dark ocean." pp. 366 *seq.*

"When an eclipse occurs, the people beat drums and gongs, shout their loudest, let off fire-arms, and in fact make any and every noise they can think of. Some people say that a demon is eating up the moon, or the sun, as the case may be, and that only in this way can they frighten the monster away, and so prevent the loss of these brilliant luminaries." p. 368.

ERNEST YOUNG: *The Kingdom of the Yellow Robe, being Sketches of the Domestic and Religious Rites and Ceremonies of the Siamese.* (London, 1898.)

## 6. BURMA

In Burma, "according to Mongolian tradition, it is considered improper to spill the blood of any member of the royal race. Princes of the Blood

are executed by a blow, or blows, of a bludgeon inflicted on the back of the neck. The corpse is placed in a red velvet sack, which is fixed between two large perforated jars, and then sunk in the River Irawadi. Princesses are executed, and their bodies treated in a similar manner, with the exception that they are put to death by a blow in front, instead of the back of the neck."

I, pp. 217, note.

As to the King of Burma in 1867, the writer says: "His name when a child was Moun-Lwon,<sup>1</sup> and his title as a prince, Mengdonmengtha, derived from a town and district which were his patrimony. But since his accession to the throne he is known by his royal titles only,<sup>2</sup> it being the Burmese theory that the name of a king is too sacred to be uttered. There is no hereditary rank or title in the kingdom, excepting in the royal family." I, p. 238.

"When at Mandalay, we were asked by the king to visit the white elephant. We found it to be a small specimen, and could only by great courtesy be called white. It had a few light-coloured marks, and the hair did not appear so coarse as that in the ordinary elephant, but it might be more truly described as brownish; the lighter tint being more observable by contrast with a very black female elephant, which had purposely been placed near it.

<sup>1</sup> "Thunder and lightning, which ordinarily precedes [*sic*] rain in the tropics, are supposed by the Burmese to be caused by gnats playing in the air and flourishing their spears and other weapons; and it is their custom, when rain is much wanted, for the people from opposite quarters of a town to assemble in the streets, and pull a long rope backwards and forwards, at the same time uttering loud cries inviting the gnats to come forth and play and produce rain. The rope that is pulled on these occasions is termed *Lwon*. It was during one of these festivals at Amarapura that the present king was born, and he was hence named Moun-Lwon."

<sup>2</sup> "The king's titles are: His most glorious and excellent Majesty, Lord of the Tshaddau, King of Elephants, Master of many white elephants, Lord of the mines of gold, silver, rubies, amber, and the noble serpentine, Sovereign of the empires of Thuna-paranta and Tampadipa, and other great empires and countries, and of all the umbrella-wearing chiefs, the Supporter of Religion, the Sun-descended Monarch, Arbiter of Life, and great King of Righteousness, King of Kings, and Possessor of boundless dominion and Supreme Wisdom."

"It was splendidly lodged within the palace enclosure, in a handsome pavilion, with a roof similar in shape to that which covers the royal palace. Its paraphernalia was [*sic*] laid out for our inspection, and was very splendid, being composed of red velvet and scarlet broad-cloth, thickly studded over with rubies and diamonds, and highly worked gold bosses. To wear on its forehead, was a gold plate inscribed with its titles, large circles set with the nine precious gems,<sup>1</sup> and many other ornaments. All the vessels used in its service for eating and drinking, and other purposes, were of gold and silver. It ranks next to the heir apparent, and before all the great ministers of state. A *Won*, or minister, and other officials, together with a large retinue are attached to it, and it has lands assigned for maintenance, like other great dignitaries of the Empire.

"The white elephant is held in extraordinary veneration by the Burmese. Its supernatural excellence is supposed to communicate itself to the possessors, and both the king and his people would deem it most inauspicious to be without one. The cause of this great veneration is, I believe, that the last incarnation of Gautama before he became Buddha, was that of a white elephant, and that one might be so of the coming Buddha also, and cause great blessings to flow to the country possessing it. In case of illness, the white elephant is attended by the king's principal physicians, and prayers offered up for its recovery by the priests; and on its death, royal funerals are paid to its remains." I, pp. 248-250.

"It is said that when the massive teak posts of the gateways of the new city [Mandalay] were erected, a man was bound and placed under each post, and crushed to death. The Burmese believe that persons meeting a violent death haunt the place where they were killed, and their spirits become gnats. Gnats inflict injury on any person molesting the spots where they abide, and it is thought that they would in this way contribute to the defence of the gates. There is no doubt that a custom of this kind prevailed in former times; and Burmese follow precedents invariably, even in the most trifling matters. But the king has

denied that the above practice was followed in the present instance." I, p. 252, note.

The palm tree called *Areca catechu* grows to the height of fifty feet, with an elegant, straight, smooth stem, about twenty inches in circumference, and of equal thickness throughout. It is cultivated for the sake of its nuts, which appear in clusters amidst its crown of feathery foliage. The nuts have an austere and astringent flavour, and are universally chewed in Burma and in India, mixed with lime, and the leaf of the betel pepper. The mixture of the three substances when masticated stains the lips and saliva a deep red colour. It is esteemed a great luxury, and is believed also to be a good tonic and prophylactic. I, p. 290 *seq.*

"In the mountains the people have no fixed abodes. They practise a wasteful mode of tillage called *toung-ya*, which consists in clearing a fresh patch of forest each year, and burning the timber, the ashes of which serve as manure. They change the site of their villages at uncertain intervals, as the soil of the surrounding country becomes exhausted." I, p. 310.

The Sgau tribes of Karens "are found from Mergui in Latitude 12°, to Prome and Toungoo in about 19° N. Latitude." I, p. 331.

"All the Sgau tribes and the Pwo proper burn their dead. A bone is taken from the ashes—the backbone is chosen if not calcined—and preserved, and after the lapse of a few months a feast is prepared in honour of the deceased, after which the bone is buried. The bone, when the feast is made, is placed in the centre of a large booth erected for the purpose, and around it are hung the articles belonging to the deceased. A torch is placed at the head, and another at the foot, to represent the morning and evening stars, which they say are spirits going to Hades with lights in their hands; and around the whole a procession marches singing dirges, of which the following is a specimen:

'Mother's daughter is proud of her beauty,  
Father's son is proud of his beauty:  
He calls a horse, a horse comes;  
On the beautiful horse, with a small back,  
He gallops away to the silver city.

O son of Hades, intensely we pity thee,  
Panting with strong desire for the tree of life.

<sup>1</sup>"*Nauwa radana*, or nine precious gems, which are often set in a ring as a charm against evil. They are the diamond, ruby, sapphire, emerald, cat's eye, turquoise, pearl, amethyst, and oriental topaz."

'The Jambu fruit, the Jambu fruit, hangs drooping o'er the lake.  
 Red Jambu flowers, red Jambu flowers, hang drooping o'er the lake;  
 Should seeds of the tree of life still exist,  
 Then man awakes up from death in Hades,  
 O son of Hades, intensely we pity thee,  
 Panting with strong desire for the tree of life.'"<sup>1</sup> I, pp. 333 *seq.*

"The Bghai tribes are divided into six clans, the dominant one of which is the Karennee or red Karen; so called by the Burmese from the colour of the bright red turban they wear; though they call themselves Kă-ya, their term for man. They inhabit the elevated plateau of Karennee (the name is equally applied to the country and to the inhabitants) extending from the eastern slope of the Pong-loung range." I, p. 335.

As to these Red Karens, "for the interment<sup>2</sup> of their dead, a small grove is reserved near each village, and in the deep foliage of the underwood small miniature houses are seen, upon which hang suspended the baskets, implements of agriculture and household use, and fresh offerings of pumpkins, heads of maize and millet, and the never-failing gourd shell, which contained the intoxicating beverage (*K'oung-yé*, fermented liquor of rice and millet) of the departed. In addition to the articles of daily use when alive, portions of the arms and valuables (gold or silver ornaments) of the deceased are buried with the body. They do not make any human or other sacrifices at the grave, like their Mongol ancestors, and some of the Tibeto-Burman tribes even of the present day, the Kúrki and Gāro; but on the interment of a chief, a slave and a pony are secured near the grave, and, although bound with the ostensible purpose of preventing escape, they invariably release themselves from their bonds and escape; the slave in such cases regaining freedom from all previous claims.

"Throughout the whole of the tribes<sup>2</sup> of the mountain races, included between the Salween

<sup>1</sup> This account is from Dr. F. Mason's work, *Burma, its People and Natural Productions* (Rangoon, 1860).

<sup>2</sup> *Journal of a Tour in Karennee*, by Mr. E. O'Riley (1856).

and Sittang rivers, and especially the Karennees, a passion predominates for the possession of large metal drums, formed in the shape of a hollow cylinder, closed at one end, called *kyee-dzees*. To such an extent does it operate, that instances are by no means rare of their bartering their children for them.

"A superstition, common to many mountain tribes, that the deep sounding note of a monotoned instrument propitiates the presiding deities of the mountains, and averts evil from them, is a reasonable enough cause for such a propensity to possess them, and those clans or families who have the greatest number are regarded as the more powerful. In all their gatherings, whether for peaceful enjoyment, or preparatory to an expedition to settle some intertribal blood-feud, the *kyee-dzees* are brought forth and beaten, and as the sound echoes back from the deep gorges of the mountain glens, they regard it as the approving answer of the spirit." I, pp. 339 *seq.*

Among the Burmese, "a curious custom prevails of the bridegroom's bachelor friends and others assembling on the night of the marriage round his house, and throwing stones on its roof and at the doors, and which is kept up often for many hours. It is not done as a protest against the marriage, or in the way of what an English lad would call 'fun'; but as following out an immemorial custom, and though the practice must, one would think, be an inconvenient one to the 'happy couple,' still they would think that a proper compliment had not been paid them if it was omitted."

II, pp. 70 *seq.*

Among the Burmese, "as soon as a child is born, whatever the season may be, it is the custom to light a large fire in the mother's apartment, and place her before it, which treatment is continued for seven days. . . . The usage is associated, I believe, with some ideas of purification."

II, p. 74.

Among the Burmese, "after the corpse has been washed, and a coin called *kadho-akha*, or ferry-hire—the obolus for the Buddhist Charon—placed in the mouth, it is wrapped in a clean sheet, and laid on an open bier in a front room of the house."

II, p. 81.

"On the first day of the new year commences the 'water festival,' which lasts for four days. At daybreak the people proceed to the pagodas, which they sprinkle with water, offering up at the same time prayers for a plentiful season. They, also, present jars of water to the priests, and ask forgiveness for any wickedness they may have committed by thought, word, or deed during the past year.

"After these religious ceremonies are over, a kind of Burmese carnival begins, reminding one of the showers of confetti and *mázzi di fióri* that salute the revellers during the carnival at Rome; only here, instead of sweetmeats and nosegays, water is thrown, sometimes indeed scented, or having flowers in it. The fronts of the houses are decorated with green leaves and flowers, and all hands, particularly the young men and women, send showers of water on the passers-by, bursts of laughter succeeding each well-directed volley; or, parading the streets armed with earthen jars of water and silver cups, duck everyone they meet. Occasionally these bands meet and have regular contests, drenching each other with water. No one, whatever his rank, escapes the liquid salutation. The licence gives rise to much harmless merriment, and it is considered very ill-bred for any one to object to these 'compliments of the season'; and bad luck is sure to ensue to those who are not wet at least once during the day. . . .

"The original idea of this festival is, I believe, that of washing away the sins and impurities of the past, together with any ill feelings that may have sprung up during the year that has just faded away, and commencing the new one free from all stain. There is also a mythological tale of its typifying the washing of a king's head by the seven gnats that watch over time, and who pass on the head to each other's laps as the old year goes out and the new one comes in."

II, pp. 92-94.

LIEUT.-GENERAL ALBERT FYTCHE: *Burma, Past and Present*. (2 vols. London, 1878.)

## 7. BURMA

THE KARINS. At a death, "pour débarrasser la voie et faciliter le départ de l'âme, on écarte, avec un bambou, les feuilles du toit de la maison; est-il trop élevé, une personne y monte pour pratiquer

un trou. Si elle le juge à propos, l'âme y passe; mais elle peut prendre la porte, les fenêtres, ou d'autres issues à sa convenance." p. 521.

"Les funérailles devraient avoir lieu sept jours après le décès; mais cette coutume est rarement suivie. Ce n'est que lorsque la personne meurt après la moisson en février et en mars ou avant les pluies, que l'enterrement solennel se fait aussitôt. Dans la plupart des cas, on attend une époque favorable, pour réunir la famille et donner plus de pompe à la cérémonie.

"On enterre le cadavre provisoirement sans presque aucune solennité, dans un cimetière commun. La fosse est peu profonde, deux ou trois pieds seulement; mais on la couvre de broussailles et d'épines, pour empêcher les chiens et les porcs de déterrer le corps. . . .

"Il existe encore une autre manière de garder les morts jusqu'au jour des funérailles solennelles. . . . Elle consiste à couper un arbre dans la forêt voisine, d'en séparer un tronc de sept à huit pieds de long et d'y creuser un trou dont la grandeur est proportionnée à celle du cadavre qu'on y dépose. Puis on le ferme le mieux possible, avec une planche clouée, dont on calfate les fentes et les jointures avec du ciment. On place cette bière, bien solide sans doute, mais pas couteuse, dans le cimetière, s'il est éloigné des habitations. Dans le cas contraire, on construit une hutte plus loin dans la forêt, et on l'y dépose à une hauteur hors de l'atteinte des animaux sauvages et domestiques.

"Tout se prépare pour la grande solennité, entre le moment du décès et celui des funérailles. On invite les parents, même ceux qui vivent à plusieurs jours de distance, les connaissances, les amis, qui peuvent aider par leur savoir et leur influence.

"Tout se gâte, depuis l'occupation anglaise. Les vieillards qui avaient subi le joug et l'oppression des Birmans et naturellement les détestaient, sont morts. Peu à peu leurs descendants ont tout oublié, ils se sont rapprochés de leurs anciens ennemis et ont pris leurs habitudes.

"Pour les funérailles, la plupart des Karins emploient le cérémonial birman. On construit un catafalque d'une forme élégante et gracieuse, en pyramide carrée, d'un dessin riche et varié. Le petit monument est fait de bambous très solides. . . . Au milieu on dépose le cercueil. Placé sur

quatre roues, le monument est solennellement conduit au cimetière de la crémation, au son des tambours, des tamtams et d'une musique étourdissante.

"Pendant plusieurs jours et plusieurs nuits, on donne des fêtes; on joue des drames, des comédies; on fait danser des marionnettes, et toujours durant les intervalles, les tambours, les clochettes et les musiciens amusent les assistants. . . .

"Après avoir passé deux ou trois jours, quelquefois quatre ou cinq, à se divertir et à manger autour d'un cadavre, qui, malgré les précautions prises, répand souvent une odeur pestilentielle, la foule l'accompagne au cimetière.

"On invite les *talapoins*. Ils s'y rendent directement de leur monastère, non pour faire des cérémonies ou accomplir des rites, mais pour assister de loin, présider et recevoir les aumones qu'on leur a destinées. Ils s'en retournent ainsi chez eux chargés de présents. . . . Le plus grand nombre de spectateurs s'esquive avec eux, chacun dans la direction de son village ou de sa maison. La fête est finie. . . .

"Ceux qui sont demeurés au champ des morts, qui ont attisé, remue le catafalque ou le bûcher avec de longs bambous, recueillent les cendres et les ossements qu'ils enfouissent sur place dans un trou creusé à la hâte et peu profond. Nulle main n'y posera un souvenir; personne n'en viendra prendre soin. L'âme du défunt ira, croient-ils, chercher, selon ses mérites ou démérites, un corps en formation, d'un être humain ou d'animaux, pour une nouvelle existence, jusqu'à ce qu'elle ne soit entièrement affranchie de ses fautes et soit rentrée dans le néant." pp. 521-523.

"La crémation n'est que le premier épisode des funérailles. Pour les Karins, la vraie cérémonie n'est pas encore commencée. On emporte la tête et quelques ossements, retirés du bûcher, dans la tente préparée à la maison, dans la manière dont il sera parlé plus tard. Si le cadavre a été enterré selon les traditions et les anciens usages, on l'exhume de terre pour le brûler. Ce sont ordinairement de proches parents qui s'acquittent de ce devoir. . . .

"Non loin de la maison, on construit une large tente tout entourée de palissades en bambous tressés. On érige au milieu une maisonnette de cinq ou six pieds carrés. Elle est faite en *leptan* (arbre à coton). Elle a quatre colonnes et une

plate-forme à un mètre de hauteur. Elle doit posséder, mais en miniature, tout ce que contiennent les maisons ordinaires: un foyer, des cruches, des marmites, du riz, des paniers, des tamis et des habits. Elle est supportée par quatre gros morceaux de bois en forme de cheval, appelé le cheval du mort. La tête et les autres ossements sont déposés sur la plate-forme.

"Il faut dans les funérailles un ministre ou officiant, qui est aussi le chef de toutes les superstitions de la famille. C'est le père, ou en son absence le plus ancien de la parenté.

"La cérémonie commence un peu avant l'entrée de la nuit. On brûle les os au cimetière, comme il a été dit plus haut, et pendant la crémation, le maître des cérémonies, muni d'un arc spécial, décoche trois flèches sur le bûcher. Les assistants font la même chose après lui. Il retire ensuite du feu, avec un petit bambou particulier, la tête, un os des bras et des jambes et deux ou trois petits charbons pour les emporter dans la tente. On plante un petit arbre près du bûcher, qu'on soulève, place et replace alternativement 'pour assister le mort,' disent-ils.

"Pendant la crémation, les garçons et les filles, divisés en deux chœurs, chantent en leur langue les paroles suivantes:

"'Les jambes du mort sont comme du safran. Hélas, on va le brûler inmanquablement!

"'Au point du jour, les troupeaux des singes font du bruit; le défunt n'en sait rien; il n'entend pas les cris lugubres que poussent des singes à l'app[r]oche du jour.

"'Son génie tutélaire l'a livré à la mort! Grands et petits, maudissons-le.

"'L'esprit protecteur l'a laissé mourir; hommes et femmes, maudissons-le tous ensemble.

"'Faites donc encore des offrandes à l'Esprit du ciel; voilà comme il vous écoute.'

"Le ministre tend un fil le long du chemin, à partir du bûcher jusqu'à la tente de l'enterrement. 'C'est,' dit-il, 'le pont sur lequel doit passer l'âme du défunt pour arriver de la terre au pays de *Plu*.' Il emporte ensuite le crâne, les os des bras et des jambes, et les petits charbons éteints, pour les conserver dans la maisonnette dite des reliques. La foule des assistants se réunit autour du monument. On place avec les os tous les instruments d'un usage journalier et commun dans la famille: un pot en terre pour cuire le riz, une planchette pour l'écumer, un plat pour le manger,

un vase pour boire, en bois comme dans l'ancien temps, une toile ou manteau appelé *Serung*, des haches, des pisches, des armes. C'est pour l'usage du défunt dans le pays des morts. Usage bizarre et inexplicable; ils détériorent tous ces objets. Est-ce pour soustraire aux voleurs? Ou, comme ils disent avec raison, parce que le mort n'en a pas besoin?

"Autre pratique aussi peu rationnelle, ils montrent et nomment tout à rebours. Probablement de crainte que la personne partie ne revienne les tourmenter ou les effrayer: il veulent la désorienter. La première chose qu'ils font ainsi à l'envers, est de prendre du riz et de le vanner sur le revers du tamis. 'Voilà,' disent-ils, 'comme il faut nettoyer le riz avant de le cuire.' On le dépose après à côté des ossements. Le ministre prenant la tête, dit en montrant un vase rempli d'eau: 'Si tu as froid, baigne-toi.' Lui indiquant ensuite des charbons ardents: 'Si tu as chaud, chauffe-toi.' En lui désignant les quatre points cardinaux, le nord devient sud, le midi, le septentrion, le couchant l'orient et l'est, l'occident. Le ciel est du côté de la terre et notre globe au firmament. Les arbres ont leurs racines en l'air et leurs branches enfoncées en terre. Après l'avoir ainsi désorienté, l'officiant replace la tête dans le reliquaire et dit: 'Il y a sept grands chemins; suis celui du milieu. Il y a sept grandes voies; prends celle du milieu.'

"Cette pratique s'appelle *Ayo Kang*, c'est-à-dire recueillir les os, offrir la tête du mort où sa vie était écrite, pour qu'il descende aux limbes, se repose et délivre les vivants.

"Cela fini, l'assistance s'assied tout autour des ossements, placés dans la maison construite pour les recevoir, et les chants funèbres commencent. Deux chœurs, formés le premier de jeunes gens et l'autre de jeunes filles, les exécutent alternativement, en tournant autour des reliques. Ils chantent ce qu'ils savent encore des anciennes traditions: Dieu, la création, la tentation du démon, la chute de nos premiers parents, etc. Ces hymnes sont repris et répétés plusieurs fois. Un chrétien de mon âge me disait que sa mère, morte depuis vingt ans, en connaissait pour pouvoir chanter une nuit entière. Sa grand-mère à elle chantait trois nuits de suite sans se répéter. Elle était au courant de toutes les traditions de sa tribu, des légendes et des fables.

"Je transcris ici, en l'abrégeant, un chant funèbre traduit par le P. Tardivel:

" 'Prenez pour le mort un coq rouge, chantant à l'entrée de la nuit, pour qui le point du jour est facile, et tournons autour de cette maison dont une colonne, deux colonnes sont colorées de rouge.

" 'Prenez pour le mort un coq blanc, chantant au coucher du soleil, pour qui l'aurore est facile, et tournons autour de cette maison, dont une colonne, deux colonnes sont colorées de blanc.

" 'Pauvre maisonnette bonne à rien, bonne seulement pour être rongée par les termites; maisonnette indigne de moi, digne d'être détruite par les fourmis blanches!

" 'La mort, la mort, appelons la mort! La mort s'y trouve et devant et derrière, la remplit d'un bout à l'autre. O homme à tête noire et à face blanche, que vous venez vite, et que vous disparaissiez promptement!

" 'Les branches du *Topla* sont bonnes pour le feu; traînez-en à creuser le chemin, les branches du *Topla* font un bon bûcher, réunissez-en à frayer plusieurs voies.

" 'Un homme dans la seconde enfance est inutile; c'est moi, tous les soirs je suis sujet à la mort! C'est à la source des ruisseaux que le banian fleurit; c'est à la source des ruisseaux que le banian porte des fruits. Les faisans en mangent et reposent sur les branches; les coqs des bois s'en nourrissent aussi. Prenez pour le mort le vieux coq maigre qui chante lorsque le soleil disparaît au pays d'occident. C'est au haut de la vallée, à la source des ruisseaux, que le banian fleurit et se couvre de fruits que mangent les faisans et les coqs sauvages en parcourant les branches. Prenez pour le mort un jeune coq tendre, qui chante au lever du soleil.

" 'O mort, ô mort, reste mort! les décédés sont réunis en groupe les uns sur les autres. Le grand lion à tête de dragon, le grand tigre à tête de dragon, poursuit le chien et le porc au milieu des broussailles. Fais une barrière avec des bambous afin de le prendre dans trois jours! Ne t'en va pas en enfer, va au ciel! Oh! l'enfer, quel lieu de supplice! puisses-tu t'en aller au ciel! Mourir misérable, et vivre à jamais dans un lieu de tourments; il n'y a pas de misère comparable à celle-là! Je ne le savais pas, si je le savais avant ce jour, que ne mourus-je de faim à la mamelle! Que ne mourus-je brisé dans le sein de ma mère, détruisant nos deux races ensemble. Si j'avais su

tout ceci, que ne mourus-je de faim au giron de ma mère! que ne mourus-je de soif sur le sein de ma mère, brisant sa vie et la mienne! que ne mourus-je broyé dans ma jeunesse! que ne mourus-je comme une chenille ou une sauterelle!

“Le mort va revenir, les feuilles de bananier jaunissent, mais le démon le détourne. S’il y avait encore du fruit de l’arbre de vie, qu’on s’en servit pour ressusciter le mort. Si l’on frappe la tête du mort avec le pied, il s’imagine qu’il rêve; si l’on donne un coup de pied dans la tête du mort, il rêve à des phénomènes merveilleux.

“Il va faire jour, les troupeaux des singes se remuent, le mort ne l’entend pas. Le jour va paraître, les singes poussent leurs cris plaintifs et le mort n’en sait rien.

“Le feu prend aux branches du *Topla* et en consume le tronc; le bruit s’en répand dans les arbres, dans toutes les branches. Si j’avais su que le mort ne revivrait plus, j’eusse été chercher du fruit de l’arbre de vie, grimpant sur les montagnes à perdre haleine, descendant les vallées, haletant, haletant. Afin que le mort puisse boire en s’en allant, donnez-lui un vase de bambou coupé à l’invers. Donnez au mort un petit arc pour tuer l’oiseau barrant son passage. Donnez au mort un fusil à la crosse brisée, pour tirer sur le démon par arrière; donnez au mort un fusil au canon cassé, pour tirer sur le grand diable par devant.

“Dans la plaine, lieu de repos, lieu de repos de notre grand-père, nous marchons en tâtonnant. Dressez au milieu du chemin une colonne surmontée d’un oiseau. Les étrangers restent chez eux sans consulter avec les os; ils sont ainsi toujours exposés à la mort. Et monte la montagne, haletant, haletant, après avoir bu l’eau dans la vallée.

“Les jeunes enfants meurent en grand nombre; ils arrivent au Plu et ne mangent pas de riz. Couté bat le tambour au milieu de la ville; Gaman bat le tambour au milieu de la cité pour avoir nos filles et nos garçons. Quant aux gens du monde, bons à rien, couté les laisse et les dédaigne.”

“Pendant et après les chants ont lieu d’autres cérémonies. C’est la *cueillette des fruits de l’arbre*, qui consiste à figurer un arbre en miniature, avec trois branches chargées de trois fruits, fixé sur un tamis renversé. L’officiant dit: ‘Seigneur, nous allons cueillir des fruits! Grande arbre, donne-nous du fruit.’ Mettant d’abord la main aux pieds, puis sur les branches, il cueille

successivement les fruits et les dépose à terre l’un après l’autre.

“C’est le *saut des bambous*. Un grand nombre de bambous sont disposés de manière à former comme les rayons d’une roue; différentes personnes les tiennent par les bouts, un dans chaque main. Elles les éloignent et les rapprochent en mesure. Pendant ce temps, une personne saute entre les bambous, passant de l’un à l’autre de manière à tomber entre eux lorsqu’on les sépare, et à sortir lorsqu’on les rassemble, sans s’y faire prendre les pieds.

“Il faut aussi ‘protéger le défunt’ et pour cela tendre un linge autour de la maison des reliques, en courant et chantant: ‘Nous entourons de sept à huit cercles; le méchant dragon n’en approchera pas.’

“Ensuite a lieu la cérémonie qui a pour but de ‘former le vautour.’ On s’accroche les mains les unes aux autres autour de la maisonnette et on sautille d’une certaine façon.

“En dernier lieu, on tourne autour du reliquaire, tenant à la main un tison ardent que l’on agite circulairement en chantant et que l’on jette à l’écart. On prend ensuite dans la maisonnette la tête et les ossements que l’on enveloppe dans un mauvais linge; on les place dans un panier avec un vieil habit d’homme ou de femme selon le sexe, du bétel, du riz, un pot, etc. Une personne va le porter au champ, ou montagne des morts, appelé *Ayo-taung*, et quelques autres y portent la maison des reliques, qui y est détruite.”

pp. 537 seq.

“*Idée de l’autre vie chez les Karins*. Leur croyance en l’autre vie s’approche tellement des dogmes catholiques qu’il y a lieu de croire qu’elle lui est empruntée. Dans les âges antérieurs, en Chine, au Yunnan, et même en Birmanie, les Karins se sont probablement trouvés en contact avec des chrétiens.

“D’après eux, l’homme juste va chez le bon Dieu, au ciel, recevoir la récompense de ses bonnes actions; mais le méchant est précipité en enfer, pour y être malheureux, en punition de sa malice. Sur le chemin du *Plu*, sorte de limbes où résident seulement les âmes exemptes de fautes graves, se trouvent les *Coutés*, ministres de *Mautri*, roi des enfers, et *Zigumanya*, le frère cadet de Dieu. Les premiers cherchent à saisir tout le monde pour les envoyer en enfer, mais le second prend la

défense des âmes justes pour les faire monter au ciel. Il fait livrer passage à celles qui descendent au *Plu*, laissant seulement au diable les pécheurs impénitents.

"Il y a des devins ou évocateurs karins appelés *Ouis*, qui peuvent se rendre au *Plu* pour voir ce qui s'y passe et y chercher le *Kala* (l'ombre) d'un malade emporté par les mauvais génies. Pour y arriver, ils allument une chandelle et, pendant qu'elle brûle, leur âme est transportée aux limbes. L'enfer y est contigu; mais ils ne peuvent y pénétrer. Cependant *Mautri* consent sur leur demande à leur en laisser voir l'intérieur. Il est terrible et effrayant: c'est un lieu rempli de misère et de désolation, peuplé de démons, de génies et de damnés plus horribles les uns que les autres.

"L'âme ne peut se rendre aux limbes qu'après les funérailles. Jusque là, elle erre autour du cadavre, dans les cimetières ou lieux avoisinants. Parvenue au *Plu*, elle ne sera ni heureuse ni malheureuse; cependant elle travaillera, mais sans se fatiguer; ses occupations seront d'un genre nouveau, inexplicables et spiritualisées.

"Si elle le désire, il lui sera permis de revenir sur la terre, y prendre un autre corps. Elle pourra s'y sanctifier, acquérir des mérites et monter au ciel, pour y être éternellement heureuse. Toutes les âmes ne pourront jouir de ce bonheur; il en est en effet qui restent sur la terre sans jamais arriver au *Plu*. Ce sont celles des personnes qui meurent d'accident et celles qui ne reçoivent pas de sépulture. Elles errent dans les bois, les villages, les cimetières et même dans les airs. Elles sont malfaisantes et cherchent à s'emparer des vivants pour leur faire du mal, causer leur mort, des maladies, etc. Les habitants des limbes peuvent être témoins de ce qui se passe sur la terre, connaître l'état de leur famille et de leurs enfants. Touchés des misères qu'ils voient souffrir, ils cherchent à emmener ceux qu'ils peuvent saisir. C'est aux mères qu'est attribué la mort de l'enfant qui meurt quelque temps après elles. Ne pouvant s'en séparer, la défunte est venue le chercher, disent-ils, pour le délivrer des misères de la vie." pp. 551 seq.

J. B. BRINGAUD: "Un chapitre de l'ethnographie des Birmans Karins," *Les Missions Catholiques*, XXVIII. (1896.)

## 8. BURMA

"A special significance attaches to the posts of the house. It is thought unlucky if birds alight on them before they are roofed in. Sham bows and arrows are set at the heads of the posts to scare them. . . . Another curious custom is the one of laying a piece of cloth between the head of the post and the wall-plate as a propitiation to the *nat* of the tree. Before the large posts of temples are reared, their heads are hung with offerings, which the workpeople afterwards share among themselves." p. 57.

Marriage. pp. 69-72.

"By time-honoured custom the lads of the village claim the right to pelt the house of the newly-married pair at night (*ge-pyit*), and it is usual to buy them off." p. 70.

"Among acts of discourtesy few are accounted so grave by the Burmans as that of awakening a sleeper. The reluctance to disturb a sleeper is connected with the belief that the spirit (*leippya*) leaves the body during sleep." p. 77.

Images are dedicated at the temples in order to heal the sick. "The merit of the act is intended to cancel the demerit of some troubled spirit which is seeking to possess the body of the sufferer. Offerings are likewise set apart for the troubled spirit in the forest to divert him from the sick person. When an epidemic of cholera occurs, the whole village sets up a din at sunset with bamboo sticks, to frighten the demons away. But many minds are averse to such superstitions, and they seek for natural explanations. They ascribe disease to states of the blood, to 'heats' and 'vapours.'" p. 128.

"During the puerperium, the Burman custom is to maintain a fire of billets on a special hearth as big as the couch, and placed alongside of it, for five or seven days. The antiseptic property of the smoke may be of value, but the relaxing effect of the artificial heat is believed to be a reason why the Burman women are so much less hardy in this particular than the neighbouring races."

pp. 128 seq.

Alien races—Shans—Karens—Chin—Chimpaw, etc. pp. 142-162.

"The faults of the Karens are their dirt, their addiction to drink, and a degree of superstition so extreme that a motherless infant is refused adoption for fear of turning the wrath of a vengeful demon upon the foster-mother. In epidemics of cholera and smallpox the Karens abandon their villages in panic fear." p. 148.

Among the Karens "scarcely have the crops been garnered than the clearing of a fresh site for the village begins. The primitive Karens in the remote hills build one or more huge bamboo barracks, partitioned off for the different families. Those more in contact with civilisation build separate huts. When the new settlement is complete, the Karens, both men and women, carouse. From February to April each household is hard at work clearing its cultivation plot of four to eight acres of forest on the hill-side. Bamboo forest is preferred; occasional trees of large size are killed by ringing, or are lopped to get rid of their shade; many trees are felled. The lumber is left to dry for burning, till the rain clouds begin to gather. Sometimes an unexpected break of the monsoon prevents the burning and renders the whole labour futile. After the first burn, the residue is stacked against the standing trees and burned again. When the rains have set in, the seed is sown. A man goes in advance and makes rows of shallow holes with a hoe mounted on a long and tapering bamboo staff; the free or wide end is furnished with openings in the side, which cause the bamboo to emit a musical note at each stroke. Women with seed-bags follow; they put in the rice and the secondary crops (*hnan*, cotton, and, in a few localities, teak-seed for the government) in alternate rows, and close the soil. Watchers' huts are built, and the birds scared till the seed has sprouted. . . . The clearings have to be fenced to protect them against deer and pigs, and the rats have to be kept down by lines of traps which often extend for miles. In years of bamboo seeding the rats multiply to such an extent that they destroy whole crops and stocks of corn and produce famine." pp. 148-150.

The Karens "keep goats, poultry and pigs, which latter are the scavengers of the village. But the chief purpose for which these animals are bred is to be killed and offered to the *nats*, who have to be propitiated on all occasions. At every

village site and clearing for cultivation a miniature bamboo hut is made (*tâ-lhû*), and furnished with utensils or symbols of such. The joints of bamboo piled against the horizontal bar represent vessels for the blood of the offering; the whole offering is really appropriated by the votaries. The *yahñ* (Buddhist recluses) have persuaded the Karens under their influence to discontinue keeping animals, so as to be out of temptation to sacrifice to *nats*. The Karen idea of *nat* is exclusively an evil spirit, whereas the Burmans have the conception of *thadyâ* and *byammâ*, beings of a transfigured human nature; by them *nat* is chiefly used in this sense. The Karens also offer to the *nats* the liquor they brew (*kaung*), which is distilled from a wort made by setting boiled rice to ferment. The drinking of this offering at the shrine is accompanied by saltatory movements."

pp. 150 seq.

"The Karens are acquainted with the medicinal virtues of many plants, such as bitter bark for ague. But all sickness and misfortune are ascribed to the *nats*. Offerings and charms are relied on more than medicines. When a person dies, the body is treated with great respect, and every kind of offering is made to propitiate the spirit. The corpse is cremated, and the bones are buried at a place devoted to this use (*ayô-daung*), often at a distance, owing to the migration of villages. Here a shrine is erected, consisting of a miniature hut, upon which a rude carving of a bird always figures. This symbolises a mythical creature which conveys the spirit over rivers and chasms on its wanderings. For some time after a death, cotton threads are stretched beside the foot-bridges for the spirit to pass by on, without meeting the living. A shrine similar to that at the *ayô-daung* is made at a place where two roads cross, and at each shrine the clothing of the deceased, and sometimes new clothing and utensils, are dedicated. It is at funerals that the dreary Karen music is chiefly heard. The tones are very widely contrasted. The dirge is accompanied by the notes of the *pâzi*, a great drum of bronze, cast in the Shan country, in a single piece." p. 153.

"The Chins are believed by some to represent the stock from which the Burman tribes originated, and to have descended into the valley of the

Irawadi from the plateau of Tibet, with the inhabitants of which the Burmans and Chins possess linguistic affinities not shared by other races of the Peninsula. The Chins are the hill-people of the mountains west of the Irawadi and its great tributary, the Chindwin. The tribes are many and diverse. . . . The black tattooing of the women's faces, which is the most distinctive of their customs, is obsolete in many places; it is said to have originated in the fear of the women being carried off by the plainsmen." p. 154 *seq.*

Pageants and frolics (the drama, music, games, festivals, *nat* worship, etc.). pp. 173-191.

"The Burmese festivals have been described as being confined to a single one, which begins in April and goes on to the following March. But that is an exaggeration. There are two regular carnivals of a week or ten days each, and several others of a couple of days' duration, besides occasional festivities to celebrate the completion of *zedi* and temples, and last, but not least, the cremation of the *yahñ*. Burmese New Year—moon-change at *Tagu*—falls in April, as the sun enters the sign of Aries. The calendar has been regulated on the Brahman model with intercalary days and months. New Year marks the greatest crisis in the seasons; the heat has reached its climax, to fall abruptly at the break of the south-west monsoon. Now is the time of drought; many of the wells are empty, and water has to be fetched from a distance. There is no greater luxury than plenty of water at this season; water is the most seasonable offering, and great supplies are stored in the jars at the *kyaungs*. In a symbolic spirit, water is poured over the images of the Buddha. But the great feature of the New Year festival is the burlesque of these libations. In the true spirit of the carnival, the women douse the men, and the men douse the women, all regardless of their festal attire. The young women in particular wait in ambush for the gallants, perhaps to be caught in a second ambush by some urchin. The liberty of water-throwing lasts for the days of *akyó*, *akyá*, *akyát*, and *atét*, the stages of the journey which a *thadyá* makes from heaven to earth to see the works of men if they be good. The legend is probably derived from the Hindu myth of the rain god Indra, to whom water is offered at the season of his expected descent. A

religious feature of the festival is the ransom of cattle. An animal kept for slaughter by the Indian Musulman butcher is borrowed and gaily decked out, with its horns gilded. It is led round the village or quarter of the town, followed by a festive throng, and contributions are gathered until the price of the animal is made up, when it is set free at the *kyaung* (monastery) to be an evidence of goodwill to all things living.

"Party feeling, which often runs high between the quarters of a village, with their rival *kyaung* (monastery) and *zedi* (shrine), finds an outlet at *Tagú* in the tug-of-war (*lun-swè*). As the superstitious whistle for the wind, so do they expect to tug in the monsoon by this means, at the season when everything is panting for rain.

"After *Tagú*, the next festival season is *Wázó*—in June—the commencement of the Buddhist Lent. This season is signalled by the *Shinldung* fêtes, described in Chapter III. During Lent there is no regular festival.

"The great festival of *Thadindyút* celebrates the close of Lent. It falls in October, when the rains are generally over, and is the one for which the most extensive preparations are made. Every festival is signalled by the offerings made to the *yahñ* (Buddhist recluses). But now they are literally 'poured' in profusion, as the name implies (*sun-ldung*). . . . In the evening fireworks are sent off, and the rivers are illuminated with rafts carrying lamps which are set adrift. Labyrinths of bamboo are erected round the *zedi*, which entertain the children and especially the hill-people, who pique themselves, not without reason, on their sense of locality. These labyrinths are called *Wingabá*, after the mountain maze, to which Prince Wéthandayâ was banished by his father, in the *zât* legend." pp. 182-185.

Besides the regular Buddhist festivals there are certain recurring religious observances that "have nothing to do with Buddhism, and are rejected by all earnest and enlightened Buddhists. These observances, if not furtively conducted, as is often the case, are kept by individuals only, or by households at a time; they have sufficient in common with the *nat* worship of the hill tribes to show what the original Burman and Talaing worship may have been. Unlike the Karen, who knows only of evil *nats*, the Burman has both good and evil spirits. The former belong to the land of

the *zat* romance, the latter are chiefly the survival of the primitive paganism. In the Burman cosmogony, *nat-yua* is the delectable land to which by a courtesy analogous to the German 'hoch-' and 'höchst-selig,' the kings are said to migrate at their demise. A higher order than *nat* is *thadyâ* and *thadyâ-min*, and above these the highest order of being, *byammâ*, the cloud-dwellers to whom the Burmans pretend to owe their origin. These ethereal beings are subject to the law of *karma*, and re-birth. They have to attain *nirvâna* like men, through virtue. Under 'gods' in the Pali scriptures are to be understood such beings as these. Together with men they form the group *thaddawâ*—rational beings—to whom the message of the Buddha is delivered. The higher orders of existence are not to be confounded with the higher religious states, *ayahât*, *ayattapô*, which are attained by the 'noble path' alone. In this fairyland, situated in the *Himawûnta taw* (Himalayas) and its clouds, the poetry of the people centres. As the heavens are indwelt by ethereal beings, so also everything on earth has its presiding genius. The heavenly *genii* are beneficent, the terrestrial ones friendly or malign. The *nats* of the mountains inspire awe, and their protection is invoked against wild beasts and other dangers to travellers. A *nat* is propitiated by offerings at a shrine, almost always in miniature. Only fruit, flowers, and music are offered by Buddhists. A special genius is assigned to the dwelling, *ein-dwin Min Magayî nat*, in whose little shrine a coco-nut is offered. The nut is replaced as the water dries up, which it is assumed the *nat* has drunk. There are *nats* who preside over countries, U Mindyî and U Mindyâ for Burma, U Yindyî for Pegu, Bôdaw and his sons for Thatôn, and other local *nats*. These *nats* are propitiated by such offerings as a crown, or by standing guard before their images, upon undertaking a journey, entering on a race or other contest. The five *nats* of the firmament have a special cult associated with that of the eight planets, with which the Buddha and eight *yahânda* are mixed up. The local *nats* are most commonly propitiated in *pyatho* (December), the harvest month. The visitations of malign spirits are attributed to what the Burmans call unripe (*aséin*) deaths. Such are deaths from lightning-stroke, accidents of all sorts, childbed, cholera, and whatever is violent and sudden. The normal reincarnation of the *karma* of such is immature;

they haunt localities as ghosts (*tasé*), and seek the bodies of the living as hosts, thereby causing sickness. Slaughter in battle accounts for an epidemic visitation of this kind, and the epidemic again entails epidemics." pp. 186-188.

Funerals. pp. 193-199.

"The body is swathed in grave-clothes, the thumbs and great toes are tied together with strips of white cotton cloth, and in the mouth is put a gold or silver piece for *kadôga*—ferry-hire."

p. 193.

"The preparation of the catafalque and the entertainment of the funeral guests are costly, but the offerings to the *yahân* (Buddhist recluses) are the chief expense. These are what give distinction to the funeral. As many *yahân* of the place and of the surrounding country as the family can afford to present offerings to are invited to precede the *cortège* to the cemetery. The offerings are all of identical nature and value. . . . It is an honour to receive a share of the offering to bear with the funeral, which the women of the neighbourhood carry. The whole village turns out in *gala* costume; *Ludyis* (village elders) of the highest standing follow the humblest funeral. Even the relatives have no badge of mourning in their apparel. At great funerals, processions of white-robed bearers of the offerings are arranged, and other demonstrations. At noon on the day of the funeral the young men of the quarter raise the catafalque, which they bear on their shoulders. The women place the offerings on their heads, and those who have nothing to carry make believe to drag the bier by long streamers of white cloth, from both ends. The bearers follow their movements with grotesque dancing, allowing the bier sometimes to advance, sometimes to recede, as if its possession were being contested. Where the roads are good enough, the bier is erected on a platform borne on wheels. The Talaings permit no backward movement of the bier, which they consider unlucky; they object to the bearing of a corpse from outside through the village or town. At the base of the catafalque are borne champions who posture in defiant attitudes. The funeral procession is preceded by a band playing music as florid in its way as is the decoration of the bier. At the cemetery the pyre has been partly prepared; it is reserved

for the relatives to complete it by carrying heavy billets and putting them in place. The coffin is taken down from the catafalque and brought to the pyre, with the head to the west—the direction of the sacred *Bo* tree. The gay catafalque is cast on the ground and allowed to decay. Before laying the coffin on the wood, it is swayed to and from the pyre seven times, in obeisance before the *Bo* tree. While this is done a sabre is held up with the edge facing the coffin; the signification of this is obscure. The cover is now removed, and the coffin turned over on the pyre and lifted away. Fuel is heaped on the corpse and the fire kindled. The relatives assemble before the *yahán* who have come to the cemetery, and the ceremony of *yezétcha* (pouring of water) is performed in respect of the offerings dedicated, which have meanwhile been conveyed to the *kyaung*. All except the relatives return. When the pile is consumed, the fragments of bone are collected in a vessel and brought to the house of the deceased. Here they are venerated for several months, after which they are deposited in sacred ground (*payá-mye*). Those who can afford it build a cinerarium (*ayó-ó*). In the case of earth burial, which is resorted to where fuel is scarce or costly, the seven obeisances are the same; the coffin is opened at the grave (which is about two cubits deep), and the grave-clothes are loosened. The corpse, if that of a man, is inclined towards the left, if of a woman, towards the right. After the coffin has been lowered the relatives and friends throw on the earth. The chief mourner waves a kerchief and calls on the spirit to return (*leippya-kaw*); the kerchief is deposited where the corpse had lain in the dwelling for seven days. Regular funerals are held when a person has died a death that is looked upon as natural. In the case of violent and other 'unripe' deaths the body is buried in haste without any obsequies." pp. 194-197.

Grand funerals accorded to the heads of monasteries. pp. 197-199.

MAX AND BERTHA FERRARS: *Burma*. (London, 1900.)

## 9. BURMA

The Shan states and the Tai. pp. 187-330.

The Shan or Tai race, "in its different branches, is beyond all question the most widely spread of any in the Indo-Chinese Peninsula and even in parts beyond the peninsula, and it is certainly the most numerous. It is quite certain that Tai are found from Assam to far into the Chinese province of Kwang-si, and from Bangkok to the interior of Yünnan. It seems possible that they may be traced even farther." p. 187.

Among the Tai or Shan, for a month after child-birth the mother is forbidden to eat certain foods which are thought to be bad for the child. These are *sambhur* flesh, the flesh of the barking deer, the fish called *pamōng*, oranges, vermicelli, seshamum oil, a certain vegetable fern, onions, and tomatoes. The mother is considered unclean for seven days and before entering on the duties of the household has to bathe and put on clean garments. Pine-wood is burnt and the mother inhales the smoke. "The husband observes no special diet during the pregnancy of his wife or after her delivery, but it is considered undesirable that he should (1) drive pigs; (2) carry the dead; (3) bore holes in the ground; (4) fill in holes; (5) mock others." After a month the child is bathed in water in which, if the child is a boy, gold, silver, and certain standard weights have been placed. If the infant is a girl, gold, silver, and all the ornaments of her sex are put into the bath water. The child is now named by one of the elders, who ties a cord of seven threads round the wrist.

"When illness, or bad luck, suggests a change of name, a ceremony is performed by which the child is supposed to be exchanged for—

- (a) a piece of coarse cloth; it is then called Ai Man, or Nang Man = Master or Miss Coarse Cloth;
- (b) a piece of silver; the name is then Ai or Nang Ngün = Master or Miss Silver;
- (c) a pair of scales in which the child is weighed; if it weighs more than a viss, the name adopted is Ai or Nang Hsoi Hsa = Master or Miss More-than-a-viss;

or

- (d) the child is put into a pot and a make-believe of roasting it is gone through; the name then adopted is Ai or Nang Kaw = Master or Miss Roast;

- (e) the child is thrown away by the parents, picked up by some one settled beforehand and restored to the father and mother; such children are called Ai or Nang Kip = Master or Miss Picked-up;
- (f) the child is given to a visitor in the house who restores it after a decent interval, with the result of the appearance of Ai or Nang Hkek = Master or Miss Visitor;
- (g) advantage is taken of the full moon to lose and find the child again and so achieve the name Ai or Nang Môn = Master or Miss Full-moon;
- (h) advantage is taken of birth-marks to give the name of Ai or Nang Mai = Master or Miss Marks;

and so on according to the inventiveness of the household. Such changes are most common in cases of sickness, but anything which tends to show that the child is exposed to hostile influences justifies them. If there is no apparent result, the child may be taken with other offerings to the monastery and thereafter called Ai or Nang Lu = Master or Miss Alms." pp. 321-324.

"The Tai race is now everywhere Buddhist."  
p. 320.

Among the Tai "a man may not marry his own or his wife's mother, grandmother, or aunt, or his sisters, and conversely with a woman. All other alliances are permissible. Polygamy is sanctioned, but not common, except with the wealthy. Polyandry is forbidden. A widow is free to marry and to act as she pleases. No one has a claim on her. Infanticide is unknown."  
p. 325.

"The grave-diggers, before getting out of the newly dug grave, carefully sweep it out with brambles or thorns to expel any evil spirits that may be there. The corpse is dressed in new clothes," on which there must be no mark of a burn, or else the dead would be consumed by fire in the next existence. pp. 325 *seq.*

While a man was away at the wars, "his wife was forbidden to do any work on every fifth day, and remained within her house; each day she filled an earthen pot with water to the brim and put in fresh flowers and leaves. If the flowers

withered or much water evaporated, it was considered a bad sign; each night she swept the floor and laid out her husband's bedding and she was on no account to lie on it herself." p. 328.

The Kachin hills and the Chingpaw.

pp. 331-439.

The Kachins (Chingpaw or Singpho) inhabit the country on the north, north-east, and north-west of Upper Burma. Colonel Hannay says that they are settled on the upper waters of the Irawaddy and are bounded on the west by Assam. They have now overrun a great part of the western portion of Yünnan, a province of China. They are broken up into small communities, each under its own chief, and, though wild and savage, till the ground well. p. 331.

Among the Kachins, "at the instant of birth the midwife says the child is named so-and-so. If she does not do this, some malignant *nat*, or spirit, will give the child a name first and so cause it to pine away and die. If mother and child do well there is general drinking and eating (among the assembled friends and neighbours), and the happy father is chaffed. If, however, childbirth is attended with much labour, then it is evident that *nats* are at work and a *tumsa*, or seer, is called into requisition. This man goes to another house in the village and consults the bamboos (*chippawt*) to discover whether it is the house *nat* who is averse, or whether a jungle *nat* has come and driven the guardian *nat* away. These jungle *nats* are termed *sawn*, and are the spirits of those who have died in childbirth or by violent deaths. They naturally wish for companions, and so enter the house and seize the woman and child. If the bamboo declares that it is the house *nat* who is angry, he is propitiated by offerings of spirits or by sacrifice in the ordinary manner. If, however, it appears that a *sawn* has taken possession, then prompt action is necessary. Guns are fired all round the house and along the paths leading into the village, arrows are shot under the floor of the house, *dhas* and torches are brandished over the body of the woman, and finally old rags, chillies, and other materials likely to produce a sufficiently noisome smell are piled under the raised flooring and set fire to, thereby scaring away any but the most obstinate and pertinacious spirits.

"When the birth is happily accomplished, the neighbours make little presents of dried fish and the like, and drink to the health of the parents. Within a day or two the birth of the child must be notified to the house *nats*, and it is commended to their protection by the *tumsa*, who decides the suitable offerings or sacrifice for the occasion.

"For three days after the birth the mother may not leave the house, but she is not prevented from conversing with any one she chooses. On the morning of the fourth day, very early, she goes out with some elderly dame of the village and proceeds to the place where the village water is drawn. The *gammer* takes a spear with her and, when they come near the spring or the well, she casts it towards the water and says 'Avaunt all evil spirits!' This is to frighten off any *nats* that cherish designs of carrying off the woman or her child. After the casting of the spear the woman bathes and washes her clothes in safety and thereafter is free to do as she likes." p. 399.

Among the Kachins, all persons having the same family name or surname, whether they belong to the same or different tribes, regard themselves as being of one blood and do not intermarry. The origin of these family names has not been ascertained. pp. 402 *seq.*

Among the Kachins, "a man may not marry a woman of the same surname. It seems to be a general rule that a man should marry a first cousin on the female side, or more precisely, the daughter of a mother's brother. He may not, however, marry his father's sister's child, who is regarded as closely related. Blood connection is generally traced through the female, which may or may not be a reminiscence of polyandry. This rule seems much relaxed among the Southern Kachins, but it is said that farther north, if there is a marriageable first cousin whom a man does not want to marry, he can marry elsewhere only after paying a fine to the injured parents of the damsel. The parents are injured because they are robbed of a certainty in the price of the girl.

"The forbidden degrees of consanguinity are:

- (1) Parents and grandparents.
- (2) Children and grandchildren.
- (3) Father's sister's child.
- (4) Father's brother's child (because of the same name).
- (5) Mother's sister's child.

"Among the Szis there is an arrangement whereby one family is, so to speak, general parent-in-law to another family and gives females only to the members of the latter family. Since the families are thus regarded as permanent connections, it is not competent for the first family to demand wives from the second family, so they have to get them elsewhere. There appears to be a well-recognised series of families among which women are regularly given or taken in marriage.

"Thus the following families:

Malang	Lāban	Taw Shi
Hpau Yan	Mislū	Sin Hang

may take females of the family of Chumlūts, but the Chumlūt family has to go for its consorts to other families, such as the

Num Taw	Tum Maw	Jang Maw
Lūmaw	Hpanyu	Hpu Kawn

"The only restraining influence nowadays is popular opinion. No particular punishment seems to be inflicted for breach of these hymenæal rules. Traces of a custom of the kind are found among certain of the Karen tribes and similar rules used to be maintained among some of the Australian aborigines." p. 404.

Among the Kachins, "successive brothers must marry a deceased elder brother's widows. Occasionally, when many brothers die and one brother is saddled with more wives than he is able to support, it is permissible for a still younger brother or even a stranger to take the widow; the widow in any case has to be taken care of and fed by her husband's family even if none of them will formally become her husband. If this is not done, she returns to her own household, and this constitutes a 'debt' which has to be liquidated in blood or money." p. 405.

After the prediction of the bride's fortune by a *tumsa* or diviner, "there appear to be two forms [of marriage]—one where the abduction of the bride is nominal and the preliminaries and ceremonies are adjusted with formality. This is the rule among the *Sawbwās* and the more wealthy or influential households. The other form, where the abduction is actually carried out, is usual among the common people. The latter is obviously the earlier custom and may therefore be described first. When the *tumsa's* forecast is favourable, the young man sends some of his

friends to the house of a respectable householder in the village where the girl lives. This agent is termed *chang tung*. The emissaries inform the *chang tung* whom they wish to carry off, and show the presents which the intending husband has sent. There is a generally recognised scale of presents due according to the social standing of the damsel, and the intermediary is guided by this. If he considers the present insufficient, he mentions what is still required. The matter is discussed, the exact presents are finally fixed, and agreements are come to to make up deficiencies at the first opportunity. The go-between then decoys the girl to his house and she is seized and carried off. This usually occurs at night. Next morning the *chang tung* goes over to the parents and tells them what has happened and displays the presents. As a rule, since they are on the recognised scale, they are accepted. Occasionally, however, the parents go in pursuit, and so long as the religious marriage ceremony has not been performed, and the parties are not man and wife, they can take the girl back. If, however, the religious ceremonies have been gone through, they are too late and must acquiesce."

pp. 405 seq.

"Before marriage the young people are allowed to consort as they please. In villages to the north there are always two or three little so-called bachelors' huts (*dum'nta*) at the disposal of any maiden with any favoured man. If they do not care for each other, they part, and no one has a right to interfere. Each is free to experiment with any one else. If they care for each other, they marry. The result of this is claimed to be that unchastity after marriage does not exist. In case a child results, it is usual to arrange for its birth in the man's house, and he has to kill a bullock and pigs to honour the *nats* of the damsel's home. In addition he has to pay a fine to the parents of a spear, a *gong*, a *dha*, and some pieces of clothing, or else he must marry her. Otherwise the parents have a 'debt' against him. When he has paid the required fine, the man can take or leave the child, just as he pleases." p. 407.

Story of the origin of death. pp. 408 seq.

Kachin funeral ceremonies (from J. Anderson's *Mandalay to Momien*, pp. 143 seq., where the Kachin are called Kakhyen). p. 409.

"It does not appear to be necessary that the burial and funeral ceremonies should be at all coincident in point of time. . . . Among the Szis on the east frontier, it is said to be customary to call on a Chinese or Shan-Chinese soothsayer termed *sensen*, whose speciality it is to decide on a favourable spot for the grave so that the survivors may not be worried by the ghost of the departed. In the case of *Sawbwaw*, or influential men, when it has been decided to postpone the funeral ceremonies, it is common for the coffin to be kept sometimes for months supported above ground on posts. . . .

"When it is decided to hold the funeral ceremony (*mānmākoi*), all friends are invited and a *tumsa* is called in, who decides in consultation with the spirit of the departed what sacrifice—buffalo, bullock, pig, or fowl—should be offered. This is killed and eaten and a portion is presented to the spirit of the deceased at his shrine (*mankyang* or *mang-jang*). This spot is usually at the back of the house, where the household *nats* are worshipped and where, pending the completion of the funeral rites, the deceased's *dha*, bag, and the like have been hung up. Feasting and drinking go on after this till nothing is left, the monotony being varied by death dances, described by Dr. Anderson (*Mandalay to Momien*, pp. 77 seq.). . . .

"On the final day of the death ceremonies the *lup*, or conical-shaped thatch cover seen all over the hills, is erected over the grave, and the trench usually dug only for chieftains and noteworthy people is finished. The *Karoi*, or bamboo circle, is pulled down before this is done. In the evening the *tumsa* addresses the spirit of the deceased (*manshippawt nai*), and begs it to go away to the place where its ancestors are and never to come back. Neither Mr. George nor other enquirers have ascertained whether there is any idea of a definite spirit-world, as this would seem to imply, and, if so, where it is. The shrine (*mang-jang*) in the house is then destroyed and guns are fired off, and a party of friends goes out to visit the burial-place, firing and drinking as they go. If the deceased is a man, they make six halts. When they reach the *lup*, they hang up the articles of the deceased's dress, his *dha*, and so forth, which have been taken off the *mang-jang*, and then they fire a volley. On their way back they place little heaps of rice-flour here and there on the road,

which are inspected next morning and omens are drawn from their condition. Should they be found disturbed, it is a sign that some other member of the family or village is shortly about to die. There is a final death-dance and then the company disperse.

"Six days afterwards, in the case of a man, and seven in the case of a woman, the spirit of the deceased is supposed to return for a last look round. It is consequently necessary to induce it to go away. In anticipation the family have caught something catable, generally fish, and the first captured is presented along with some *chiru* to the spirit, who is adjured to go and remain with his or her ancestors and not to stay and become a *nat*. Neighbours come in and a general drinking bout ends the proceedings.

"There is no mourning garb, nor does it appear that any of the relations have to observe any special rules after the death. Burial is nowadays the usual form of disposing of the dead, except in the case of lunatics (*mānā*), persons dying a violent death (*sāwā*), and women dying in childbirth (*ntang*), who are burnt. In the case of the last, the ashes and bones are simply raked together, covered with a little earth, and a *lup* erected above them." pp. 410-412.

"The chieftainship [among the Kachins] is hereditary, the youngest son succeeding to the title and power, under English borough law. The eldest sons can stay on in the old homestead if they like, but in most cases they move off with a small personal following to make a fresh settlement according to ancient use and wont." p. 413.

"With regard to *taungya*, or hill cultivation, individual property is not recognised; the land is regarded as belonging to the whole community as represented by their *Duwa* (chief), and the system of cultivation does not permit of a constant use of the same plot of ground. Where land is owned in the valleys and wet-weather paddy is cultivated, the case is different, and individual ownership is admitted, with this restriction, that the land cannot be parted with to an alien. It is as a recognition of his theoretical ownership of all the land that the *Duwa* gets one or two baskets of paddy per house annually. Land descends to a household as a whole, and is worked in common for the benefit of all. Those who leave the house-

hold lose all right to participate. When the household breaks up voluntarily, a division is made according to no fixed rules, except that the youngest son gets Benjamin's share, as well as the ancestral homestead. If there are no male children, the wife takes all the property."

p. 416.

"The Kachins worship *nats*, or spirits, of whom the number is endless, for any one may become a *nat* after his death. The original *nat*, according to Mr. George's Szi informant, was Chinūn Way Shun, who existed long before the formation of the world and before the other *nats* came into existence. Chinūn Way Shun is now known as the *nat* of the earth, and he created the other big *nats*:

- (1) Chitōn, the forest *nat*, a particularly vicious one.
  - (2) Mu (Mushang in Szi), the *nat* of the heavens.
  - (3) Sinlap
  - (4) Ponphyoi
- { These live in the sky and generally interest themselves in mortal affairs. Sinlap is said to give wisdom to his worshippers.
- (5) Mbōn, the *nat* of the wind.
  - (6) Wāwn or Khying Wāwn, according to Anderson the patron of agriculture.

The last two *nats* are worshipped only by the *Duwa* (chief) and only when a festival (*mānau*) is being held.

- (7) Jān the *nat* of the sun
  - (8) Shitta, the *nat* of the moon
- } both beneficent.

"After these greater *nats* had been created, the story runs that Way Shun made a pumpkin and then called in the other *nats*, who each added a little; Chitōn gave legs, Mu, eyes, and so on, and thus the first man-like being, known as Ningkawawnwa or Shingrawa, also in places called Ningganwa, came into existence. Shingrawa, though he was of human shape, was of divine nature, and from him was descended Shippawn Ayawng, the forefather of the Kachin race. When Shingrawa came into existence, the earth left much to be desired. The water was undrinkable, the ground unworkable and every tree and shrub was covered with thorns. For some unknown reason the waters rose and submerged everything and after this had happened Shingrawa created the present earth and its vegetation out of the remains of the old earth, shaping it carefully with a hammer. For a long time he went about

the earth taking care of it and the people, but eventually he went away into the skies. Since Shingrawa was kind and good and does not interest himself now in mankind, little notice is taken of him and the shrines to him are few and neglected.

"The following legend is told in various ways in different parts of the hills as to the flood and origin of the races of mankind.

"When the flood came on, a man, Pawpaw Nanchaung, and his sister, Chang-hko, saved themselves in a large boat. They had with them nine cocks and nine needles. After some days of rain and storm they threw overboard one cock and one needle to see if the waters were falling. But the cock did not crow and the needle was not heard to strike bottom. They did the same thing day after day, but with no better result; at last on the ninth day the cock gave a cheering crow and the needle was heard to strike upon a rock. Soon after the brother and sister were able to leave their boat and they wandered about." (Then follows a legend of the origin of the various races of mankind, Shans, Chinese, Burmese, etc.)

pp. 416-418.

Additions are constantly being made to the number of the *nats* by the spirits of the dead. "The Kachins seem generally to have no theory of a future existence. They do not go beyond consigning the soul to the place 'where its fathers and mothers have gone.' So far as is known they do not send the good to a heaven and the bad to a hell. . . . It seems a mere chance whether a soul goes to the ancestral home or remains behind and becomes a *nat*. Apparently the only clue is when, after the death of one of a family, another member has an accident or falls sick. Then the *tumsa* is called in and, if he declares the malignant influence to be due to the soul of the deceased, this *nat* is promptly propitiated and installed among the household gods. These are usually the spirits of ancestors (*Kūm kūn Kūm hpai*), though Chitōn is occasionally included amongst them.

"As a rule the *nats* are considered malignant, and are not therefore worshipped so long as everything goes on smoothly. Even the beneficent *nats* do not exert themselves actively to better the condition of their worshippers." pp. 419 *seq.*

The sacrificial victim offered to a *nat* may be a

buffalo, pig, dog, or fowl. It is killed opposite to a little bamboo shrine, which has been erected for the purpose. Certain parts called the "*nat's* flesh," including the offal and pieces of the thigh and shoulder, are severed from the carcass, wrapt in leaves, and hung round or deposited on the bamboo shrine. "The *tumsa* then formally prays the *nat* to accept the offering and be appeased. In the case of household *nats*, as soon as the *tumsa* has finished, it is permissible to take back and use the offering for household purposes; with the outside *nats*—*ponphyoi*, *wawn*, and others—the sacrifice may not be taken back. Chitōn and Sinlap are looked upon as good-natured, and it is usual, where the sacrifice has been a pig or a buffalo, to run the risk of offending them by removing the offerings after a decent time has elapsed. When the offerings have been merely a fowl, or dried fish, or spirits, they are left on the shrine. If there is no sacrifice, but other offerings are made, these are tied to the shrine, and it is usual, as a preliminary, to offer in this way a bamboo full of spirits. The bamboo shrines referred to are a conspicuous feature near every village and are fashioned in all sorts of extraordinary shapes." pp. 420 *seq.*

Various modes of divination (by a split bamboo, a certain kind of leaf, the entrails of cattle and pigs, the brains and sinews of fowls, and bamboo splints). pp. 423 *seq.*

"The most common form of cultivation is the wasteful process of *taungya*, or hill-clearing. The hills to the immediate east of Bhamo treated in this manner are now practically bare, which has had an important effect on the climate, according to the Kachins. They say it is generally much warmer than in the time of their fathers and the rainfall is less. The method employed is to select an untouched hill slope, fell the jungle about March, and let it lie on the ground till it is thoroughly dry. This is set fire to in June or July, and the surface of the earth is broken up with a rude hoe, so as to mix in the wood ashes. The sowing is of the roughest description. The worker dabbles away with the hoe in his right hand and throws in a grain or two with his left . . . The same field cannot be cropped two years running. Usually it has to lie fallow from seven to ten years where the jungle does not grow rapidly, and from

four to seven years where the growth is quicker." p. 424.

"Each year, before sowing time, the *nat* of the earth (*Ka*, who is the same as the great original *nat*, Chinūn Way Shun) is worshipped by the *Duwa* (priest) on behalf of the whole village, who contribute offerings. The sacrifices take place at the *numshang*, or general prayer-place, outside the village on the road, in which a collection of bamboo shrines are usually found. Only the *Duwa* and the *tumsa* and *kyāng jōng* (the butcher) are allowed to be present at the time of sacrifice, which usually takes place towards the evening. The villagers during the earlier part of the day worship the whole company of the *nats* at the *numshang*. After the ceremony for four days no work must be done. After these days of ceremonial holiday (*nā nā ai*) the *tumsa* determines by exorcism which particular house in the village should start sowing first, in order that the crop may be a good one. This household goes out and sows its fields, and there are then two further general holy days, wound up by a feast and more offerings of eggs and liquor. Sowing then commences for every one." p. 425.

"No reaping whatever may take place till the first fruits of the crop sown by the first house have been gathered in and offered to the house *nats* of that particular household. This is usually done before the crop is actually dead ripe, so that the reaping of the other crops may not be delayed.

"Among the Szis, after the paddy has been dried and placed in a heap for threshing, all the friends of the household are invited to the threshing-floor and food and drink is [*sic*] brought out. The heap of paddy is divided, and one-half spread out for threshing, while the other is left heaped up. On the heap food and spirits are placed, and one of the elders present, addressing 'the father and mother of the paddy-plant,' asks for plenteous harvests in future and begs that the seed may bear many fold. Then the whole party eat, drink, and are merry. This is the only time the 'father and mother of the paddy' are invoked. There is no recognised Ceres or Demeter." p. 426.

"Some *tumsas* have the power to cause sickness and death by bewitching (*marong matsāi*) the victim. The necromancer recites the special

charms necessary to cause the particular ill desired. When he does this his client plants a few stalks of long grass by the side of the road leading towards the victim's house. Then either a dog or a pig is killed and the body is wrapped in grass and placed by the road and left there. Meanwhile spears are cast and shots fired in the same direction, and the ceremony closes by the *tumsa* and each of those present taking up four or five stalks of grass and casting them similarly towards the person who is to be harmed (*kumpāchin khyenai*). This process, as described by Mr. George, presumably refers to a very powerful and avowed enemy. Otherwise what he calls the cheaper mode of revenge, sitting behind a bush and shooting the man as if he were an Irish landlord, would be adopted. It would certainly have the advantage of secrecy.

"Besides this there are people who have a species of evil eye. Such persons are said to possess two souls (*numla*), while the ordinary man has only one. It is the spare soul which has the *jettatura*. As with the Shans, the belief takes the form of a kind of *Judenhetze* disastrous to the *jettalore*." pp. 426 seq.

"When a sportsman comes home with a bag the *kyāng jōng*, or village butcher, cuts off the parts known as *nat's* flesh and puts them in a basket. A friend then brings a heap of ashes from a neighbouring fire-place and puts them near the steps leading into the house. He then places the basket on the shrine of the house *nats* and invites them to eat and be kind, after which, if the game is a large animal, a deer or a boar, it is divided. The *Duwa* gets a haunch and the village *tumsa* also gets a share. The ashes are said to be intended to propitiate the *tsikhrat* (in Chingpaw dialect) or *kyam* (in Szi), not very luminously described as a sort of genius and not a *nat*. Besides this, when the quarry is killed, a little of the blood is sprinkled towards the jungle to satisfy the *tsikhrat*, who is said to possess a sort of radiantly white body, and, if well disposed, so fascinates the game that it is unable to stir and falls an easy victim to the hunter. This belief, however, does not prevail among the Marips, nor possibly among other tribes. The fishermen have apparently no such Saint Hubert. When a hunter dies, it is customary to lay his weapons with him in his coffin. This is done because after death the ghosts

of his victims block the way and he has to scare them off. This, curiously enough, does not apply to a man who has killed another. The ghost of the one who perished is said to have received such a fright that nothing would ever induce it to go near the ghost of the one who triumphed. A wounded tiger is never followed up until a *tumsa* has been consulted. This is discreet." p. 428.

"In the ceremonial making of friendship [among the Kachins] a buffalo is slaughtered, its blood is mixed with native spirits, and spears and swords are dipped in this. Then each chief drinks, calls upon the *nats* to witness, and imprecates dire calamities upon himself if he should break his vow; that he may be swallowed by tigers, or bitten by *nats*, or may perish by his own *dha* (sword)." p. 430.

With the Kachins "the months are lunar and the divisions are:

*Shitta Pyaw*—first ten days of the waxing.

*Shitta Si*—last ten days of the waxing [*sic*, waning ?].

The intervening section of ten days has no special name, but the full moon is known as *Shitta lai*." Twelve months are distinguished, each known by a special name. "They have not hit on the idea of inserting an intercalary year or month, with the result that their reckoning becomes periodically confused, and no one has a clear idea of what month it is. No calendars are kept, and there appears to be no recognised beginning or end of the year, nor are the years numbered or distinguished from each other. The calendar is therefore made to conform to the natural seasons. When sowing-time comes round, it is considered that it is the season for such and such a month, and that month it is assumed to be without further ado." Nine seasons are reckoned, namely:

- (1) The rains (beginning)—July to August.
- (2) Rains (middle)—August to September.
- (3) Dry season (at hand)—September.
- (4) Paddy sprouting—September to October.
- (5) Dry season (beginning time of harvest)—October to November.
- (6) Cold weather—November to February.
- (7) Dry season (middle)—March to April.
- (8) Hot weather—April to June.
- (9) Paddy sowing-time—June to July.

"The time of this last season is fixed by the rise over the horizon of a certain constellation termed *Khru Mājan Shikkan*. It is stated to rise some thirty degrees above the horizon and retire after having remained there a month. After its disappearance it is not good to sow paddy. What constellation this is has not been ascertained. An eclipse is said to be due to the efforts of a dog (*Shitta Kwa*), not a frog as with the eastern Tai, to swallow the moon. The usual firing of guns and beating of gongs prevents him. The rainbow (*Nkoi La Tum*) is said to come from the mouth of a crab (*chikan*) which lives in the vast ocean, which is supposed to be under the earth. The large marshy hollows occasionally to be met with in valleys are thought to be connected with this subterranean sea, and the crab comes out of them occasionally for an airing. This *chikan* is not a *nat*."

Thunder is the voice of the *nat* of the heavens, and lightning is also due to his agency. An earthquake is due to the movements of the crocodiles of the subterranean ocean, who persist in burrowing in the superincumbent earth. "The *nats* of the sun and moon are worshipped once each year, but only by the *Duwa*, a privilege jealously guarded. This ceremony is called *nat sut ai*, and takes place in the cold season. No living sacrifice is made, but food and drink are offered and the chief begs the protection of these *nats* for the whole village. The only other time they are worshipped is at the time of the *manau*, the general festival described above, which may take place only once in four or five years. On this occasion again the chief is the sole worshipper.

"The markings in the moon are said to be due to the foliage of a big india-rubber tree, which suggests the thorn bush of other folk-myths. The india-rubber tree is specially revered by the Kachins, as the banyan is by the Wa."

pp. 434 *seq.*

"Pigs and domestic cattle are rarely if ever killed by the Kachin merely to be eaten. They are utilised as sacrifices first and as food afterwards. Fowls and game generally are killed simply for the pot. . . . Beyond the notion that eating a tiger's heart makes a man subject to uncontrollable fits of sudden fury, there are no superstitions about food." p. 436.

"The Chin hills and the Chin tribes." (The Chin hills divide Burma from Bengal.) pp. 441-473.

Among the Chinbôks and Yindus (southern Chin tribes) the dead are burnt on the ridge of a hill far from the village, and the charred bones are kept in an earthen pot along with the clothes of the departed. "The pot is placed on the ground under a slab of stone supported on four upright stones. In the Chinbôk and Yindu country there are large cemeteries of such memorials. Some of the stones are of enormous size and must have required great exertion to carry them to the burial-ground.

"The Chinbôns [another southern Chin tribe] do not erect such dolmens, but put up miniature houses instead, of the same kind of architecture as that of their village, some standing on piles, some not. The pots are placed in these miniature houses. Chinbôns who die away from home are cremated and their ashes are brought to the ancestral village. This Chinese custom does not seem to be practised by any other of the races of the province." p. 467.

"Unlike the Chinbôks and Yindus, the Chins bury and do not burn their dead. Great importance, however, is attached to the remains being buried in or near the ancestral village. The Hakas and Southerners, Tashôns and their tributaries, bury inside the village in deep vaults with receptacles branching off at right-angles.

"The Siyins, Soktes, and Thados bury outside the village always, and the corpse is usually dried for a year before burial. The Sokte graves are built on the surface of the ground with mud and stones. They are also in the form of vaults, and each family of position has one of its own and can enter at will through a wooden door. Chiefs are not buried in the common cemetery, but, like the Kachins, on the side of a road leading to the village. Their vaults are easily recognised by the number of stone pillars which stand round them and by the carved posts.

"Siyin corpses are also artificially dried. The dried corpse after the funeral feast is exposed in an open coffin on a platform a few feet above the ground. After a few months the bones are collected and buried in an earthen pot in the ground." pp. 470 *seq.*

"The memorial erected in the north to departed chiefs consists of a thick plank of hard wood, with ordinarily the head of a man carved on the top, with a spike protruding from the skull. The head represents the deceased, and on the plank are carved men, women, children, animals of all sorts, gongs, beads, guns, and so on. These represent the chief and his possessions, his wife, family, the animals he has killed, and the slaves whom he has captured. This is the modern interpretation, but probably they represent what in earliest times would have been sacrificed to accompany him to the Land of Spirits. . . . The Tashôns also erect such posts, about fifteen feet high. The lower five feet are rudely carved in the semblance of a man, and the remaining ten feet represent the turban of the chief. Round this, smaller posts represent his wives and children. . . .

"The commonest form of oath between Chin villages was the following: a *mythun* is produced and liquor poured over it and the spirits called to witness. The contracting chiefs then simultaneously shoot or stab the animal to the heart. Its throat is cut and the blood collected in bowls. Then the tail is cut off, and with this the chiefs and men daub one another's faces with blood, while the wise men chant: 'May he who breaks this agreement die as this beast has died; may he be buried outside the village and may his spirit never rest; may his family also die and may every misfortune befall his village.' A big stone is set up to remind the contracting parties of their agreement. Heaps of stones are found near every village to record oaths that were never kept.

"In some parts, especially in the south, it is customary to eat earth as a sign of swearing to tell the truth, and earth is administered to witnesses giving evidence in a criminal case. This is considered a very binding oath and more likely to extract the truth from a Chin than anything else.

"The Chin religion is a belief in spirits, all malignant. The Northerners disbelieve in a supreme being; the Southerners accept such a deity and call him *Kozin*. He is indifferent and may become malignant; at any rate he is not beneficent. Spirits preside over the usual places, the village, house, clan, family, individual, the flood, the fell, the air, the trees. They are not merely unwilling to bestow blessings, but incapable

of doing it. The Hakas believe in another world called *Mithi-kwa* (dead-man's village), which is divided into *Pwethi-kwa*, the pleasant place, and *Sathi-kwa*, the abode of misery. Good or bad livelihood does not affect the destiny after death. Those who die natural or accidental deaths go to *Pwethi-kwa*. Those who die by the hand of an enemy go to *Sathi-kwa* and remain there till their deaths are avenged in blood. *Kozin* does not live in *Mithi-kwa*, and the occupation of its inhabitants is not known. The belief prevalent among many savage races, that the slain becomes the slave of the slayer, is held in many parts of the Chin Hills.

"The Siyins not only deny the existence of a Supreme Deity, but also of another world, though they believe in a future existence, when there will be drinking and hunting. As to fighting and raiding they are uncertain.

"The names of spirits vary greatly. There seem to be no generally recognised spirits as among the Burmans, Kachins, and Karens. 'No less than twenty spirits which inhabit the house alone have been named, of which six only need be mentioned: *Dwopi* lives above the door of the house and has the power of inflicting madness; *In Mai* lives in the post in the front corner of the house and can cause thorns to pierce the feet and legs; *Nokpi* and *Nalwun* live in the verandah and can cause women to be barren; *Naono* lives in the wall and causes fever and ague; *Awaia* lives above and outside the gate and can cause nightmare and bad dreams.'

"Different spirits require different sacrifices. It is useless to sacrifice a pig or cock to a spirit who requires a *mythun*. There is a wise man or wise woman who understands spirits in every village. Throughout the hills there are various sacred spirit groves. Omens, witchcraft, and the evil eye are believed in." pp. 472 seq.

"Ethnology, with vocabularies." pp. 475-727.

"The Rumai or Palaungs." pp. 483-493.

Among the Rumai or Palaungs "marriage customs seem to be an equally queer mixture of probably national traditions and Burmese fashions. Once a year, on a day fixed by the local thaumaturgist, a meeting of all the youths old enough to be married is held. They have a band and go

round to the houses of all the girls who are marriageable, and 'pull them about with due regard to decency.' These romps are carried on after the parents are gone to bed, but the band must ensure that everything is strictly proper. After this the girls are said to be prepared for wooing, and three days later a meeting of the young men is held, at which lots are drawn. The names of the youths and maids are written on slips of paper and they are drawn together in pairs. For the next three days the lads are instructed in the way of love-making by *sayas*, while 'experienced women' take the lassies in hand." The pair whose names have been drawn together exchange presents, and afterwards the young man is at liberty to visit the girl at her house about nine o'clock at night. Their instructors in love are present at the interview, and the young lovers sit on either side of the fire-place and philander. The girl is not bound to marry the young man who has drawn her in the lottery. She may coquet with whom she pleases and make her choice from all those who come awooing.

"This is no doubt where Burmese influence comes in. Presumably national custom respected the fortune of the lottery, otherwise the institution seems aimless. When matters are arranged, a night is fixed on which the girl is to elope. The accepted lover takes her to a relation's house and then goes home to tell his parents. The girl has explained her departure by leaving a little packet of tobacco and some rice for her father and mother. Convention requires the bride's parents to make a great fuss the next day, but, if the match is a suitable one they search for her in the wrong directions and are quite ready to meet the young man's parents when they come to make formal proposal of marriage. . . . A feast is held, to which the village elders are invited, and they pronounce a blessing on the pair. Presents to the girl's parents are not necessary, nor does she get a dowry." pp. 489 seq.

Among the Palaung the dead are buried, but "the bodies of monks are burned as they are in most Buddhist countries." The body of a person dying on the last day of the month must be buried at once, or some harm will befall the village—there will be a fire, an epidemic, or a murder."

p. 490.

"The Palaungs are fervent professing Buddhists, but they are also staunch believers in spirits. Their *nats* live in a big tree, a well-marked hill, a large rock, or some such natural feature. They are male and female and all of them have their names. . . .

"Every year in *Tawthalin* (September-October) a great *nat* feast is held in Namhsan. This is presided over by the *Damada-Sawbwa*, the hereditary priest of the *nats*," and he is assisted by two old men, the heads of two clans. A room is cleared out in the priest's house, curtains are hung round it, mats and carpets spread, and a few paper shrines erected for the accommodation of the *nats*. The two old men formally bid the *nats* to the feast and ceremoniously conduct the invisible visitors to their shrines, before which offerings of rice and flowers are placed. The *nats* are fed first and then the assembled people.

pp. 490 seq.

The Wa. pp. 493-519.

In most places these people call themselves Wa. The Burmese call them *Lawa*; so do the Lao of the Siamese Shan States. The Chinese appear to have the general name *Hkawa* for them. p. 493.

"These self-styled Wa live in an extremely compact block of territory on our north-eastern frontier, extending for about one hundred miles along the Salween and for perhaps half that distance inland to the watershed between that river and the Mèkhong. Within this area, which is roughly bisected by the ninety-ninth parallel of east longitude and lies between and on either side of the twenty-second and twenty-third parallels of latitude, there are very few people who are not Wa." p. 495.

"All the Indo-Chinese races have a predilection for totemistic birth stories. Some claim to be sprung from eggs, some from dogs, some from reptiles. The Wa claim tadpoles for their rude forefathers. In due time these tadpoles changed into frogs, the frogs into ogres, and the ogres into human beings." p. 496.

The Wa hunt for human heads, which they regard as a protection against evil spirits. They think that without a human skull the crops would

fail, the kine might die, the father and mother spirits would be shamed and might be enraged; if there were no protecting skull the other spirits, who are all malignant, might gain entrance and kill the inhabitants, or drink all the liquor. Outside every village, at any rate in the country of the wild Wa, there is a grove of huge old trees, with heavy undergrowth, strips of the primeval forest which once covered the country. This grove is sometimes little more than a hundred yards long, but sometimes it stretches for great distances between village and village. This is the avenue of skulls. It is not necessarily the usual mode of approach to the village. Sometimes, however, though not so often, the skulls line the main road and are practically out in the open. But more usually the place for them is the avenue, sombre with the shade of high, overarching trees and dense undergrowth. Here there is a row of stout posts, some five or six feet apart; in each post is cut a triangular hole with a ledge on which the skull is placed. Most villages count their skulls by tens or twenties, but some have hundreds, especially when the grove lies between several villages, the inhabitants of which combine or run their collections into one another.

The skulls are in all stages of preservation, some glistening white and perfect in every detail, others discoloured with green mould, or patched over with lichens or shaggy with moss, some falling to pieces with age, and with even the post mouldering to decay.

"No doubt a wild Wa never misses a chance of taking a head when an opportunity presents itself. The skulls are looked upon as a safeguard against and a propitiation of the evil spirits. The ghost of the dead man hangs about his skull and resents the approach of other spirits, not from any goodwill for the villages, for all spirits are mischievous and truculent, but because he resents trespassing on his coverts. For this reason the skulls of strangers are always the most valuable, for the ghost does not know his way about the country and cannot possibly wander away from his earthly remains. He also all the more resents the intrusion of vagrant ghosts on his policies. They cramp his movements, and a ghost wants plenty of elbow room. An unprotected stranger is therefore pretty sure to lose his head if he wanders among the wild Was, no matter what the time of the year may be. The more eminent he

is the better, for the Wa are quite of the opinion of the tribes farther north, that an eminent man will make a puissant, brabbling ghost, who will dominate the country-side, and secure his owners sleep of nights."

But though heads are thus taken whenever they can conveniently be got, there is a regular season for head-cutting, which opens in March and lasts through April. "The old skulls will ensure peace for the village, but at least one new one is wanted, if there is not to be risk of failure of the crops, the opium, the maize, and the rice. In these months journeying is exciting in the hills. A Wa must go out with the same reflection as a self-respecting dog, who never takes a stroll without the conviction that he is more likely than not to have a fight before he comes home again. Nevertheless, there are rules of the game; lines of conduct to be observed, which assume the dignity of customary law. Naturally the Wa never take the heads of their fellow-villagers. The elements of political economy forbid that. It would be a very urgent necessity, a raging pestilence, a phenomenal drought, or a murrain among their cattle which would justify the immolation of a man from an adjoining village. To behead a man from a community even on the same range of hills<sup>1</sup> is looked upon as unneighbourly and slothful. The enterprise should be carried out on the next range, east or west, at any rate at a distance, the farther the more satisfactory from the point of view of results—agricultural results. When the head is secured the party returns immediately, travelling night and day without halt. It is not necessary to have more than one head, but naturally the more heads there are, the less danger there is of agricultural depression. They may

therefore take several heads at their first swoop and, if they meet with a favourable opportunity on the way home, a party of misguided pedlars unable to defend themselves, or a foot-sore, or fever-stricken straggler from a Chinese caravan, they promptly end his wanderings.

"The hunting party is never large, usually about a dozen. Villages are therefore never attacked. That would be too much like slaughter, or civil war, which is not at all what is intended. The act is simply one of religious observance, or the carrying-on of a historical tradition. It does not appear that the neighbours of the victims harbour any particular animosity against the successful sportsmen. No doubt they go questing the following year by preference in that direction, but they apparently never think of exacting immediate vengeance.

"Further the Wa never seem to make raids beyond the limits of their own country, or at any rate of country which they have not regarded as their own in the past, or consider as likely to become theirs at some future time. There is no case on record of a Wa raid across the Salween, into Shan territory, to collect heads, nor have they ever invaded the Chinese Shan States on the north. The Shans of Mōng Lem to the south-east do indeed complain that certain roads, which, they say, are in their State, are very unsafe when the Wa hill fields are being got ready for planting, but it is only the roads that are unsafe. . . .

"The head-hunting party usually goes out quietly enough. There has probably been some consulting of sacrificial bones, or some scrutiny of the direction in which feather-light plant down floats, but there is no blessing of the questing party or any demonstration on the part of those who stay behind. Not even the women and children go to see them beyond the village gate. It is as much a matter of course every year as the sowing of the fields.

"Sometimes they are out for a long time, for naturally every one, whether stranger or native of the country, is very much on the alert during the head-cutting season. Occasionally two search-parties come across one another. There is as much feinting and dodging and beguiling then as between two wrestlers trying for the grip. . . .

"When the head, or heads, are brought home, there is great rejoicing. The big wooden gong is frantically beaten. All the bamboos of rice-spirit

<sup>1</sup> "The Wa country is a series of mountain ranges, running north and south and shelving rapidly down to narrow valleys from two to five thousand feet deep. The villages are all on the slopes, some in a hollow sheltered by the crest of the ridge, some lower down where a spur offers a little flat ground. The industrious cultivation of years has cleared away the jungle, which is so universal elsewhere in the Shan hills, and the villages stand out conspicuously as yellowish-brown blotches on the hill sides. . . . A Wa village is visible for miles, the houses all within one enclosure, and the grey of the thatched roofs hardly distinguishable from the litter of cattle and pigs which covers inches deep all the ground within the fence and makes it as conspicuous as a chalk mark on a billiard cloth." pp. 498 *seq.*

in the village are tapped, the women and children dance and sing and the men become furiously drunk. The head is not put up as it is. It requires preparation, for it is only the cleaned skull that is mounted outside the village.

"At one end of the village, usually the upper end, for all the villages are built on a slope, stands the spirit house, a small shed, fenced round with stakes and roughly thatched over. In the centre of this stands the village drum, a huge log of wood with a narrow slit along three-quarters of the length of it, through which the interior has been laboriously hollowed out. These drums are sometimes ten or twelve feet long and three or three and a half feet thick. They are beaten with wooden mallets and give out deep vibrating notes which travel very long distances. This gong is sounded at all crises and moments of importance to the village, but chiefly when heads are brought home, or when sacrifices are being made, or when a village council is to be held. Outside this spirit house the sacrifices to the spirits are made, the buffaloes, pigs, dogs, fowls, are killed and their blood smeared on the posts and rafters and thatching, and their bones hang in clusters round the eaves.

"Here the head is taken. It is wrapped up in thatch, or grass, or plantain leaves and slung in a rattan or bamboo basket, and is then hung up in a dark corner to ripen and bleach against the time when it is to be mounted in the avenue. This is the commonest practice, but some villages seem to prefer to hoist the head, slung in its rattan cage, on the top of a tall bamboo fixed in the centre of the village. This seems to savour of ostentation. Others hang the heads in aged, heavy foliated trees, just within the village fence, but the spirit house seems to be the more regular place. Wherever the skull is seasoned it remains until it is cleaned of all flesh and sinews and blanched to the proper colour. Then it is mounted in the avenue. What the ceremonial then is does not very clearly appear. None but a Wa has ever seen it. There seems, however, to be much slaughtering of buffaloes, pigs, and fowls, much chanting of spells by the village wise men, but, above all, much drinking of spirits by everybody. This last item no doubt accounts for the meagreness of the information on the subject. Apparently, however, the elders of the village carry out the skull with glass, song and uplifting of voices,

accompanied by everyone who is in a condition to walk, and some traditional invocation or doxology is intoned before the skull is inducted in its niche. Those who are sober for this function do not long remain so. The service throughout seems to be corybantic rather than devotional.

"It is noticeable that no offerings are made in the avenue of skulls. The skulls are offering, altar, and basilikon in themselves. The sacrifices are all made at the spirit house in the village, and the bones, skin, horns, hoofs, feathers are deposited there or in individual houses, not in the calvary."

pp. 498-503.

A Wa village is a very formidable place, except for civilised weapons of offence. "All the villages are perched high up on the slope of their hills, usually on a knoll or spine-like spur, or in a narrow ravine near the crest of the ridge. Round each village runs an earthen rampart so overgrown with a dense covering of shrubs and cactuses as to be quite impenetrable, and outside of the rampart is dug a deep ditch or fosse. The only entrance to the village is through a long, low tunnel closed at the inner end by a heavy wooden door, which is fastened by a thick wooden bolt. The passage winds slightly, to prevent an enemy firing up it into the village, and the floor is often studded with pegs in a sort of dice arrangement, to check a rush. Sometimes a village has only one of these tunnels, but usually it has two, one at each end.

Inside the fence the houses are dotted about irregularly on the broken ground. They are substantially built of timber and wattled bamboo, and are raised on piles. Each house stands apart on its own plot of uneven ground, which is usually enclosed by a slight fence. Inside this is the record of the number of buffaloes the owner has sacrificed to the spirits. For each beast killed he puts up a forked stick, like a letter Y. These sticks stand in rows and are ordinarily from seven to ten feet high. No man is so poor but that he has at least three or four such sticks. Here and there the more important men of the village have them as high as gallows trees and not unlike them in appearance. Sometimes they are painted black and red, with rude attempts at ghouls' heads, but commonly the wood is plain, only seamed and roughened and split by the rain and scorched and corrugated by the heat of the sun. Below the

house live the pigs, dogs, and fowls. The house of the *Ramang* or *Kraw*, the head-man of the village, is distinguished by the prolongation of the beams of the gable end into a fork, or species of St. Andrew's cross, which is sometimes gaily painted or rudely carved into fantastic shapes.

pp. 503-506.

The rice grown by the Wa is used entirely for making liquor. They eat none of it, and indeed have often to buy more rice lest they should run out of drink. They also make a beverage of fermented maize. p. 507.

The Wa villages are always large; few of them contain less than a hundred households, and many have double or treble that number. Often three or four villages cluster together, but though they acknowledge a common chief, each village has its separate head-man, its separate fields, and separate feasts. "The Wa really form a series of village communities, for the greater part autonomous and independent of one another, but with certain indefinite alliances and agreements for the mutual respect of heads, and possible recognitions of superiority in material strength, with a vague understanding that all shall unite against a common enemy."

The Wa are not an ambitious or enterprising race. They do not trade; they have no markets of their own; and they never travel except to collect human heads. Hundreds of them never leave the range on which they were born. "They are, however, very good agriculturists. The clearing and cultivation of their steep hill-sides implies a life of toil. No field can be reached without a climb up or down the steep mountain side. The buckwheat, beans, and maize are never certain crops and are all they have to live on beside their dogs and pigs and fowls. The rice they grow to make their liquor is very often planted three thousand feet or more below the village, and it needs constant attention all through its existence. But their chief crop is the poppy. The hill-tops for miles and miles are white with the blossoms in February and March. One can make several days' journey through nothing but opium fields. This is essentially a crop which demands constant attention. The fields have to be carefully cleared and constantly weeded and, when the harvest time comes round, the capsules

have to be scored with the three-bladed knife at sunset and the sap collected on leaves at daybreak the next morning. The enormous amount of opium produced shows that the Wa are not a lazy people. Indeed they are an exceedingly well-behaved, industrious, and estimable race, were it not for the one foible of cutting strangers' heads off and neglecting ever to wash themselves."

pp. 508 *seq.*

Among the Wa "polyandry is not known. Polygamy is permissible, but is not much practised; wives are bought for a few buffaloes, if the girl is handsome, or of a good family; or for a dog or fowl or two, if her attractions or her family are not conspicuous. The first child belongs to the parents of the wife, but can be bought by the father and mother if they want it.

"The above is in great part taken from a paper which appeared in the *Asiatic Quarterly* in January 1896, and deals with the wild Wa only." p. 511.

Spirit worship is the only religion of the Wa, but there seem to be no general feasts except when heads are dedicated, and therefore there are no regularly recurring feast days. The feasts are held, as occasion arises, by villages and families. The village spirit is not held in particular esteem, though the heads are offered to him. The spirit of the house is the most feared and the most powerful. Buffaloes, pigs, and fowls are sacrificed fairly regularly to keep him quiet, but there are no fixed days for worshipping him. The spirits of the flood and fell are only appeased by offerings when a party is out head-hunting. There appears to be no regular priestly class; any old man can conduct the invocations. p. 515.

The En are a tribe with Wa affinities, though they deny the relationship. They profess Buddhism. The great spirit feast of their year is held in the sixth month, just before the rains. Pigs and fowls are usually sacrificed at the general ceremonies, in which the whole village takes part. The spirits worshipped are those of the hills and forests, and a belief in their powers is deep-rooted. "Over extensive areas the people will not work hill fields for fear of offending the spirits. If a tree is felled they say a man dies." pp. 518 *seq.*

The Karen-ni, or Red Karens. pp. 524-531.

The Red Karens draw omens from the bones of fowls on all occasions; "in fact he [the Red Karen] does nothing without authority from fowls' bones." p. 526.

Among the Red Karens, "when it is certain that a person is dying, two or three shots are fired, followed by many more when death actually takes place. At the burial there is a final salute fired by all the relatives and most of the neighbouring villagers. A funeral wake is always held, and friends gather from far and near. Those from other villages come with much beating of drums and gongs and are expected to bring rice and liquor with them. Gongs are beaten at the house of the deceased without intermission. The object no doubt is to scare away malignant spirits from the passing soul. If the deceased was a man of note in his village, there is always dancing in front of the house, carried on for several days occasionally. The coffins used are very large. They are usually made of the hollowed-out trunk of a tree and are ordinarily from twelve to fifteen feet long. In addition to the body there are placed in the coffin, clothes, arms, and farm tools. Gold and silver may either be placed in the coffin or buried in the grave alongside it. On the filled-in grave are placed articles used in life by the deceased—baskets and jars in the case of women; a plough over a cultivator; bullock baskets over a caravan trader. A small structure on four posts is built over the grave, something like a miniature shed, and in this are placed paddy, millet, Indian-corn, or other cereals. If the death occurs during the sowing season, this is not done until the time of harvest comes round. If the deceased was an owner of land, a curious custom exists of planting in the soul a post, on the top of which is placed a basket full of food, over which is an imitation bow and arrow, the object of which is to keep away birds and wild animals from the food.

"When a Red Karen dies far away from his home the body cannot be buried until the guardian spirit of the deceased arrives and agrees to the interment. The usual feast is held and in the centre of the room hangs a bullock-bell suspended from the roof. Dancing and beating of gongs goes on until the spirit announces his arrival and approval by tinkling the bullock-bell. If the spirit delays his coming, a number of guns

are fired to hasten and guide him on his way. He never fails to arrive sooner or later. At the man's house the whole ceremony of funeral is gone through. A form made of straw and cloth is placed in the coffin to represent the body of the deceased and the usual formalities are gone through as if this were the actual corpse. In all cases where, however, the dead Red Karen is brought to be buried from his own house."

pp. 527 seq.

"The two principal national feasts of the Red Karens are the *Kuto-bo*, corresponding (in meaning) to the Burmese *Tagondaing* feast, and the *E Dü*. The former is held in April, and the chief ceremony is the erection of a post in a place, set apart for the purpose, in or near each village. A new post is set up every year; the old ones are left standing, but are not renewed if they fall or decay. The chicken bones are first consulted as to which tree will be the most suitable for the post, which day will be most propitious, and the like details. A post twenty or thirty feet long is rough hewn from the tree and is ornamented with a rudely carved capital. On the propitious day all the villagers assemble and drag the pillar to the chosen spot. After it is placed in position, a rude sort of May-pole dance is executed to the accompaniment of drums and gongs. There is much eating of pig and very much more drinking of liquor, both of which are supplied by the general body of the villagers for the common enjoyment.

"The *E Dü* festival is celebrated in the month of August. *E* means to call, hence to assemble friends and relations; *Dü*, to practise, i.e., perform a duty, or ceremony. It seems to be a sort of Cerealia. When the paddy sowing is finished by the village, on a day fixed by the chicken bones, the people assemble and march with the usual accompaniment of gongs and drums a short distance outside the village, where they set up a post about four feet in height and fix on it a rude figure of some animal, usually a horse or an elephant, fashioned out of a block of wood. Offerings of rice arrack, fruits, and flowers are placed on the ground near it, and the day ends in the usual way with feasting and drinking. The animal is supposed to carry off whatever evil spirits there may be to a safe distance in the Shan country, or the Siamese provinces.

"These festivals are public and general. The conclusion of harvest is the occasion for paying tribute to the memory of friends and relations who have died during the year—a sort of feast of All Souls. Guns are fired off at night to frighten away evil spirits and next day quantities of arrack are brewed, a bullock or a pig is killed, and small pieces of the flesh are stuck on skewers made of bamboo and are roasted. A procession is formed by the relatives of each departed one and to the clashing of the well-tuned cymbals and the booming of deep-mouthed gongs and drums they make a round of visits to the houses of all friends or relations in neighbouring villages, where the inmates each receive a piece of roasted flesh and a draught of arrack. In the evening there is unlimited firing of guns.

"About the harvest time also it is customary to take a piece of smouldering fuel from the house fire, place it in a bamboo, and carry it ceremonially outside the village fence. There it is formally thrown away. The Karens seem unable or unwilling to explain the significance of this. . . .

"Temples or shrines are erected to the spirits in all villages of any size, usually under the shade of a large single tree, or of a dense clump of trees. They are placed under the charge of a selected old man of the village, who is allowed certain privileges and, as a rule, conducts the ceremony of consulting the chicken bones. Except at Sawlôn, these spirit shrines are merely small bamboo and thatch sheds of insignificant appearance. In them are deposited the offerings to the spirits in the shape of rice, tobacco, fruit, and the like."

pp. 530 *seq.*

Among the Brè or Lakü (a tribe of Karens), "the only peculiarity in the manner of disposing of the dead is that, if a woman dies in childbirth, no married man is allowed to assist in the making of the coffin; this work has to be done by the unmarried and widowers. No dead body must be carried through another village, or underneath a house. The coffin is taken out of the house on the side nearest to the cemetery, even if this entails making a passage through the walls of the house." p. 535.

Among the Padaungs after the birth of a child, "the husband and wife are not allowed to eat boiled rice, the former for one month and the

latter for a month and a half. They have to live on rice put in a bamboo and roasted. The husband is allowed to leave the house, but is not allowed to enter any other house in the village during this period. The woman is not even allowed to leave the house. She lies before the fire for ten days after confinement as is customary in Burma. A special pot of liquor is brewed for the husband and wife during the period when they are not allowed to mix with the other villagers. . . .

"The manner of divination by chicken bones is as follows. The thigh or wing bones of a cock or hen are taken and scraped till holes in the bone appear. When the number of holes is even on one bone this bone is used. Pieces of bamboo are taken and placed in the holes. If these slant inwards, the omen is unlucky; if they slant outwards, the omen is a lucky one.

"All these Karen tribes are spirit-worshippers, and the names of the spirits seem to be the same for all. . . . Lu is an extremely wicked spirit and possesses great powers for evil. It is he who brings sickness into a family and causes death, and he has a direct object in this, for his favourite food is dead bodies. Consequently the idea is, when a man falls ill, that is because there is nothing for Lu to eat in the cemetery, and he is therefore stalking food for himself among living people. They therefore go to the cemetery and make offerings of pigs, fowls, rice, and liquor, hoping that Lu will thus appease his hunger and spare the sick man. Offerings are made in the house as well as at the cemetery.

"Ka is the second spirit in importance and reigns over forests, streams, and the house, but he is also supposed to be able to cause sickness. It is only after a reference to the chicken bones that it is determined whether the offering is to be made to Lu, Ka, or Mawki. Ka is supposed to have the village generally, and Mawki particular houses to live in, so any disaster to the village or to houses is set down to the action of these two spirits. The offerings to them are the same as those made to Lu.

"Ka is feasted by the whole village once a year at the beginning of the rains, and prayers are offered up by the spirit medium or guardian of the *nat*, asking Ka to give them a good harvest, to protect them from disease and sickness, and generally to favour his worshippers in all their

pursuits and especially in hunting. No one is allowed to touch the offerings, and they rot where they are laid or are carried away by animals.

"The aid of Mawki is only invoked when the house is to be rebuilt or repaired, and then the offerings are the same as in the case of Ka. . . .

"In the offerings made to *nats*, only the worthless parts are placed on the spirit shrine; the best pieces are eaten by the villagers themselves.

"There are two Lu; the elder is the less formidable and is only sacrificed to once in five or six years, or whenever sickness is very rife.

"When the time for burning the hill clearings arrives the three *nats*, Lu the younger, Ka the younger, and Tanènwaku, are propitiated and the sacrifice is one small cock. The *nats* are then entreated to grant a good harvest and to enable it all to be garnered in. The *Ya* is then set fire to.

"When the crop is ready for reaping, a small bamboo is filled with liquor; it is then closed up and placed in a receptacle made expressly for it, and fixed in the ground near the *Ya*; nothing is offered but this liquor, and, when the bamboo stoup is set up, the reaping of the field is commenced. The villagers believe that, if this is not done, they will suffer from diarrhoea and headaches, even if no harm should come to the crops. The same thing is done at the reaping of irrigated fields." pp. 538 *seq.*

"The Zayeins or Sawng-tüng Karens."

pp. 539-550.

This tribe is also known as the Gaung-to or Zaleins. Among them, "when they reach the age of puberty all boys are made to live in a building called a *haw*, which stands just outside the village, and from the time of their entering this *haw* till their marriage they may not enter the houses of their parents, nor talk to any of the young women of the village.

"The marriage customs of the race are very singular, and are so strictly adhered to that it seems certain that the race must in process of time become extinct. There are many grey-haired bachelors in the *haws* and many aged spinsters in the villages, whom Sawng-tüng custom has prevented from marrying. Marriages are only permitted between near relations, such as cousins, and then only when the union is approved by the elders. The parents of the young man

make their selection from among the eligible girls, consult the village elders, and then send the young women three brass leg rings in the name of their son. The girl signifies consent or rejection by wearing or sending back the rings. If she consents, the parents of both families prepare a great feast; the *Hmaw-saya* offers up some rice to propitiate the *nats*, and eating and drinking are carried on for three successive nights. Unmarried men and women meet only on these occasions, but none but relations of the bride and bridegroom are admitted. The marriage feasts seem to be particularly disgraceful orgies and constitute the whole marriage ceremony. . . .

"This limitation of marriage to near relations only results frequently in unions where husbands and wives are very unequal in age—the husband fifteen and the wife seventy, or the reverse. Widows and widowers may remarry if the village elders approve. If a Sawng-tüng woman eloped with a Shan, Taungthu, or Burman, the former custom was to kill the offending pair. A large hole was dug in the ground. Across this a log was placed to which two ropes were fastened. The ends of these were noosed round the necks of the man and woman and they were made to jump into the pit and so hanged themselves. Now the custom is to excommunicate the woman; cases of the kind are very rare.

"When a young man and maid run off together without obtaining the permission of any one, they are forbidden ever to enter their native village, or any Sawng-tüng village, again. The two villages of Kara in the Nan-kwo circle are said to be entirely inhabited by such eloping couples.

"A childless widow, on the death of her husband, is permitted to return to the house of her parents. If she has children, she remains in her husband's house, or goes to live with his parents.

"Polygamy is not permitted. Restrictions on marriage are multiplied by the rule that only certain villages may intermarry with certain villages." The writer then gives a list (p. 540 *seq.*) of the groups of intermarrying villages: three of the groups comprise four villages each, and there are three other groups which comprise respectively six, three, and two villages.

"If an unmarried woman becomes pregnant, she is forced by the elders to disclose the name of her seducer. If he admits the truth of the accusation, the pair are condemned to commit

suicide in the manner described above, by jumping into a pit with ropes round their necks. No case of the kind has occurred within the memory of the present generation.

"Divorce is not permissible." pp. 539-541.

Among the Sawng-tüng "formerly twins, triplets, or a greater number of children at one birth were put to death. The idea was that only animals give birth to more than one at a time." p. 541.

When a Sawng-tüng dies, all the relations assemble for a feast in presence of the corpse. When this is over the dead body is put in a coffin and a live cock is tied to the big toe. If the deceased was a man, his bow, arrows, spear, and *dha* (sword) and other articles used by him in his life are laid beside him; if a woman, whatever she may have habitually used is similarly placed in the coffin; a small quantity of rice, ground-nuts, and sweetmeats is added; then the coffin is closed and buried. The near relatives, standing round the grave, join in a kind of chant, saying: "Go, go, and when you meet your grandfather, grandmother, father, mother, give them these presents and tell them we are well." Before the grave is filled in, the assembled relatives join hands (with the Lanüng villagers a man and woman alternately) and dance round it.

The Sawng-tüng are spirit worshippers. Every house contains a shrine, in front of which there should be sixty cups of *kaungye* regularly replenished.

"In the month of *Kasôn* (May) when the paddy is planted, an offering of pig's flesh, fowls, eggs, and liquor is made to the spirit, who is believed to live on Loimaw hill away to the east. His help is invoked to provide a good harvest and to protect the household from evil.

"Whenever a house is built, one pig, one fowl, and a large quantity of liquor are placed on the spirit shrine and the *nat* is called upon to secure the prosperity of the builder while he lives in the house.

"When the paddy is reaped a similar offering of pork, fowl, liquor, and cooked rice is made by each household. The same is done when the *hai*, the hill-clearings, are cut, and a prayer is offered up for bounteous harvest, and again when the *payit-pôn* are burnt before the rains come. Before these heaps are lighted, *kaungye* is sprinkled over

them. This is done to attract the *saba-leip-bya*, 'the paddy-butterfly,' the spirit of the tilth, without whose presence no crops would grow."

pp. 541 *seq.*

Among the Sawng-tüng "a very singular superstition is that which forbids the presence of eggs in a village during the reaping of the fields. As soon as harvest operations begin all the eggs are sought out and thrown away outside the village. No reason is given for the practice.

"The heads of all animals killed in the chase are piled together in the young men's *haw*. It is considered unlucky to take them into the village. Once a year, when the reaping season comes, they are all thrown away." p. 543.

"The Mèpu or White Karens." pp. 550-554.

The Mèpu draw omens from the liver of a fowl or a pig. If the liver is malformed in any way, or of an abnormally dark colour, the omens are unfavourable; if the liver is straight, smooth, and pale-coloured, the omens are happy. p. 552.

"The chief peculiarity on the birth of a Mèpu child is that no one is allowed to leave the village till the umbilical cord is cut. The cutting is announced to the rest of the village by the bursting of a bamboo. It is somewhat hard to believe what is asserted, that the same constraint is put on the villagers when a domestic animal brings forth young. No one from another village is allowed to enter the house of the woman who has been confined." p. 553.

"When a Mèpu Karen dies, the body is placed in a wooden coffin and a feast is held, at which all comers are welcome. The young men and women of the village dance and sing round the coffin on its way to the grave. In former times, when the White Karens were slave-owners, the slaves were buried alive with their masters. A small hole was left, through which they could breathe, and food was supplied to them for seven days. If then they could unaided rise from their graves they became free men." p. 553.

The Banyang or Banyók, a race much reduced in numbers, and inhabiting only a single village of six houses. pp. 546-550.

"If the deceased [Banyang] owned fields with standing crops, only half the fields are reaped and the rest is left uncut for the use of the spirit. The dead Banyang are all supposed to take up their residence on Byingyè hill, and there to repeat the existence spent on earth.

"The chief *nat* of Byingyè hill is presumably the first of the Banyang, the prototype of the race, for they do not believe in a Supreme Being and imagine the whole hill to be the residence of their forbears. It is characteristic of their narrowness that they should have selected a heaven so close at hand, so limited in area, and so comparatively unattractive. Each house has a *natsin*, an altar to the Byingyè spirit, and there is a general feast once a year when pork, fowls, eggs, rice, and liquor are offered up and the spirit is invoked to shower prosperity on the village and to bless the inhabitants with good health. . . .

"In the month of *Tawthalin* (September-October) offerings are made at the separate house shrines. Each cultivator kills pigs and fowls and offers up the flesh with quantities of liquor. The blood of the sacrifice is caught up and poured upon the paddy plants in the *taungya* with prayers for a good harvest. Again in the next month, *Thadingyut*, or in *Tasaungmôn*, an offering is made by each householder at his private shrine, with prayers for a bumper harvest.

"While harvest operations are going on, it is a tradition that nothing but plain rice must be eaten. No condiments of any kind are permissible." p. 548.

The Banyôk are much given to hunting and are very fond of their trained dogs. "In the month of *Tawthalin* every year they make special offerings to three [*sic*] guardian spirits on behalf of these dogs. This ceremony, which lasts over two days, is a very solemn one, and women and strangers are excluded.

"The ceremony is conducted in the depth of the jungle at some distance from the village. A large number of plates of rice, mixed with pork and cut-up fowls, is prepared and a small quantity of *kaungye* is poured at the side of each pile of rice. All the heads of animals killed during the preceding year are brought and placed round these plates. The dogs are then brought forward and a prayer is offered up to the guardian spirits, beseeching them to give them speed and

endurance, and that they may succeed in killing a larger quantity of game than in past years. After this the dogs are allowed to eat the offerings."

pp. 548 seq.

The paucity of numbers of the Banyôk "is, it would seem, due to their extraordinary marriage customs. Mr. Giles says there is no giving and taking in marriage as with all other races in the world. It is only when a high official, such as a *Taung-sa*, visits Banyin that there are any marriages at all. This personage orders a couple to be married, and married they are, just as a man might be sworn of the peace. The *Taung-sa Gônwara* makes a point of going there once a year so as to ensure at least one marriage in the twelve-month. It appears that matters are further complicated by the fact that the contracting parties must be relations, as is the custom with the Sawng-tüng race. In a village of only six houses, however, where custom has decreed cross-marriages for many years, this requirement should be very easily fulfilled. 'The men are said to be very averse to marriage and 'have frequently to be taken by force to the bride's house.' " p. 547.

"The Taungthu and Taung-yo." pp. 554-562.

The Taungthu (called Tawnghsu by the Shans) are well known all over Siam and Cambodia and as far as the Lower Mèkhong. They call themselves Pa-o. They form nearly half the population of the Myelat, "and the State of Hsa-htung (Thatôn) is so completely Taungthu that the *Myoza* is of that race. Elsewhere they are found over the whole of the western part of the Southern Shan States." The Taungyo are much less numerous and deny all relationship with the Taungthu: their speech is much more Burmese in character. p. 554.

"When a Taungthu dies it is customary to tie the thumbs and great toes together. This is said by some to be intended to make walking after death less probable. Another peculiar custom is that after a death the nearest relative measures the corpse from head to foot with a piece of twisted cotton. This is thrown on the corpse and the soul of the deceased is then said to be formally released. At the funeral feast, a plate of food is set before the deceased, and this, with what

remains over after those present have eaten, is taken to the cemetery. When the corpse is carried outside the house the chief mourner, widow, or widower, son or daughter, pours water over the body and says: 'As a stream divides countries, so may the water now poured divide us.' If there is a coffin, it is not closed and when the cemetery is reached the face of the corpse is carefully washed by the nearest relative and the body is then buried. Burning is never resorted to. The food which has been brought from the house is then scattered wide as an offering to the spirits. A piece of silver, large or small, in accordance with the means of the deceased, is placed in the mouth. This *hka-bo*, Charon's toll, is a custom borrowed, imitated, or inherited, no doubt, from the Burmese. The Taungthu do not help us in any way to explain the origin of the custom.

"If a person has died on a 'duty day,' the eighth of the waxing or waning, full moon or new moon, it is customary for some one to walk with a torch in front of the bier for a short distance after the funeral procession has left the house. This is said to be to show the way to the corpse, but the idea probably is that on holy days ghosts do not walk and the disembodied spirit might conceivably stay behind in the house, instead of following its earthly habitation to its last home.

"If a death occurs on the last day of the month, it is not right to keep the body in the house. It must be buried at once. The same must be done if a woman dies within three days after childbirth. Moreover, *saya* must be called in to lay the ghost. Otherwise her spirit would haunt the house."

pp. 557 *seq.*

"The Taungthu are nominally Buddhists, but they are as little really so as the Chinese and the Annamese. They are practically spirit worshippers and nothing else. The house *nat* is worshipped at a special feast every year in the month of *Kason* (April-May). The usual offerings are made—fish (the kind called *ngapein*), liquor, rice, and the ordinary household stew—and are placed on a shelf fixed round the centre post of the house, while a prayer is put up for health and prosperity to the household during the year. If the offering is placed elsewhere, it must be either on the eastern or western side of the house, never north or south. In this they in no way differ from their neighbours, but they have some special observances.

If any one makes over property for safe custody, it is necessary for the house-owner to first of all ask the permission of the house spirit. If this is not done, the whole household is liable to be stricken with disease. If there is a marriage and a bride is brought into the house, or if a member of the family leaves and sets up a house of his own, it is necessary to inform the *lar*. He would certainly take offence if he suddenly discovered that the number of indwellers had increased or diminished without his knowledge.

"There is a village *nat* as well as a house *nat*. He is propitiated in the month of *Nayón* (May-June). This spirit lives outside the village limits and his shrine is to be found in a grove of trees, or under a clump of bamboos. At the annual feast each household offers three *ngapein*, a little rice, some ginger, salt, and chillies. The *ngapein* must not be cut up or bruised. The offerings are collected from each house and put into a common fund. From this the portion for the spirit is taken and placed on the *natsin* (shrine). What remains is then eaten by the villagers, and from this meal deductions are drawn as to the prospects for the year. If there is not enough rice to satisfy the appetite of all present, then the paddy crop will be bad; if there is a surplus, then it will be good, in proportion to what remains over, and so with the other component parts of the offering.

"On the day on which the rice-fields are sown, or planted out, no Taungthu will give food, fire, water, or anything that may be asked of him to any one, no matter what the necessity of the asker may be, or his degree of relationship. If he were to do so, his crops would be eaten by insects. The first handful or two of seed is always sown at night, just before the farmer goes to bed, when there is little chance of anybody coming to ask for anything.

"On the day when the paddy threshing begins, some rice and cooked food are placed near the threshing-floor; when nearly the whole field has been threshed, the offering is placed on the threshing-floor itself so that it becomes mixed with the paddy. A prayer for full granaries and general prosperity is offered at the same time.

"When all the fields have been reaped some paddy and paddy husks are mixed together in the fields and a trail of this is laid from there to the farmer's house, while all the time the paddy *leiphya* (literally, butterfly) is called on loudly to

come to the house. Without this, next year's harvest will be bad, and care must be taken that there is no break in the trail.

"A special day must be ascertained for taking the grain out of the *sabagyi*, the granary. It does not do to take it out on random-chosen days, no matter what the apparent urgency may be.

"When the first meal is made of the season's rice, offering must be made to the *nats* and also at the pagoda if there is one, and some of the elders of the village must be invited to eat with the household.

"When paddy is sold it is customary to take back a handful out of the baskets to prevent the paddy *leiphya* from being carried away.

"During the whole of the month of *Pyatho* (December-January) it is forbidden to take any paddy out of the grain bins. Sufficient for the needs of the whole month must be taken out before the month begins. During all this month also the ashes from the fire-place must not be brushed up and removed." pp. 558-560.

Like the Taungthu, the Taungyo are pure spirit worshippers. Under ordinary circumstances they worship the *nats* three times a year—twice on account of the individual household and once on account of the community in general. The household *nat* is worshipped in each separate house, and the offerings are seven plates of rice with *ngapein* and liquor. These with other things are placed in seven separate heaps in the front room of the house and a short invocation is repeated, praying for freedom from sickness, help in time of need, and good harvests. There is no particular day of the month on which the offerings should be made.

"The circle, or *Wan-nein*, or *Plè nat* is worshipped with much more ceremony. He lives in any conspicuous tree or coppice in the neighbourhood of the village, if he is a mere village spirit, or in the circle, if he has a larger charge." Offerings of fowls, fish, rice, liquor, etc., are made to the *Wan-nein nat*.

"The Taungyo are all cultivators and therefore worship the deity of agriculture. Their Demeter or Ceres is the *saba leip-bya*, who is called after the crops have been reaped, but before the threshing has begun. An offering of rice, liquor, and water is placed near the threshing-floor with appropriate prayers.

"Like the Taungthu they take no paddy out of the grain bins during the month of *Pyatho*. All that is wanted for the month must be set aside on the last day of *Natdaw* (November-December). If this is not enough, rice must be borrowed elsewhere, or bought, for to open the *sabagyi* would mean to blight next season's crops. The ashes on the domestic hearth are also allowed to accumulate all through the month." pp. 561 *seq.*

"The Kadus." pp. 569-575.

Among the Kadus "the bride has to be asked from the *nat* of the house as well as from her parents, and this is done in the presence of the elders. At the marriage small packets of pickled fish are suspended by a string the whole length of the king-post (in the bride's house). The hands of the young couple are then joined and they go hand in hand down the stairs and *shikho* to the *nat* of the house at the foot of the stairs. It is perhaps worth noting that the Taungthu have exactly the same custom of demanding the daughter of the house from the *lar*, or house spirit." p. 571.

"The Akha tribes." pp. 588-595.

These tribes are more commonly known as the Kaw or Hka-kaw. They "are probably the most numerous and widely distributed of the hill tribes in Kēntūng, certainly in the eastern hills, and they are also found in considerable numbers east of the Mèkhong." pp. 588 *seq.*

"On the death of an Akha of position a large tree is felled and a section of it is hollowed out into a coffin. In this the body is placed, and with it some of the favourite personal effects of the deceased. The local seer, or medicine man, is then procured to recite a burial service. He takes up a position in front of five buffaloes placed in line and commences his incantations while the assembled company sit round and wait. At the proper mystic moment he springs on a pony, rides at the nearest buffalo, and kills it with his *dha*. The other four are then more sedately slaughtered, the flesh is cooked, wine is produced, and revelry is kept up for many hours. Afterwards the body is buried on some lonely hill-side, the top of the grave being left level with the surrounding soil.

No ceremonies are performed at the grave and no mark is placed over it; in a very short time it is overgrown with jungle and its position is forgotten. The religion of the Akha seems to consist mainly of ancestor worship, or rather the propitiation of their ancestors, whom they regard as malignant influences, likely, if neglected, to return and injure them. The west door of their house is for the use of their ancestors, who are supposed to be somewhere in the region of the setting sun and may possibly sometimes desire to revisit their descendants. No male of the family, and no strangers, are ever allowed to enter by this door; the women may do so, but reverently and not too often. There are twelve feasts in the course of the year, when pigs are sacrificed and rice cakes are prepared and the whole village gives itself up to festivity for some days. At such times the old legends of the tribe are recited in order that they may not fall into oblivion, and respect is duly paid to ancestors by placing portions of the feast in an earthenware vessel in the part of the house where the last death has occurred, or, if there has been no death, then outside the house on its western side. At the conclusion of the festival the vessel is removed and hidden in the jungle. Most of the above particulars were given to me by Akha of the Puli tribe, who said that with unimportant differences they applied to all the divisions of the Akha race." (Warry.) p. 593.

The Akhö are probably a half-breed race. As to them, Mr. Stirling says: "Each house has two hearths—one for ordinary use, and one for the spirit called *Mihsa*, which seems to be the spirit of ancestors. No one, but a member of the family, can approach this inner hearth. Sacrifices to the spirits take place at irregular intervals, but generally twice a year on a large scale. Pigs, fowls, and sometimes dogs are offered up."

pp. 594 seq.

*Gazetteer of Upper Burma and the Shan States.*  
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## 10. BURMA

"The nominal religion of nine-tenths of the population of Upper Burma is Buddhism. . . .

The whole of the population of Upper Burma and all that of the Shan States, except the hill tribes, is returned as Buddhist. The Chins, Kachins, and other hill men are labelled *nats* worshippers. Since, however, a system of philosophy hardly satisfies the hopes and fears of human nature, it is not surprising to find that animistic religion prevails side by side with Buddhism, and not only has a great hold on the people, but was formally recognised by the Burmese court." p. 1.

"Buddhism as the religion of the people is merely the outward label. The more powerful faith is that of Shamanism." In his Report on the Census of Burma for 1891, Mr. H. L. Eales says: "It is from fear of displeasing the *nats* that the Burman ordinarily does one thing or refrains from doing another." Mr. Eales quotes to the same effect the opinion of Bishop Bigandet, who laboured among the Burmese for half a century. The Bishop says: "The Buddhism of the people forms little or no part of their daily life. The hold that Buddhism has is the hold that a cold, somewhat cynical theosophical system has over the imagination and sentiments of the better-educated among the people. This hold, and the influence the *pôngyis* (monks) exert, is created and strengthened by political and chiefly social ties. Every boy must go to a monastic school and wear the yellow robe. He thus becomes 'free' of the faith and is early taught to look favourably on its professors, but in his every-day life, from the day of his birth to his marriage, and even when he lies on his death-bed, all the rites and forms that he observes are to be traced to animistic and not to Buddhist sources. If calamity overtakes him, he considers it to be the work of his *nats*, and when he wishes to commence any important undertaking, he propitiates these *nats*, who are the direct representatives of the old animistic worship. Even the *pôngyis* themselves are often directly influenced by the strong under-current of animistic religion, which underlies their faith in Buddhism. This dual worship, which is still more clearly marked in China, is the explanation of the very slight connection between state and society on the one hand and religion on the other which is so noticeable in Burma." p. 16.

The thirty-seven *nats* recognised by the Burmese.  
pp. 17-26.

Most Burmans and Shans tie the combings of their hair and the parings of their nails to a stone and sink them in deep water or bury them in the ground, to prevent them from falling into the hands of a person who, through them, might exert a baleful influence on the original owner. p. 37.

"Buddhism is gradually being adopted by the hill tribes and particularly by the Wa. With it they retain in a modified form all their old superstitious observances. Further, it may be said that most of the tribes have no idea of a Supreme Deity. It is not merely that they have no name for such a being . . . but that they appear to have formed no conception of such an existence." p. 83.

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## II. BURMA

At Ang Teng the river abounds in fish which, when Lieut. G. Sconce visited the place in 1864, it was a capital crime to kill, "for all the people hold them sacred as being the dead come to life again in a different form." p. 26.

In Ban-Mauk, a subdivision and township of the Katha district in the Mandalay division, "*nat* worship is still regularly kept up; the feast times are at the beginning and end of the rains. Formerly a pony was sacrificed and eaten sacramentally after the religious ceremony. When ponies became dear, dogs were substituted, and in the present day fowls are substituted for them." pp. 41 seq.

The people of the Ban-lôn circle of Hsa Mông Hkam are particularly zealous worshippers of the household *nat*. He is specially propitiated in December and May. Male and female fish of the sort called *nga-pein* are offered, divided into twelve equal portions; also rice, betel, *lapet*, and condiments, each in twelve portions, are laid before the *nat*. The village spirit is worshipped throughout Hsa Mông Hkam at the same time. The same kind of fish is offered to him, divided into five parts. A cock and hen are also offered up, first of all alive and then again after they have

been killed and boiled and divided into five parts. The meat offering is moreover presented five times—once to propitiate the circle spirit, once to propitiate the village spirit, once to the well spirit, once to the spirit of the springs, and once to the spirit of the fields. After this the fowls are taken away and eaten by the ministrants. p. 171.

In Hsa Mông Hkam (a state in the Myelat district of the Southern Shan States), "just before the paddy is threshed, it is customary to make an offering of vegetables, rice, curry, and liquor to the paddy *nat*, and a prayer is offered up calling on the spirits from Hsen Wi and Hsi Paw rice-fields (these being considered the most fertile in the Shan States) to come and accept the offerings and fill the grain bins. Another custom is also very prevalent throughout the Myelat. In every *hai* or *taung-ya* there are found heaps of earth and rubbish. These are covered with straw and this is pressed down while a prayer is offered up asking that the heaps of threshed grain may overtop the mound of earth." When two people agree to work fields together, each partner has a basket made which is closed with wood at top and bottom "to prevent the escape of the paddy *leik-bya*, the 'butterfly' spirit of the grain, for, if this fluttered off, the next year's crop would be a bad one." p. 172.

Worship of spirits (*nats*) by the Chin and Kachin.  
pp. 246 seq.

According to Mr. Taw Sein Ko, "a chief among the Karen-nis (Red Karens) attains his position, not by his hereditary rights, but on account of his habit of abstaining from rice and liquor. The mother of a candidate for the chiefship while *enceinte* must have eschewed these things and lived solely on yams and potatoes. She must not have eaten any meat or drunk the water out of the common wells. To be duly qualified for a chiefship the son must continue these habits. Such a child is taken good care of. A *haw*, a low, rambling, rectangular, bamboo structure is built, and the candidate is placed in it. Each village brings one bunch of plantains, one mat, and a tribute of silver as offerings." p. 308.

Every year the lessee of the fishery of a certain lake makes offerings to the *nat* of the lake, and he

is believed to become a *nat* himself after death. No women (except European ladies) are allowed to go near the fishing weirs wearing shoes or drawers. p. 332.

Spirit worship. pp. 332 *seq.*

Spirit worship enters largely into the religious observances of the people of Kengtung (the chief Trans-Salween Shan State in the Southern Shan States). It is curiously mixed up with Buddhism, the monks usually assisting at the various rites, when, however, their function is to read the scriptures. The spirit known as Sao Kang of the Nawng Tung lake is regarded as especially powerful, and is propitiated by offerings in the eighth month (about July) of each year. A remarkable feature of the cult of this spirit is the dedication to him in marriage of four virgins. Custom lays down that this should be done once in every three years. It was last done by the late chief in 1893. The four maidens are carefully selected for their beauty and are dressed in new garments. After a festival, at which four old women are supposed to be possessed by spirits and are waited upon by the four maidens, the latter are formally presented to the spirit, along with sacrifices and offerings. They are next taken to the chief's house, where strings are tied round their wrists to guard them against ill luck. Usually they sleep a night or two at the palace, after which they are allowed to return to their homes. There does not seem to be any objection to the maidens subsequently marrying. p. 439.

In Kengtung, "once a year, at the New Year and in the middle of the usual water feast, a procession takes place from the city to the Nam Hkön river. An indecent figure is paraded and obscene antics indulged in all along the route. On arrival at the river a small image of the Lahu *nat* is thrown in. This is in the shape of a frog—the spirit which the Shans say swallows the moon when an eclipse occurs. After leaving offerings at the river, the people return to the town. It is considered essential to the public welfare that this ceremony should be performed every year." p. 440.

In Kengtung "every river, stream, hill and lake has its guardian spirit, which is more or less honoured by the people in the vicinity. The local

spirits do not seem to be regarded as invariably malevolent. They are indeed supposed to watch over the fortunes of the country. It appears that the cult receives particular attention in times of sickness or disaster. In times of epidemics, or exceptional sickness, the aid of the Buddhist priests is called in to drive out spirits and ghosts (*hpi* and *hpyit*). These are . . . the uneasy shades of dead men, who, unable to rest, prowling about and bring calamity on the living." To drive out these disturbers, the Buddhist priests read the scriptures, guns are fired and processions made to the city gates, by which the spirits are supposed to depart. "Small trays of food are left for them here. The usual place for the larger offerings at such times is Ho Kong, in the middle of the town. Clay figures of men and all kinds of animals are made and exposed here." p. 440.

"Like all Shans, the Kengtung people believe in witchcraft. When the practice of the black art is brought home to any one, the house of the culprit is destroyed, guns are fired to drive away the familiar spirits, and the whole family is expelled from the town or village." p. 441.

Legends as to the origin of certain *nats*.

pp. 517-520.

In the district of Lower Chindwin "the worship of *nats* is universal, and shows itself in many peculiar customs. In times of drought they are propitiated by a 'tug of war,' in which one village turns out *en masse* to pull against its neighbours; the victorious side will in any case get the better crops." Another way is to take a bamboo basket, paint the upper part to represent a woman's face, dress the basket in a woman's jacket and *tamein*, and carry it on a man's shoulders round the village, while youths and maidens follow dancing and singing.

In time of cattle disease the *nat* who is causing the disease is propitiated in a somewhat similar manner. The diseased animal is tied to a pole. The owner places a betel-box and pipe in a bag, hangs the bag from a forked bamboo, and carries the bamboo on his shoulder while he dances round the pole.

At Alôn a certain *nat* is worshipped by a great concourse of people every year in March. On the night of the ninth waning of *Tabaung* (March)

all the devout meet in front of the *nat* temple and a bonfire is made. They then tie a red cloth (the colour is all important) round their heads and dance in a ring round the fire till midnight. p. 95.

When Mandalay, the capital of Burma, was founded, "buildings, large and small, were built for the guardian *nats* of the city, one at each corner of the city walls, and, according to old usage, *nat*-inspired persons were placed in charge of them to make offerings. Before the walls were built up pits were dug at each of the four corners of the city. These were lined with masonry work, and then large jars were placed in them. These jars were of a size to hold one hundred and twenty viss of oil, and were glazed inside and out. Into them was poured forty viss of sessamum oil, extracted from the large-grained kind, forty viss extracted from the small-grained kind, and forty viss of mustard oil. The jars were then tightly closed, and over them were built the corners of the city wall." p. 158.

In Meiktila, a district of Upper Burma, "tugs of war" for rain are organised every year when there seems a chance of drought. Both sexes join in the tug, and it is considered a very favourable sign if the rope, which is usually made of twisted creepers, breaks. p. 279.

In Ma-hlaing, when rain is wanted, the people pray to a fish called the *nga-yan* to give it them. At the ceremony some fish are placed in a basin or tub, and offerings of food are made to the Buddhist monks in the name of the fish. The fish are then let loose into a stream or pond, with gold leaf stuck on their heads. If live fish are not to be had, wooden fish are made, decorated with gold leaf, and let loose in the water. p. 280.

Worship of various *nats*. pp. 281 *seq.*

Among the Chins in the Minbu district a man has a prior right, before every one else, to marry his cousin, and the woman has the same right with regard to her male cousins. The younger son is the heir of a Chin family, and he is bound to stay at home and take care of his parents and sisters. A wooer ordinarily applies to the brother for the hand of his wife, and not to the father. He pays for her in live stock, and sometimes in

slaves. If before the final marriage ceremony (which consists chiefly in consulting the spirits) is completed, either contracting party dies, the rites are continued with the corpse, which must be kept till they are finished.

The Chins believe that when they die they will eat in heaven whatever sacrifices of food they make on earth. When a Chin dies, a fighting cock is tied to his big toe by a string and burnt with him. The reason is that the way to heaven is haunted by a big lizard which would prevent the man from passing, if the cock did not step forward and attack it. pp. 302 *seq.*

On a wooded hill to the east of Mōng Yai (the capital of the state of South Hsen Wi) is a large spirit shrine in the thickest part of the jungle, surrounded by a bamboo fence and with great store of little wooden models of guns, spears, *dhas*, and the like, for the use of the spirits when they are minded to fight, together with frequent offerings of rice, fruit, and flowers to keep them in good temper and prevent them from raiding the town. p. 497.

The religion of the Puns (a curious race, hitherto apparently not described) is very primitive. "They worship only one spirit, the *nat-gyi* of the hills, once a year. Then the whole village presents offerings. Otherwise they worship nothing but their immediate deceased ancestors—never the grandfather, if the father and mother are dead. These again are only worshipped on special occasions, as when there is sickness in the family. Then food is placed at the north end of the house and the *pater familias* prays his deceased relatives to eat and bring help." p. 561.

In regard to the ruby mines "it is generally believed that if a goat, elephant, cat or monkey appears near a place where mining operations are going on, the precious stones will soon disappear." p. 29.

In the ruby mines district "the wishes and orders of the *nats* are communicated to their faithful worshippers through the medium of a *natkadaw*, or inspired Sibyl, into whom the *nat* enters for the time. Whilst so possessed she can perform astounding feats. When first the spirit enters her, she becomes like one in a fit, she shivers all over, her

voice sounds like a man's and she threatens and abuses all who are near her. She can climb trees which no woman would attempt, and lift enormous weights. It is while the frenzy is on her that she communicates to the people the orders of the *nat*."

When a man goes to his ruby mine, he must not wear a black coat, and when he gets there he must not use obscene language, for if he does the *nats* will turn all his stones into sand for him.

The *nats* eat thrice a year; in July, October, and December. Some like fresh meat, others fruit and sweetmeats only, others spirits. A *natkadow*, or inspired Sibyl, should, if possible, be present and dance wildly round the shrine. "On the day following that on which the offerings are made, the *nats* sleep, *kanthe*, and meanwhile the people are not allowed to make the least noise, must draw no water nor cut down trees, nor go into the jungle until after eleven o'clock in the morning, when a gong is sounded to let them know that they may have indulgence.

"The Chaungzôn Ashingyi is a very rough *nat*. He drinks spirits and likes fresh meat; when a man is murdered, an offering must be made to him; otherwise he sends his tiger, the *Si-daw-myin*, to kill the murderer and the ponies and buffaloes of the village from which he comes. The term for making an offering to this *nat* is 'Chaungmi myaungmi sè thi,' literally, 'to wash a ditch and a stream'; it would seem to mean 'to make atonement,' though the process by which the words came to bear this meaning appears somewhat veiled to the inexpert. At times it is necessary to kill fowls for him. The throats of a cock and hen are cut at the same moment; if the blood from the cock gushes out more freely than that from the hen, it is a sign that the person making the offering will find rubies of a good quality. The hen must then be cooked for the *nat*, and cooked rice and chop-sticks must be put beside it ready for his use.

"The *nats* are the guardians of the villagers and know all that is going on. If a woman commits adultery, the *si-daw-myin*, the Ghost Tiger, is sent to maul the people living in her village, and the same fate awaits any village which misbehaves itself. Again, if a man goes into a forest which is in the jurisdiction of Bodawgyi (a particular *nat*) without asking leave, and cuts down a tree, the *nat* not infrequently sends the *si-daw-myin* to carry off the offender." pp. 31 seq.

In the district of Sagaing "the *Ein-saung*, the household spirit, or *Min Mâgari*, is worshipped, as he is all over Burma, by hanging a coco-nut on the *u-yu taing*, or main post, of the house, which is covered with a red cloth. Sometimes the cloth is white. Daily offerings are made."

p. 63.

Offerings made to a *nat* who resides in a tamarind tree, to induce him to give rain. pp. 63 seq.

*Gazetteer of Upper Burma and the Shan States.*  
Compiled from official papers by J. G. Scott,  
assisted by J. Hardiman. (Part II, Rangoon,  
1901.)

## 12. EASTERN COCHIN-CHINA

"De tous les Génies, le plus puissant et le plus terrible est sans contredit le *Bôk Glaih* (*Grand Père de la Foudre*). Ce dieu fait tomber la pluie et engendre les orages. Comme la pluie féconde la terre, on invoque *Bôk Glaih* dans tous les sacrifices que l'on fait pour les travaux des champs. C'est le dieu de la foudre; le bruit du tonnerre est le son de sa voix. Quand il est irrité contre quelqu'un, ce terrible Génie le foudroie en le frappant d'une hache de pierre. Il habite le ciel, mais il descend parfois sur la terre. Durant la saison d'hiver, le dieu dort, c'est pourquoi l'on n'entend plus les roulements du tonnerre. *Bôk Glaih* est aussi le Génie de la guerre. Nos sauvages l'invoquent toujours lorsqu'ils entreprennent quelque razzia. Suivant les uns, le *Grand Père de la Foudre* aurait le corps d'un bouc; suivant d'autres, il offre l'aspect d'un homme vénérable, à la barbe longue, et aux bras velus. . . . Si puissant qu'il soit, le *Bôk Glaih* n'a aucune autorité sur les autres Esprits." p. 442.

"*Iàng Deunoïh*. Ce Dieu, qui vit dans les trous à la manière des taupes, manifeste son existence et sa colère en frappant les pauvres mortels d'embarras gastriques et de coliques. Lors donc qu'un sauvage souffre du ventre, il s'adresse au *Beïdjaou* ou sorcier et le prie de guérir son infirmité moyennant finances. Maître sorcier, après avoir opéré suivant la formule, déclare que le malade *teubome Iàng Deunoïh*, c'est-à-dire, s'est heurté à ce dieu. Conclusion pratique: faire un sacrifice expiatoire et tout s'arrangera pour le mieux.

"C'est en plantant la canne à sucre, le maïs, le bananier ou tout autre arbuste que le sauvage a percé le ventre de *Iàng Deunoih*. Celui-ci, pour se venger, a ravi l'âme du malade et l'a enterrée sous les racines d'une plante, *Indè*, le mal du ventre!

"Le Beïdjaou se transporte donc dans les champs et appelle l'âme. '*E-taïeu? E-taïeu? Où es-tu? Où es-tu?*'

"Après quelques simagrées, il feint d'attendre la réponse. Pour délivrer la captive, il arrache la plante sous laquelle le *Iàng* l'a enfouie, puis arrose le trou avec le sang de la victime (poule, chèvre ou porc) et du vin de millet. Cela fait, maître sorcier revient à la maison où ses sortilèges achèvent la guérison." p. 453.

The savages draw omens from the cries of certain small birds. Before making war, or undertaking a piece of business, or going on a journey, they consult the omens given by these birds. According to circumstances they pray to the birds to let their voices be heard on the right or on the left. The left is preferred in going to war, or when wounds or death are feared; the right is preferred in matters of trade. pp. 453 seq.

*Deumôngs* is the name given to stones of an unusual shape and colour, in which a spirit is supposed to reside, e.g., there are certain stones which roughly resemble axes. These the savage believes to be the axes which *Bók Glaih*, the thunder god, hurls at poor mortals. Hence they are called "Stone-axes of the Grandfather of the thunder" ("Pierres-haches du Grand Père de la foudre"). Others of these fetish stones resemble hens' eggs, being oval and white.

When a savage finds one of these stones, he takes it home with him, wraps it in cotton thread, which he knots firmly to prevent the *Iàng* (spirit) from escaping, and deposits it in a basket ("hotte"), of which the lid is fastened with string. If the next night the savage dreams that *Iàng teumô* appears to him in human form and says: "Receive me in your house, keep me, sacrifice to me the blood of a fowl, of a pig, or of a goat," the savage will have faith in his *deumông*. Next morning he will offer the spirit a jar of wine and a hen. The fetish-stone will be rubbed with the blood of the victim and then deposited in a little bag of bamboo fibres, along with the other *deumôngs*

collected before. At certain fixed times the savage will renew the offering.

But if the *Iàng* does not appear in a dream, or if he requires a too costly sacrifice, e.g., that of a buffalo, the stone is thrown away in the forest. For if he kept the stone and failed to offer the sacrifices, the man would be punished with death.

"On m'a cité un génie, le *Iàng brègne*, dont le *deumông* est fort redouté. Le sauvage qui prend soin de ce fétiche et l'oïnt, à certains jours, avec le sang des victimes et le vin de maïs ou de millet, ne peut jamais se marier tant qu'il exerce sa charge. S'il contractait mariage, sa femme serait tuée par le *Iàng brègne*.

"Notons que ces cailloux-fétiches ne se trouvent pas à tout bout de champ. . . . C'est au retour des expéditions guerrières que les sauvages voient sur leur chemin les *deumông teublah*, fétiches de la guerre. Le dieu des combats se manifeste en songe sous la forme d'un homme robuste, à la barbe longue, et aux bras velus.

"Ces cailloux, placés dans une petite corbeille en bambou tressé, sont conservés dans la maison commune. Un sauvage est spécialement chargé de les laver avec le suc de certaines feuilles nommées *hla jeupèle*, et de les enduire de sang et de vin, dans les grandes circonstances: par exemple, quand on mange le buffle pour célébrer une victoire, quand un habitant du village fait réparation pour un crime. Dans ce dernier cas, les victimes d'usage sont une chèvre et un porc.

"Les *deumôngs* de la maison commune sont les protecteurs du village et sont tenus en grande vénération." p. 454.

"Les *deumôngs phé ba*, fétiches du riz, président à la fructification et à la conservation des moissons. Les susdits cailloux sont habités par *Iàng Seuri*. Quand les sauvages vont faire quelque superstition dans les champs, ou quand ils reviennent au village après avoir accompli leurs pratiques diaboliques, le *Iàng* place, sur leur passage, un de ces cailloux à forme extraordinaire. C'est surtout en ces circonstances que se rencontrent les *teumô* fétiches. Avant de leur rendre un culte, le sauvage attend que le *Iàng* se manifeste en songe. . . .

"Les *deumôngs phé ba* reçoivent de fréquents sacrifices. Chargés de veiller à la conservation des céréales, ils sont enterrés dans les champs; puis, après la moisson, transportés au grenier et

enfouis dans le riz. Tout cela se fait en grande cérémonie. . . . Notons en passant qu'on n'offre jamais du sang de bœuf ou de buffle aux fétiches du riz, de peur qu'ils ne s'y habituent et ne réclament toujours de pareils sacrifices. Or les ressources des indigènes n'y pourraient suffire. . . .

"Les cailloux fétiches se distinguent en *teuno* (mâles) et *akan* (femelles), suivant que le *Iàng* qui s'y trouve logé est un homme ou une femme. Cette distinction est l'affaire du sorcier, qui reconnaît le sexe des dieux à la lueur de son cierge magique. Du reste, les *akàn* et les *teuno* sont aussi puissants les uns que les autres, et reçoivent les mêmes honneurs." pp. 466 *seq.*

"*Gué* ou *Djeu Iàng*. On nomme ainsi des urnes ou jarres dans lesquelles réside un Esprit. C'est encore au moyen des songes que ces fétiches sont reconnus; le *Iàng* se manifeste sous forme humaine, on le voit sortir de la jarre, ou y entrer. Lui-même désigne les sacrifices qu'il faut lui offrir. . . .

"Lorsqu'un Sédang vend une de ces jarres, il enlève une oreille qu'il garde précieusement afin que l'Esprit demeure chez lui. Cette oreille devient dès alors l'objet du même culte qu'on rend au *Gué Iàng*. A certains jours de fête, on enduit l'orifice de ces jarres, d'un peu de sang et de vin sauvage; ensuite on peut manger et boire à son aise, les Génies sont satisfaits." p. 468.

"J'ai dit que la religion du ba-hnar est surtout une religion de crainte. Interrogez le sauvage, demandez-lui pourquoi il dépense ses marchandises en sacrifices onéreux, il répondra: 'Mais si je n'offrais pas des victimes à tel ou tel *Iàng*, la maladie me rongerait, les moissons périraient, moi-même je serais puni de la mort.'

"Aussi la plus grande préoccupation du sauvage est-elle d'éloigner l'action pernicieuse des génies malfaisants. Pour protéger leurs villages ou leurs cases, ils placent sur la palissade ou à la porte de la maison, un fétiche qu'ils ont eux-mêmes fabriqué et dans lequel réside un génie tutélaire. Disons-en quelques mots.

"*Bók Boul* ou *génie protecteur des villages*. La première fois que je vis ce dieu, je ne me doutais guère de ce qu'il représentait. Figurez-vous un informe mannequin fabriqué avec les panaches d'une graminée que nos sauvages appellent *aràng tràng*. Mais quel mannequin! Avec beaucoup de bonne volonté on peut distinguer un paquet

auquel deux bâtons, recouverts d'*aràng tràng*, servent de jambes, et deux autres bâtonnets tiennent lieu de bras; voilà le corps. Pour tête, une boule empanachée, avec deux longues oreilles; puis, brochant sur le tout, un sabre de bois et une arbalète minuscule liée sur les deux bâtonnets qui figurent les bras. Voilà *Bók Boul*.

"Après la moisson, lorsqu'on a fait dans les greniers le sacrifice au *deumông bâ*, le mannequin est planté sur la palissade du village et sur le toit des cases. Il est spécialement chargé d'éloigner à coups de flèches, les *Iàng Xamat* qui tenteraient de tuer les habitants. Aussi l'aspérge-t-on soit avec le sang d'une poule, soit avec du vin de maïs ou de millet. C'est une offrande absolument nécessaire. Après quoi le dieu est prié de se montrer bon gardien; on le plante à la place fixée d'avance, et on ne s'en occupe plus.

"L'année suivante, les sauvages fabriqueront un nouveau *Bók Boul* pour remplacer l'ancien détérioré par les intempéries du climat.

"'Et réparer des ans l'irréparable outrage.'

"Voilà devant quelles divinités la superstition fait courber le front du ba-hnar! Notons cependant que le païen ne s'adresse pas son culte à la pierre ou au bois, mais à l'esprit qu'il suppose y résider. Parfois, en effet, les esprits sont mis de côté, et voici la raison qu'en donne le possesseur: *le génie s'en est allé ailleurs*. . . .

"Pour terminer cet article déjà long, je mentionnerai le culte des ancêtres. Un fameux sorcier de *Kon Jéudri*, nommé *Hach*, me dit qu'il sacrifie aux mânes de ses aïeux, chaque fois qu'il tue un buffle ou un bœuf. D'après ce que j'ai pu apprendre, tous les sauvages ne professent pas ce culte. Si le grand-père et la grand-mère étaient riches, heureux dans toutes leurs entreprises, on les honore d'une façon spéciale, afin qu'ils protègent leurs descendants et les fassent prospérer de jour en jour. Si les grand-parents étaient pauvres et malheureux, on ne les invoque pas dans les sacrifices. On n'a rien à en attendre."

pp. 477 *seq.*

For a long time the writer believed that the Bahnars had at least a vague idea of the creation of the world by a deity. But on careful enquiry he was convinced that it was not so. When he asked them, "Who made the heaven and the earth?" some answered, "They exist of themselves," while others replied, "Who knows? We

know nothing of these things. The old people did not tell us them." p. 478.

The Bahnars have a legend of a great flood. They say that the kite quarrelled with the crab and pecked the crab's shell so hard that he made a hole in it, which hole may be seen down to this day. To avenge himself, the crab caused the sea and rivers to swell till the waters reached the sky, and all living beings perished except two, a brother and a sister, who were saved in a huge chest. They took with them into the chest a pair of every sort of animal, shut the chest tightly, and floated in it on the waters for seven days and seven nights. Then the brother heard a cock crow outside. The bird had been sent by the spirits (*làng*) to let our ancestors know that the waters had retired and that they could come forth. So the Bahnar Noah let all the birds in the chest fly away, and the beasts go out, and he and his sister went out in their turn. They did not know what to do, for they had eaten up all the rice that was in the chest. However, a black ant brought them two grains of rice. The brother planted them, and next morning the plain was covered with a rich crop. In those days, when any one died, they buried him at the foot of a tree called *Lông Blô*, and lo! the dead man rose up again alive and full-grown. So the earth was peopled very fast, and all the inhabitants formed but one great town under the presidency of our first parents. In time men multiplied so that a certain lizard called *Moueul Joï* could not take his walks abroad without somebody trampling on his tail. This vexed him, and he gave a hint to the grave-diggers. "Why bury the dead at the foot of *Lông Blô*?" said he. "Bury them at the foot of *Lông Khung*, and they will not come to life again. Let them die outright, and be done with it." The hint was taken, and from that day the dead have not come to life again. p. 479.

Legend of a man who stole a magical fire in a bamboo tube from a fairy. p. 479.

"Les architectes d'alors [the days after the great flood] avaient des projets grandioses: élever une case dont le toit se perdrait dans les *noirs nuages de pluie*. Le fils aîné de nos premiers parents était directeur des travaux et menait son monde rondement. Tous s'étaient mis à l'ouvrage, aussi

la besogne avançait-elle rapidement. La charpente était déjà posée. Le fils aîné, monté sur le faîte, donnait ses ordres d'une voix retentissante. Il avait, comme les héros d'Homère, de solides paumons et un gosier de fer. Le son de sa voix ressemblait au bruit du vent pendant la tempête. On pouvait donc l'entendre facilement. Ce jour-là même, le Directeur des travaux publics avait besoin de rotin. Il en demande, on lui apporte une poutrelle. Mécontent, il jette la poutrelle et réclame du rotin; on lui tend une corde. La colère la gagne, et il gourmande de la bonne façon ces vilains qui semblent le narguer. Tout le monde éclate de rire, car on ne le comprenait pas, les langues étaient confondues. Furieux, le fils aîné de *Bók Seugueur* saute en bas du toit, saisit un fort gourdin, et administre à ses frères, sœurs et petits-neveux, une correction de première classe.

"Pareil argument frappant n'était pas du goût de tout le monde. Aussi, pour échapper à cette grêle de coups, les hommes se dispersèrent-ils sur tous les points du globe. Les uns, parlant le *Ba-hnar*, émigrèrent au pays des *Ba-hnars*, d'autres donnèrent le jour aux *Sédangs*, aux *Reungao*, aux *Jaraï*, etc. Le fils aîné demeurait avec ses parents et devint la souche du peuple annamite. Voilà pourquoi les Annamites sont plus intelligents et plus riches que les peuplades des montagnes; ils descendent du fils aîné! Telle est l'origine des différents peuples, d'après les chroniques sauvages." p. 490.

The Bahnar believe that after death the soul remains united to the body in the grave for about a year, until the ceremony called *Choh Cham* or *Moute Kieke* is performed. Hence, during the year they worship the dead every lunar month until the anniversary of the death comes round. The monthly worship is called *Glome Por*; it takes place at the end of the month, at the time when the moon is invisible; for the Bahnar reckon their months by the moon only. At this season, "ils se rendent donc au cimetière en musique, avec gongs, tam-tam et grosse caisse.

"Sur les tombeaux, dans des feuilles de bananier, des tubes de bambou et de petites tasses, ils placent du riz, des crevettes, de la viande de porc ou de poule. A la tête du tombeau, ils creusent un petit trou, et y versent du vin de maïs ou de millet pour rejouir le mort, car le liquide

est censé descendre dans la bouché du cadavre. Puis on invite les morts à prendre part au festin. Tout cela se fait avec accompagnement de cris funèbres, de gémissements et de coups de grosse caisse. . . . En même temps on leur [*i.e.*, to the dead] adresse cette prière: 'Ne nous fais pas souffrir. Tu es déjà devenu comme la rosée et le brouillard. Ne reviens nous chercher. Dans le passé il y a déjà des morts; à l'avenir, fais que nous soyons en bonne santé.' " Then they leave to the dogs and crows the food laid on the graves, and return home.

When twelve moons or more have passed since the burial, the spirits of the deceased desire to depart from the graves to the realm of the dead (*Mang Loung*), there to live at peace and to trouble the living no more. Their relations then celebrate the festival of the *Moute Kieke* or "Entry among the Dead."

"Cela exige de grandes dépenses. Aussi les familles de tous ceux qui sont morts dans l'année, s'unissent-elles pour subvenir aux frais et célébrer la fête en commun. Environ un mois ou deux avant le jour fixé pour la solennité, on invite les plus habiles du village à confectionner les objets qui serviront à orner le tombeau. Ce sont des rouets sauvages, des corbeilles neuves, de petites hottes, des flèches, des carquois, des arbalètes, etc. Puis l'on façonne de petites statuettes en bois, destinées à représenter les morts que l'on fête. Ces statuettes, nommées *Kon Ngai* (Prunelle de l'œil), sont l'œuvre des artistes du village, qui les sculptent au couteau, car ils ne sont pas riches en outils: une hache, une serpette, un couteau composent tout leur attirail. Avec ces instruments primitifs, ils façonnent de petits boucliers, des oiseaux, des personnages qui n'ont pas trop mauvaise mine. Plusieurs des pieux qui entourent le *mausolée*, sont terminés à leur sommets par des figurines représentant grossièrement une personne accroupie, la tête dans ses mains, et faisant semblant de pleurer. Tous ces honnêtes personnages reçoivent aussi le nom de *Kon Ngai*.

"Les préparatifs terminés, on construit une sorte de grand tombeau dont le toit élevé est recouvert d'un treillis de bambou. Sous ce toit on place les petites figurines représentant les morts. Pour la circonstance, elles sont vêtues de beaux habits en cotonnade rouge et bleue, les hommes ont de magnifiques barbes et des moustaches qui feraient envi à un Gaulois de Vercingétorix, grande

chevelure à la mérovingienne, et des yeux bleus en perles de Venise. Ces messieurs et ces dames sont posés debout à côté les uns des autres. Dans un tombeau de *Dâk Keudoume*, j'en ai compté jusqu'à sept.

"Les *Kon Ngai* ont les bras étendus horizontalement, et supportent de petits morceaux de viande. De la main gauche ils tiennent un flambeau de cire; de la droite ces morceaux de viande. Contre la poitrine est appuyé le tuyau de la pipe du mort. Puis tout autour, une foule d'objets servant aux usages de la vie: rouets, hottes, piochettes, marmites, petites tasses, flèches, arbalète, etc., en un mot, tous les ustensiles dont les défunts se servaient quand ils étaient encore de ce monde.

"Les piquets préparés d'avance forment une enceinte très solide: on a ménagé une large ouverture pour que l'on puisse parvenir jusqu'au tombeau tant que durera la fête. Dès le matin du jour fixé, et même la veille, les parents et les amis demeurant à l'étranger, se sont réunis au village. Chacun apporte au moins une poule et une jarre de vin. Quelques-uns, plus riches, et voulant être remarqués, offrent un porc plus ou moins gros. Tout cela sera sacrifié et mangé, outre les bœufs ou les buffles qu'on ne peut manquer de tuer en pareille circonstance. L'os frontal des bœufs et des buffles est attaché aux bras des *Kon Ngai* qui surmontent les piquets. On fait de même pour les mâchoires de porc. Les aliments, préparés avec soin, sont mis sur des plateaux de bois, ou dans tubes de bambou, à la disposition des morts; du vin sauvage est également versé dans de petits trous creusés aux pieds des *Kon Ngai*. Chacun crie, hurle, pleure, danse, avec des gestes extravagants, le tout au bruit de tam-tam, des gongs et de la grosse caisse; cela fait un tapage infernal, du reste tout cela est pour le diable. Chose curieuse: le sauvage, en d'autres temps, se montre réservé et chatouilleux pour ce qui regarde la pudeur. Mais, à cette occasion du *Moute Kieke*, on a toute permission de faire des gestes inconvenants et de dire des paroles licencieuses, le tout sous prétexte de réjouir les morts. Oh! qu'on reconnaît bien là l'inspiration de Satan!

"Les vivants font bombance et s'enivrent autour du tombeau. Puis, à l'intérieur de l'enceinte, on plante des bananiers, des patates, des citrouilles. Toutes ces plantes porteront des fruits, mais aucun païen n'osera en manger. La fête

terminée, on ferme complètement l'enceinte, dans laquelle est imprisonnée une poule vivante, attachée à un petit pieu par un fil de coton. Ce lien fragile est bien vite brisé. Si la poule se sauve dans la forêt, tout est pour le mieux; mais, si elle rentre au village, on la pourchasse à coups de flèches. Si elle meurt sur place, on jette son corps dans la forêt; personne n'osera y toucher, sauf cependant les chrétiens, qui, affranchis de toutes ces superstitions, ne se font aucun scrupule de croquer ces poules, ou de manger les bananes plantées autour du tombeau. Ce faisant, ils regardent bien si aucun païen ne les voit, car ils seraient mis à l'amende au cas où le fait serait connu.

"La fête du *Moute Kieke* terminée, on ne s'occupe plus des morts; ils sont allés au *Mang-Loung*."

pp. 502 seq.

Account of *Mang-Loung*, or the realm of the dead, and the difficulties and dangers to be surmounted by the soul on its way thither.

pp. 503 seq.

Among the judicial ordeals in use are the water ordeal and the ordeal of boiling tin. In the former, the accuser and accused plunge under water, each holding a post planted in the bed of the river to prevent them being carried away; the one who comes to the surface first is guilty. In the other ordeal, the two parties have to plunge each a hand into boiling tin; the one who draws his hand out first is guilty. p. 513.

When a man is sick of a fever, the sorcerer declares that the sufferer's soul has gone away with the ghosts to the tombs. So he undertakes to bring it back. The ceremony takes place at sunset. The sorcerer holds in his hands (which are clasped together) some cotton and a string of beads; but he pretends to have all sorts of other nice things, likely to allure the soul. He then sings an incantation, inviting the soul to return from among the dead to the earth and its father and mother, and offering it sugar-cane, bananas, and other fruits. At the end of the incantation he pretends to receive the soul in the cotton which he holds in his hand; this cotton he next places on the patient's head, blows on it ten times, and then pronounces solemnly, "All is finished." After that the necklace of beads is placed on the sick man's neck, and the sorcerer passes his

lighted candle over his body, uttering an incantation, in which he prays that the malady should cease, that the patient should suffer no more, etc. Finally, applying his lips to the sick man's body, he sucks hard in order to extract the disease, and spits it far away. pp. 525 seq.

"Me voici arrivé à mon dernier article: la superstition du *Dông teu mir*, qui consiste à enterrer dans les champs le *Deumông bà*, pour qu'il protège le riz déjà en herbe et le fasse fructifier. Cette cérémonie païenne s'accomplit d'assez bon matin. Aussi, la veille, a-t-on porté à la case les *deumôngs* qui jusqu'alors étaient conservés dans le grenier. Avant d'enlever ces cailloux fétiches, on leur sacrifie une poule ou une chèvre et une jarre de vin, puis on les transporte à la maison.

"Le lendemain, de bonne heure, le chef de famille prend ces *deumôngs* qu'il va enterrer au milieu de son champ. Il porte aussi une poule dont le bec et les pattes ont été lavés avec le suc d'une plante appelée *djeupel* par les sauvages. A cette tube est joint un petit tube de bambou dans lequel on verse le vin de millet destiné aux *làng*.

"Arrivé au milieu du champ, le porteur des cailloux fétiches creuse un trou dans lequel il dépose les *deumôngs bà*. Autour de cette petite fosse, il trace un cercle dont la circonférence est bordé de petits bâtonnets ornés de fibres de bambou. Ces bâtonnets, nommés *long bake*, sont reliés entre eux par un fil de coton qui fait sept fois le tour du cercle. Lorsque tout est préparé, on tue la poule, on répand une partie du sang et du vin sur les *deumôngs* qu'on recouvre ensuite de terre. A la place où les cailloux sont enfouis, on plante un petit piquet, orné de panaches qu'on oint aussi de sang. Au sommet de ce bâton, est fixée une feuille roulée en cornet, *hla thieumôke*, qui renferme du sang de poule avec du vin. Au pied est lié un petit tube de bambou, *ding Keulôke*, contenant du millet, du sang de la victime et un peu de vin sauvage. C'est l'offrande destinée aux *làng* que l'opérateur invoque dans la prière suivante. Je traduis aussi fidèlement que possible.

"Oh Grand Père *Hoch*, Grand Père *Hông* qui faites pousser le coton,

"Grand Père de la Foudre qui faites pousser le riz,

"Déesses *Kou Keh*, *Peh Môk*, *Xôh Ir*,

"Descendez planter, descendez enfoncer le riz dans mon champ,

“Mon champ mince comme un cheveu, petit  
comme un pou.

“De la main gauche, tenez le riz,

“De la droite tenez le millet.

“Ou! Ou! Ou! Ou! Ou! Ou!

“Esprit qui détestes le genre-humain,  
éloigné-toi

“Esprit qui fais vivre les hommes, viens boire  
mon vin ici!

“O vous, dont la bouche jette des maléfices,  
mourez, pourrissez

“Dans les trous de la terre, soyez coupés par les  
ciseaux de fer,

“Votre menton au ciel, et vos dents sur la  
terre.

“O vous dont les paroles sont douces et pacifi-  
ques, venez boire mon vin;

“Que la longueur de votre vie atteigne la  
hauteur du *Keupang* et du *Keupieuh*.

“Ici, dans les champs, je vous sacrifie du sang  
de poule,

“A la maison, je vous offrirai un modeste foie  
de poule.

“Ou! Ou! Ou! Ou! Ou! Ou!”

“Ce cri ou! ou! etc., se nomme *teudroh*, en langue  
du pays.”

The ceremony ends with the taking of omens, in order to learn whether the crop will be good or not. The master of the ceremonies takes the fowl, whose blood has served as a sacrifice, and throws it from him. If it falls with its beak towards him, the omen is good. If it does not, he throws it again and again until he obtains a favourable omen.

Then they all return to the village, and drink in the common house, after first offering to the spirits the fowl's liver and some wine. The day ends with merrymakings, which generally degenerate into regular orgies, so that by evening almost all the guests are drunk. pp. 526 *seq.*”

GUERLACH: “Mœurs et superstitions des sauvages  
Ba-hnars,” *Les Missions Catholiques*, XIX,  
(Lyons, 1887.)

### 13. CAMBODIA

MOUNTAIN TRIBES. “Zwischen den Chiarai und den Radch [these are two of the mountain tribes about which Bastian gives some notes] wohnt (ungefähr 12° nördl. Br.) jene eigenthümliche

Persönlichkeit, die unter dem Namen *Tuicha-hoacha* (der Fürst des Wassers und des Feuers) weithin durch den Schrecken seiner gefürchteten Gewalt über magische Kräfte und dienende Geister herrscht, gleich einem zweiten Salomo. Doch geht es ihm, wie anderen heiligen Vätern, denn ein Missionär, der ihn besucht hatte, erzählte mir, dass die ihm am nächsten wohnenden Wilden ganz vertraut mit ihm umgingen und ihn wie einen ihres Gleichen behandelten, wogegen ihm der entfernte König von Kambodia und selbst der von Cochinchina periodischen Tribut senden soll. Auch in Siam scheint er bekannt zu sein, denn unter den vielen Nachforschungen, die ich dort anstellte, die Thajai oder grossen Thai, die chamäleonartige Vorfahren der Siamesen, die in Hinterindien die Rolle der Pelasgier spielen, zu localisiren, wurde mir oft (ausser andern Erklärungen) mehrfach gesagt, dass sie die Raheh oder Ladch seien. Ich wusste damals nicht recht, was ich aus diesen Radeh zu machen hätte, und hörte erst später in Kambodia von ihrer Nachbarschaft zu dem Feuer- und Wasserkönige, dem Sadeik thük Sadeik plong. In der tonquinesischen Geschichte führt die letzte Dynastie der Tsiampa, unter der ihr Reich zerstört wurde, den Titel Makha oder Magha, es heisst aber auch, dass vor derselben eine andere Dynastie auf dem Thron gesessen habe, eine Zweikönigsherrschaft, wie sie noch jetzt in Birma und Siam besteht. Der erste König sei der Herr des Feuers und der zweite der Herr des Wassers gewesen. Abbé Gagelin, nach dessen Angabe die Tsiampa einst über Kambodia, Cochinchina, Tonquin und selbst Pegu, bis zur Provinz Canton in China geboten, sah den Zauberstab des Ahnherrn, mit welchem derselbe die Elemente regierte, und die Kambodier, die die wunderbare Keule ihres Nationalhelden Kottabong mit ähnlichen Eigenschaften begaben, sprechen doch auch von dem Schwerte eines alten Heroen, das geheimnissvoll in den Bergen aufbewahrt und verehrt werde. Mouhot erzählt aus den Papieren des Missionärs Fontaine, dass der Eni (Grossvater) genannte Feuerkönig oder Hoa-Sa, der den Wasserkönig (Thorei Sa) an Ansehen übertreffe, als Palladium einen in Lumpen gewickelten Säbel bewahre, der als der Sitz eines mächtigen Geistes (Giang) ihm seine übernatürliche Gewalt verschaffe.” p. 37.

“Die Banar beobachten den auch den Mishmis

und den ihnen benachbarten Stämmen bekannten Gebrauch einer spartanischen Erziehung der Knaben, die schon frühe von ihren Familien getrennt werden. In der Mitte eines jeden Dorfes steht das grosse Gemeindehaus, das als Versammlungsort bei Berathungen und Festlichkeiten, sowie zum gemeinsamen Schlafplatz aller ledigen Jünglinge und Männer dient. Unter einigen der birmesischen Shanstämme wird dieses Gebot auch auf die Verheiratheten ausgedehnt, die sich erst nach eingetretener Dunkelheit heimlich wegschleichen dürfen, um sich mit ihrer bessern Hälfte zu vereinigen. Jede Ansiedlung der Banar bildet ein kleines Gemeinwesen in sich selbst, das von den Greisen, als den Weisen, regiert wird. Der Familienvater ist zugleich der Opferpriester (*Bohk cheb dahk jang* oder derjenige, der dem Dämon Wasser giebt) und übernimmt alle Verpflichtungen dafür zu sorgen, dass seine Angehörigen im guten Einvernehmen mit dem Reich der Unsichtbaren bleiben und dieselbe nicht durch etwaigen Verletzungen des abgeschlossenen Vertrages erzürnen; für besondere Fälle und vorzüglich um sich mit den Capricen der boshafteren Dämone abzufinden, treten die Beijaou genannten Frauen zur Aushülfe ein, von denen es in jedem Dorfe eine oder mehrere giebt. Gleich den Schamanen, sind sie in Folge einer Offenbarung in so innigen Rapport mit den Geistern getreten, dass sie dieselben durch die Magik der Sympathie in ihrem Körper herabzurufen vermögen, um dann im Zustande der Begeisterung den Schleier der Zukunft in prophetischen Sprüchen zu enthüllen. An ihrem Ausspruche zu zweifeln, würde gottlose Ketzerei sein. Zu einem Kranken gerufen, zündet die Beijaou eine Kerze an und führt einige magnetische Striche über den Körper. Wenn sich das Uebel indess hartnäckig erweist, so nimmt sie ihre Zuflucht zu einem Mittel, das sie den indianischen Medicinmännern abgelernt haben muss, wenn es nicht gar aus dem 'geistigen Grundkapital am ältesten Kultursitz' entlehnt sein sollte, indem sie aus dem leidenden Glied ein Stückchen Holz, ein Sandkorn, einen Knochensplitter oder Aehnliches herausaugt, das dann den Zuschauern, als das *jang*, die Ursache des Schmerzens, gezeigt wird. Der Missionär Combes, der einst bei einer solchen Operation gegenwärtig war, schildert die folgende Scene: 'La Beïaou fit sa succion et d'un ton grave et emphatique: "Grand Père (me dit elle) voilà du sang, voilà du

sang, que je viens d'extraire." J'avais beau ouvrir de grands yeux, je ne voyais que de la salive. Je lui manifestai mon doute. Alors elle comprit, qu'elle s'était trop avancée avec moi et toute déconcertée de mon incrédulité inattendue elle cessa un moment la cérémonie. Les sauvages m'assuraient tous, que c'était bien du sang, que j'avais vu. Comme je persistai à nier, ils me dirent pour me convaincre: "Mais, Grand-Père, la Beïaou l'a vue, elle l'affirme, si vous refusez d'y croire, que croirez vous donc?" Puis ils se répétaient, les uns aux autres: "Je suis tout essoufflé, je n'en puis plus, le Grand Père ne veut rien croire." Ils m'attestèrent aussi qu'un instant avant mon arrivée un revenant était passé tout près d'eux. "L'avez-vous aperçu?" leur demandai-je. "Oh, oui (me répondèrent-ils à l'unanimité), la Beïaou l'a vu." . . . Wenn die Beijaou trotz ihres göttlichen Assistenten den Kranken nicht zu heilen vermag, so muss die Hexe (*Deng*) ausgefunden werden, die einen unsichtbaren Pfeil in ihren Körper geschossen hat. Dazu dient das Eier-Orakel, das auch unter den Nagas, den Karen und anderswo bekannt ist. Der Hexenfinder lässt sich einen Korb mit Eiern bringen und nachdem er Beschwörungen über dieselben gesprochen, sucht er eins nach dem andern zwischen seinen Händen zu zerquetschen, während die Namen der verschiedenen Dörfer genannt werden. Derjenige Name, der gerade mit dem Brechen des Ei zusammenfällt, zeigt das schuldige Dorf an. Die Zulus in Afrika handeln bei solchen Fällen in ähnlicher Weise. Dieselbe Operation wird dann wiederholt, um den Schuldigen zu finden, indem man die Namen aller Bewohner dieses Dorfes aufzählt. Die überwiesene Hexe wird in die Sklaverei an die Laos verkauft, wie sich auch die Negerfürsten eine Quelle des Einkommens aus den Verbrechen ihrer Unterthanen zu schaffen pflegen. 'Une fois convaincue juridiquement d'être *deng*, la femme n'ose plus le nier, "C'est sans doute (dit-elle) pendant mon sommeil, que je fait [*sic*] le mal, car je l'ignorais," et elle se résigne à son malheureux sort.' Schon vorher bestehender Verdacht wird bald zur Gewissheit durch die bekannten Ordale des siedenden Pechs, des geschmolzenen Zinns oder durch das in Hinterindien beliebte Eintauchen in Wasser; und da der Ankläger sich demselben Prozess als der Angeklagte zu unterwerfen hat, so trägt dieses Verfahren allenfalls noch einen

Schein von Gerechtigkeitssinn an sich. Als Augurium dient bei den Banar nicht nur der Flug der Vögel, sondern auch ihr Zwitschern, das den Azteken gleichfalls verständlich war. Ehe sie zu einem Kriege ausziehen, führt der Führer mit drei aus einer Wurzel geschnittenen Stäben einen Zauber aus, indem er dieselben von seinem Säbel auf das Schild fallen lässt und aus ihrer Lage den Erfolg vorhersagt. Bei Beendigung eines Krieges werden so viele Büffel geopfert, als Gefangene gemacht sind. Um Friede oder Freundschaft zu schliessen, beobachten die Banar die, nicht nur den Karen, sondern auch viel entfernteren Völkern geläufige Sitte des Bluttrinkens zu dauernder Blutsfreundschaft. Nachdem sie ihre Todte begraben haben, legen die Banar alle im Leben benutzten Sachen um die Leiche herum, weil sonst die Seele zurückkehren würde, um ihre Verwandten zu quälen und ihr Eigenthum zurück zu verlangen. Mein Berichterstatter erzählt, dass er einst gesehen, wie der Erbe eine hübsch gearbeitete Pfeife heimlich fortgenommen und durch eine alte ersetzt habe, dann aber laut dem Verstorbenen zurief, er habe jetzt Alles, was ihm gehöre, und möge sich die Mühe ersparen, zurückzukommen und darnach zu fragen. Nachdem die Seele einige Zeit in der Nähe des Grabes oder in den Bergen umhergeirrt ist, verschwindet sie schliesslich in den tiefen Finsternissen des Südens. Für die Banar ist jeder Fluss durch eine Nymphe, jeder hervorstechende Baum durch eine Dryade, jeder Berg, jeder durch seine Umrisse frappante Felsblock durch eine Gottheit belebt. Sie sprechen von einer grossen Fluth, aus der der gemeinsame Stammvater des Menschengeschlechtes dadurch gerettet wurde, dass er sich, wie jener alte König der Malayan, in eine wasserdichte Kiste, eine verkleinerte Arche, einschliessen liess. Das goldene Zeitalter wird in Ausdrücken beschrieben, wie sich ähnliche in der populären Version buddhistischer Völker finden. Anfangs, sagen sie, genügte ein einziges Reiskorn den Kochtopf zu füllen und war hinlänglich für das Mahl einer ganzen Familie.

“Gewöhnlich erlaubt man der Seele ein Jahr sich vorzubereiten. Während dieser Periode erhält sie täglich Speise und Trank auf das Grab gestellt, auch wohl dann und wann das Opfer einer Ziege, aber wenn der Jahrestag des Todes zurückgekommen ist, so werden Vorbereitungen

für die grosse Ceremonie getroffen, die Mut-Kiek (das Eingehen in die Wohnung des Todes oder die Verbindung mit den Todten) heisst. Nachdem der Opfernde die Leber und das Herz der geschlachteten Büffel auf das Grab gelegt hat, setzt er der Seele in einer langen Rede auseinander, dass sie von ihren Verwandten pflichtgemäss behandelt worden wäre und täglich ihren Speiseantheil erhalten habe, dass das jetzt aber aufhören müsse, und dass sie sich an den Gedanken zu gewöhnen hätte, für immer im Reiche der Todten zu verbleiben. Ehe er sie verabschiedet, hängt er noch um den Hals des Gerippes ein kleines Band mit einem Geldstück eingeknüpft, als den Preis für eine Fackel, um den Weg in der ewigen Nacht (*Mang-lung*) zu erleuchten.

“Die Banar treiben die wechselnde Feldwirthschaft der Karen (*Jhoom* in Bengalen genannt), indem sie jedes dritte Jahr einen frischen Boden suchen und mit dem ganzen Dorfe dorthin wandern, oder jedes zehnte Jahr, wenn ihre Hacken und Spitzäxte lang genug sind, um das Unkraut auszujäten. Die Halang dagegen, die vielfach Gold waschen und keine Zeit mit Urbarmachung des Bodens verlieren wollen, wechseln schon alle 2 Jahre oder selbst jährlich. Der für die nächste Ernte zum Aussäen bestimmte Samen wird von den Banar ehrfurchtsvoll bewahrt, und das Verbrechen, davon zu verkaufen, würde von dem Dämon mit dem Tode bestraft werden. Der neue Reis wird in tiefem Schweigen gegessen, und kein Fremder darf dann in das Haus eintreten, da Krankheiten die unfehlbare Folge des Bruches dieses von Alters herübergekommenen Gebrauches sein würde.

“Unter einigen der weissen Laos fand ich, wie unter Stämmen der afrikanischen Westküste, eine Heilighaltung der Termiten-Hügel (*Chom pluek* im Siamesischen), die wegen ihrer den Pagoden ähnlichen Form auch von den Buddhisten zuweilen mit einer gewissen Ehrfurcht betrachtet werden. Als eine Nachahmung derselben richteten die Siamesen bei Festlichkeiten die *Chedi Sai* oder Sandpagoden auf. In einem von Laos bewohnten Dorfe, auf der Grenze Kambodia's und Siam's, stand im Hofe des Aeltesten einer dieser von Ameisen durchwühlten Kegel, und auf meine Frage, weshalb er nicht weggeschafft würde, antwortete mir der Eigenthümer, dass diese Pyramide glückbringend sei und dass er absichtlich sein Haus an dieselbe herangebaut habe.

. . . . Nach Winterbottom setzt man in Sierra-Leone kleine Termiten-Hügel in die Grisgris-Häuser. Mein wohlunterrichteter Missionär machte mich mit etwas Aehnlichen unter den Banar bekannt. Gewisse Plätze bei ihnen sind heilig, und wer zu einer ungünstigen Zeit an solchen vorbeigeht, verfällt in Krankheit. Dergleichen heilige Plätze sind vor allen die Hügel der weissen Ameisen (*Bötoll*), und dann gehört zu ihnen auch, was sie *Pung-rui* nennen, d.h. eine solche Stelle, wo ein Elephant, der eben aus einem Morast hervorgeklettert ist, die Spuren des lehmigen Schmutzes an den Blättern der Bäume zurückgelassen hat. Ist eine Krankheit aus solchem Fehltritt entsprungen, so begiebt sich die *Beijaou* zu einem Ameisenhügel und schlägt mit einer Keule 5-6 Mal in denselben, bei jedem Anschlag zählend, eins, zwei, drei u.s.w., um dadurch den *Jang* (Dämon) Nachricht zu geben, dass er den Kranken zu verlassen hat. Von den Veddah's wird gesagt, dass sie ihren Gott bald auf einen Felsen, bald auf einen Ameisenhügel, bald auf einen Baum setzen.

“In der Saison, wo die Feldarbeiten beginnen, sprechen die Banar Anrufungen an den Jang-Seri aus, die mit, ihnen selbst unverständlichen, Worten einer fremden Sprache gemischt sind. Nachdem sie Hühner und Ziege geopfert, bitten sie ihn, Genüge an Reis zu geben, den wilden Eber zu hindern, vom Korn zu fressen, und zur rechten Zeit Regen zu gewähren. Während der ganzen Zeit, dass das Gebet dauert, wird Wein oder Branntwein in Tropfen auf die Erde gegossen. Die Banar unterscheiden drei Jahreszeiten, die kalte (*pian pui*), die regnigte (*pian mi*) und die heisse (*pian to*). Je nach den Blumen, die an den Bäumen des Waldes hervorblühen, wissen sie, welche Art von Feldarbeit in jedem besonderen Monat zu thun ist. Um die Monate zu bezeichnen, zählen sie dieselben, als der erste Monat (*Keij monj*), der zweite Monat (*Keij bahr*) u.s.w. Wenn sie bis zum achten Monat gekommen sind, so zählen sie nicht weiter, denn die übrigen vier Monate, die, weil keine Feldarbeit zu verrichten ist, im Nichtsthun hingebracht werden (wie die im Spiele gewonnene Schalttage), gelten für nicht existirend und nicht zum Leben gehörend. Wenn am Ende dieser vier Monate, die sie *Keij ningnon* (oder die schwebenden Monate) nennen, Orion den Zenith passirt hat und die grosse Hitze vorüber ist, dann bemerken sie, dass es

Zeit zum Säen ist und beginnen im April auf's Neue die Monate zu berechnen. Orion heisst bei den Banar *Süng long Gudak* (der Stern der Falle), weil die Constellation einer Tigerfalle gleicht, deren biegsames Holz gewaltsam zurückgezogen ist, um beim Abbeissen des Köders vorzuspringen. Das Sternbild der Plejaden heisst *Sedrungier* oder der Hühnerkorb, der zum Ausbrüten gebraucht wird (die Henne mit den Kücken); die Kasia nennen (nach Yule) die Plejaden ‘the hen-man.’ ”

pp. 40-45.

“Die meisten hinterindischen Völker legen kein Gewicht auf die Unterscheidung zwischen blau und grün.” p. 46.

A. BASTIAN: “Beiträge zur Kenntniss der Gebirgsstämme in Kambodia,” *Zeitschrift der Gesellschaft für Erdkunde zu Berlin*, I. (1866.)

#### 14. CAMBODIA

Les fêtes religieuses. pp. 363-381.

“VII.—Le *Thvoeu bon phchûm baen* ou ‘fête de la réunion au gâteau des ancêtres’ a lieu le dernier jour du mois de Phottrobot, c’est-à-dire le dernier jour du *préas vosa*, en septembre généralement.

“Les fidèles préparent dès la veille des gâteaux, des mets délicats, font quelques offrandes (*samnén*) aux ancêtres dans leur maison, leur annoncent qu’ils préparent pour le lendemain un grand festin et les prient de vouloir bien les honorer en leur présence.

“Le lendemain, de bonne heure, toute la population porte au temple les mets et les gâteaux préparés. On cuisine dans l’enclos de la bonzerie. Les religieux se rassemblent dans le temple et prient pendant que les fidèles allument des bougies et des baguettes odoriférantes qu’ils placent autour de l’autel, en son honneur et en celui des *daun-ta* ou ancêtres.

“Alors les ancêtres qui sont dans les paradis intermédiaires, ceux qui sont dans les *norok* (purgatoires), les premiers avec le consentement des chefs des paradis, les seconds avec le consentement des *y amphubal* ou démons tortionnaires, quittent les royaumes extramondains qu’ils habitent et viennent sur la terre. Ils errent parmi les fidèles à la recherche de leurs descendants, se réjouissent quand ils les trouvent et les bénissent,

vont les chercher dans les autres monastères de la région s'ils ne les rencontrent pas dans le plus voisin de leur habitation; ils se lamentent s'ils ne peuvent les découvrir, les maudissent et se retirent indignés de leur abandon pour rejoindre au plus vite soit le paradis où ils jouissent du bonheur réservé aux bienheureux, soit le purgatoire où ils expient leurs crimes et rachètent leurs démérites.

"La fête se termine, comme toutes les fêtes buddhiques, par le *réâp bat*, 'l'aumône à la marmite,' c'est-à-dire par l'aumône du riz cuit faite aux religieux. Alors les fidèles rentrent chez eux et terminent la journée en faisant encore une offrande aux ancêtres. (Cette fête est la fête des morts.)

VIII.—Le *Thvoeu bon chénk préas vosa* ou *thvoeu bon chénk préas sa*, c'est-à-dire 'la fête de la sortie du *préas vosa*,' a lieu quinze jours après la précédente, c'est-à-dire le dernier jour de la lune croissante du mois d'Asoch qui est le septième mois de l'année ordinaire et le huitième mois de l'année intercalaire cambodgienne.

"Les fidèles accourent à la bonzerie dès huit heures du matin, cuisinent, assistent aux prières des bonzes et préparent le *réâp bat* qu'ils veulent leur offrir.

"A la fin de la cérémonie religieuse, quand les bonzes ont regagné leurs cellules, on enlève ce qui reste du *cierge préas vosa* et on va le porter processionnellement au chef du bonzes auquel on l'offre.

"Alors a lieu le *réâp bat* dans la forme déjà décrite aux fêtes antérieures.

"Dans la soirée, on fait des *loy prâtît*, c'est-à-dire des petits bateaux, des petits radeaux en écorce de bananier; on y met du riz, des gâteaux, des vivres, quelques sapèques de zinc, quelques bougies allumées, quelques baguettes odoriférantes qui se consomment, puis on les place sur l'eau de la rivière en disant aux ancêtres qui doivent y avoir pris place: 'Allez aux pays, aux champs que vous habitez; aux montagnes, sous les pierres qui vous servent de résidences; allez! retournez! Au mois, à la saison, au temps, à l'époque ultérieure, vos fils et vos petits-enfants penseront à vous; alors vous reviendrez, vous reviendrez, vous reviendrez.'

"Alors la rivière se couvre de lumière, que le courant emporte. Ce sont les âmes des ancêtres du peuple cambodgien qui retournent aux pays mystérieux où elles attendent, soit dans le bonheur,

soit dans la douleur, mais toujours dans l'espérance, le jour de leur réincarnation." pp. 374-376.

ADHÉMAR LECLÈRE: *Le Bouddhisme au Cambodge*. (Paris, 1899.)

## 15. CAMBODIA

Speaking of the king after his coronation, Aymonier says: "Inviolable, il est dès lors l'objet d'un culte poussé jusqu'à l'adoration. Nul ne se permet de lui adresser la parole ou de porter la main sur sa personne sacrée; seules ses premières femmes, en caressant doucement ses pieds, oseront le réveiller pour cause d'affaires urgentes. Son nom personnel qui n'est plus prononcé est remplacé par un équivalent s'il avait été, selon la coutume, emprunté à la langue usuelle." p. 85.

"Le nouveau roi prend en bloc le harem de son prédécesseur, sauf à le rajeunir en faisant cadeau des femmes qu'il ne désire pas conserver. Placé au-dessus des lois, il épouse les princesses ses parentes, et même ses sœurs consanguines, les traditions ne lui interdisant que les sœurs germaines." p. 59.

E. AYMONIER: *Le Cambodge*, I. Le royaume actuel. (Paris, 1900.)

(This work is devoted chiefly to an account of the ancient monuments, especially the inscriptions of the country. The description of the people, their manners, customs, superstitions, etc., is comparatively brief, and requires to be supplemented by the fuller details given in the writer's *Notice sur le Cambodge* (Paris, 1875) and his article, "Notes sur les coutumes et croyances superstitieuses des Cambodgiens," in *Cochinchine Française, Excursions et Reconnaissances*, No. 16 (Saigon, 1883), pp. 133-206. J.G.F.)

## 16. CAMBODIA

The writer lived for some years at Kampot, a small seaport of Cambodia, where he was in charge of the telegraph office. p. 1.

One morning at Kampot the writer saw a troop of armed guards escorting a man loaded with chains. They passed his house and went away in

the direction of the country, preceded by one of their number who beat a gong from time to time, drawing from it lugubrious sounds. About a score of idlers followed from the village. The writer thought it must be an execution, and was surprised to have heard nothing about it. Afterwards the interpreter gave him the following explanation of the affair:

"Il arrive parfois, dans notre pays Khmer, qu'un homme marchant au loin, dans la campagne, est aperçu par d'autres n'ayant de visible que la partie supérieure de son corps. C'est là l'indication d'une mort certaine à court délai pour celui qui est ainsi vu, et c'est ce que est arrivé à cet homme dans la soirée d'hier.

"Allant vers sa maison, traversant la grande plaine en arrière de nos cases, il portait sur son épaule plusieurs de ces grandes palmes de lataniers dont la feuille s'étale en éventail au bout d'une tige très longue et à peine flexible. Ses parents, revenant du travail, le suivaient à distance, bientôt ils remarquèrent que sa tête, ses épaules et ses bras allaient dans le chemin, emportant les branchages, sans que ni le corps, ni les jambes parussent.<sup>1</sup>

"Effrayées à cette constatation, sa mère et sa femme se rendirent en hâte chez le chef du pays pour lui demander de procéder suivant ce que l'usage prévoit en pareil cas. Lui, leur répondit que l'usage était fou et que s'y conformer serait plus fou encore. Mais les deux femmes insistèrent avec tant d'énergie, disant ce moyen le seul de conjurer le sort, qu'il se décida à faire comme elles voulaient promettant l'arrestation de l'homme pour le lendemain au lever du soleil.

"Et les gardes sont ce matin venus prendre le pauvre homme lui annonçant qu'il était accusé de rébellion envers le roi, et sans écouter ses protestations l'ont entraîné au tribunal. La famille a feint la surprise et l'a suivi en larmoyant.

"Les juges l'ont fait charger de chaînes et lui ont lu un arrêt le condamnant à la mort, l'exécution devant être immédiate. Ses supplications et celles de ses parents restant inutiles, il a fait demander aux prêtres de la pagode de venir protester de son innocence et joindre leurs instances à celles de tous les siens. Ceux-ci mis au courant, sont arrivés en hâte et n'ayant pu obtenir même un délai ont conseillé la résignation

au condamné et sont repartis pour prier à leur temple.

"L'homme a alors été emmené vers la campagne; un bananier dépouillé de ses feuilles avait, en guise de poteau, été planté d'avance au milieu d'une rizièrre, on l'y a attaché, et pendant que tous lui faisaient leurs adieux, le sabre du bourreau a tournoyé et d'un coup rapide a détaché la tige du bananier au-dessus de sa tête. L'homme a bien cru mourir. Ses parents, pendant qu'on lui ôtait les fers, lui ont donné l'explication de sa mésaventure, puis ils l'ont conduit remercier chefs et prêtres de ce qu'ils avaient fait pour le sauver du malheur."

On this explanation of the interpreter the writer remarks: "Ainsi, à côté de l'idée qu'on rencontre partout, qu'un signe peut présager une mort prochaine, je trouvais dans ce pays celle qu'on conjure le sort en faisant ressentir les tortures morales de la mort à celui qu'elle menace!

"La conviction qu'il eût été odieux et criminel de ne pas agir comme ils l'avaient fait dans cette circonstance était si établie chez ses parents que, je l'ai su ensuite, ils eussent, à défaut du moyen légal, imposé d'une manière quelconque l'impression de la mort à celui qu'ils croyaient sauver."

pp. 35-37.

*Mission Pavie. Indo-Chine, 1879-1895. Géographie et Voyages, I. Exposé des travaux de la Mission. Par Auguste Pavie. (Paris, 1901.)*

## 17. ANNAM

The Tchams (Chams) are the original inhabitants of Annam, who were conquered by the Annamites. The latter formerly inhabited the mountains to the north of Tonquin, whence they invaded and conquered the country. pp. 187 seq.

"Du passé il leur reste quelques vagues traditions d'un autre genre, qu'il convient d'accueillir avec réserve. Des hommes vivants auraient été jetés chaque année à la mer, en l'honneur des divinités protectrices de la pêche. Des enfants de bonne famille auraient été noyés aux prises d'eau afin d'obtenir de bonnes irrigations des rizières."

p. 213.

"Ces Tchames se répètent que jadis les chasseurs royaux du tigre et de l'éléphant étaient redoutés

<sup>1</sup> "Illusion causée par la longueur des tiges."

du peuple. Plus craints encore étaient les *Djalaouech*, les preneurs de ce fiel humain qui servait à arroser les éléphants de guerre royaux. Ils ont conservé le nom de ceux qui pratiquaient cette barbare coutume dont la tradition s'est maintenue chez la plupart des peuples de l'Indo-Chine." p. 213.

According to legend, the mother of one of the Tcham kings was born from the foam of the sea. She was found and brought up by a poor old couple. She became pregnant on reaching a marriageable age, by drinking water which filtered wondrously through a rock. This virgin-mother gave birth to a son who remained a leper and herdsman till the dragon healed him by licking his body. Henceforth he enjoyed supernatural powers and became king. p. 215 *seq.*

In the reign of King Po-Romé "le royaume tchame avait alors pour emblème protecteur 'pour racine,' un arbre à bois de fer appelé *krêk*. Le roi de l'Annam, ne pouvant venir à bout des Tchames, usa de ruse et donna à Po-Romé sa fille, Out, en mariage, après lui avoir tracé le rôle qu'elle devait jouer. La princesse annamite rend son mari éperdument amoureux, puis elle feint une grave maladie causée par l'arbre *krêk* que le roi, plein de fureur, ordonne d'abattre et qui résiste à tous les coups de hache jusqu'à ce que le prince vienne lui-même porter le coup mortel. Les Annamites envahissent alors le royaume. Repoussés, ils reviennent en plus grand nombre et s'emparent du roi, qu'ils font périr." p. 217.

"A côté de cette colline, la stèle ancienne appelée *Yang-Tikuh*, 'le dieu rat' ou 'le dieu des rats', est aussi adorée. On lui fait des offrandes lorsque ces animaux infestent les champs en trop grand nombre. Dans les mêmes circonstances, d'autres Tchames font leurs offrandes à *Yang-Kur*, 'le dieu Khmêr,' dans une tour en briques ruinées et abandonnées qui se dresse encore sur le petit tertre appelé Pangdarang." p. 236.

"Une curieuse divinité est quelquefois invoquée par les Tchames de Parik en cas de fièvre des jeunes enfants. C'est *Po-Yang-Dari* 'la déesse impudique' qui existe partout où un trou, une cavité naturelle se découvre dans les arbres, dans les roches, dans les nids abandonnés des termites.

Le culte obscène de cette *Yôni* a pour instrument un morceau de bois grossièrement taillé en forme de linga, de dimensions proportionnées à la cavité, de la grosseur du bras, par exemple. Un homme, le père de l'enfant malade, enfonce ce pilou dans la cavité, lui imprime un mouvement de va-et-vient, l'arrose d'eau ou d'alcool en proférant des paroles obscènes, chantant, plaisantant avec les assistants. Il demande la guérison et se répond *oui* à lui-même. Les vivres apportés sont ensuite mangés." p. 237.

With regard to the ideas of Tchames as to the condition of human souls after death, "Les uns paraissent croire que les âmes des morts habitent les corps de certains animaux: serpents, crocodiles, etc., spéciaux à chaque famille. Mais, plus généralement, ces âmes habiteraient dans les diverses variétés de rongeurs et prestes grimpeurs, communs dans le pays, appelés écureuils, rats palmistes, etc. Selon d'autres, ces petits animaux sont surtout l'habitat des enfants mort-nés ou morts en bas âge. Certains passages de cette étude laisseraient supposer qu'aux yeux des Tchames, les âmes des personnes brûlées selon les rites vont rejoindre les divinités. Les enfants morts en bas âge sont enterrés et non brûlés, ai-je-dit. Quelquefois, un Bashêh [priest] est invité à venir jeter des grains de riz grillé sur ces petits corps qui n'ont pas connu le mal. Les âmes de ces enfants, les âmes des avortons, paraissent en rêve et disent aux parents: 'J'habite un corps d'écureuil. Honorez-moi sous tel nom. Offrez-moi tel présent: fleur, coco, tasse de riz grillé, etc.' Les parents remplissent ce devoir, honorent ces génies familiers, attribuent les maladies à leur mécontentement, leur demandent la guérison et, avant de mourir, recommandent à leurs descendants d'honorer tel et tel esprit, membre de la famille. Lorsque les parents possèdent des chevaux, ils invitent ces petits génies à venir goûter aux offrandes: fleurs, cocos, grains de riz grillé, et leur disent, en présentant un cheval: 'Nous vous consacrons cet animal.' Dès lors, le cheval ne peut se perdre ou être volé; tout possesseur illégitime tomberait malade.

"À ces génies familiers les Tchames s'adressent plus spécialement, paraît-il, à deux cérémonies appelées *Throak* et *Dayap*. . . La cérémonie *Throak*, pour invoquer les *écureuils*, et aussi, dit-on, le dieu Po-Klong-Garaï, est faite, surtout en cas

de maladie" by a priestess accompanied by music.  
pp. 267 seq.

"Les Tchames du Bink-Thuan et spécialement ceux de Panrang reconnaissent trois sortes de champs sacrés: les *Hamou-Taboung*, les *Hamou-Tchagnerov* et les *Hamou-Klék-Laoa*. Je n'ai que très peu de renseignements sur les *Hamou-Taboung* 'les rizières interdites.' . . . J'ai des renseignements assez nombreux sur les deux autres catégories qui paraissent être, chez les Tchames, les véritables *Hamou-Po-Yang*, 'les champs des divinités,' surtout de la déesse Po-Nagar, qui est devenue une sorte de Cérès. . . . Toujours est-il que *Hamou-Tchagnerov* et *Hamou-Klék-Laoa* sont labourés et récoltés avant les autres champs, en exécutant des cérémonies traditionnelles qui accompagnent les offrandes aux divinités protectrices. . . .

"Les *Hamou-Klék-Laoa* 'champs de furtif labour' seraient, paraît-il, labourés les premiers. Il y aurait comme une idée de crime dans le fait de déchirer et d'ensemencer la terre. Dans l'esprit des Tchames, cette opération rappellerait la fécondation sexuelle.

"Au deuxième mois tchame (juin), les propriétaires cherchent dans les traités un jour propice. À ce jour-là, au premier chant du coq, c'est-à-dire vers trois ou quatre heures du matin, deux hommes, l'un conduisant l'attelage des buffles, l'autre tenant la charrue, se rendent sans bruit au champ des divinités; dans le plus grand silence, ils tracent trois sillons autour du champ et se retirent de même. À l'aube, le propriétaire va flâner de ce côté, comme par le plus grand des hasards. À la vue des sillons, il s'arrête, feint une vive surprise, et s'écrie: 'Qui donc est venu labourer furtivement mon champ cette nuit?' Il rentre chez lui à la hâte, fait égorger un chevreu ou bien des poulets, fait préparer les vivres, cinq chiques de bétel, des bougies, et les trois eaux lustrales: eau de bois d'aigle, eau de potasse et eau de citron, ainsi qu'un flacon d'huile. Allumant les bougies et étalant les vivres, il adore Po-Nagar, Po-Klong-Garai et toutes les divinités, disant: 'Je ne sais qui a furtivement labouré mon champ cette nuit. Pardonnez, ô dieux, à ceux qui sont coupables de ce méfait! Agréez ces offrandes. Bénissez-nous. Permettez-nous de continuer ce travail!' Il profère lui-même la réponse: 'C'est bien, labourez!'

"Avec les eaux lustrales, il lave ou asperge les

buffles, le joug, la charrue. L'huile sert à oindre la charrue et à faire des libations à la terre. Dans le champ sont aussi enterrées les cinq bouchées de bétel. Puis le propriétaire sème, sur les sillons tracés, une poignée de paddy qu'il a apportée, et il mange les vivres avec ses gens. Tous ces rites étant accomplis, il peut labourer et semer le champ à sa guise.

"Lorsque le riz de ce champ 'de furtif labour' a grandi assez pour que ses tiges 'cachent les tourterelles,' des canards, des œufs de poules sont offerts aux divinités. À la floraison (septième mois des Tchames), ont lieu de nouvelles offrandes faites, de même que les précédentes, dans le champ, par le propriétaire, à Po-Nagar, aux autres divinités, 'aux pères, aux mères.' Ce sont généralement cinq plateaux de riz, deux poulets bouillis, une bouteille d'eau-de-vie et cinq chiques de bétel.

"Enfin, lorsqu'arrive la maturité du riz de ce champ 'de furtif labour,' riz qui doit être moissonné en premier lieu, le propriétaire fait porter aux champs les vivres ordinaires: deux poulets bouillis, cinq plateaux de riz, gâteaux, tabac, cinq chiques de bétel, la bouteille d'eau-de-vie, une bougie et la faucille. Quelquefois un Tchamenei [sacristan] est invité. Sur des étoffes blanches qui recouvrent des nattes placées sur le talus de la rizière, sont étalés les plateaux d'offrandes. La bougie est allumée, le Tchamenei, ou à son défaut le propriétaire, invoque les divinités protectrices, les invite à venir goûter à ces mets. Puis le maître du champ, prenant la faucille et une pièce d'étoffe, coupe au milieu de la rizière trois tiges de riz; il coupe encore trois poignées sur le côté et place le tout dans sa serviette. Ce sont les prémices de Po-Nagar, la déesse de l'agriculture. Emporté à la maison, battu, égrené, pilé au mortier pour le décortilage, le riz nouveau des trois petites javelles est offert à la déesse en lui disant: 'Goûtez, ô déesse, à ces prémices moissonnées à l'instant.' Ce riz est ensuite mangé. Sa paille et son écorce sont immédiatement brûlées à la maison.

"Ayant mangé le riz des prémices, le propriétaire prend les trois tiges coupées au milieu du champ, les passe à la fumée du bois d'aigle et les suspend dans sa maison en attendant les prochaines semailles. Ce sera la semence des trois sillons des rites. Toutes les cérémonies étant achevées, le maître s'occupe alors de moissonner ce champ et les autres." pp. 272-274.

“D’autres rites, d’une nature toute spéciale, ceux de la récolte du bois d’aigle, quoique pratiquées aujourd’hui par des musulmans, remontent sans doute à une haute antiquité et n’ont absolument rien de commun avec la doctrine islamique. L’essence précieuse, parfumée, brune ou noire d’aspect, que les Tchames appellent *gahlao*, sert, on l’a vu, à une foule de cérémonies religieuses ou superstitieuses; elle servait aux sacrifices que faisaient leurs rois; elle est employée actuellement dans les cérémonies accomplies par les rois de l’Annam. Au Bink-Thuan, l’une des rares provinces qui paient le tribut de bois d’aigle, la redevance incombe entièrement au village tchame de Balap, dans le nord de la vallée de Panrang. A la tête du village, spécialement chargé d’assurer le tribut, est un petit dignitaire tchame appelé *Po-Gahlao*, ‘seigneur du bois d’aigle.’ La fonction est héréditaire dans une famille de ce village, aujourd’hui peuplé exclusivement des musulmans. Je présume que les nombreuses pratiques que s’imposent les habitants de Balap sont bien antérieures à leur conversion à l’islamisme.

“Sous les ordres du *Po-Gahlao*, seize hommes du village, choisis parmi les plus expérimentés, sont des chefs d’escouades de recherches; on les appelle *Kagni*. Du *Po-Gahlao* relèvent encore sept hameaux peuplés de ces montagnards que les Tchames appellent—et qui s’appellent eux-mêmes—*Orang-Glaï* ‘hommes des bois.’ A la tête de chacun de ces hameaux est un chef montagnard appelé *Po-Va*.

“Pendant la sécheresse périodique qui caractérise les deux derniers mois de l’année tchame, c’est-à-dire mars et avril, le *Po-Gahlao* se rend aux montagnes. C’est l’époque des recherches. Avant de partir, il fait sacrifier des chevreux et offrir des festins aux divinités protectrices du bois d’aigle: *Po-Klong-Garaï*, *Po-Romé*, *Po-Nagar*, *Po-Klong-Kashêt* et *Po-Klong-Garaï-Bhok*. Il les adore ainsi que les ancêtres et les informe de l’entreprise; il cherche dans les traités un jour, une heure propices au départ et sort après avoir fait les dernières recommandations à sa femme. Pendant son absence, qu’on s’abstienne dans sa maison de tout ce qui pourrait nuire aux recherches: jeux, divertissements, insultes ou paroles violentes. La femme ne doit recevoir aucun étranger. Inutile de parler de l’adultère; il est bien connu que ce crime causerait les plus graves malheurs. Pendant tout le temps des

recherches, le *Po-Gahlao* lui-même doit observer les pratiques suivantes: s’abstenir de toutes relations sexuelles, n’insulter ou ne gourmander personne et ne pas manger de poisson, *hakan*. Plusieurs prétendent qu’en aucun temps, le maître du bois d’aigle ne peut manger de ce poisson. Donc il se rend aux montagnes afin de camper dans un hameau d’*Orang-Glaï*. Il emmène avec lui une partie des *Kagni* ou maîtres-chercheurs du village de Balap. Tous ceux-ci observent les mêmes abstinences et ont fait les mêmes recommandations à leurs épouses. A ces Tchames se réunissent les montagnards pour former six escouades placées sous la direction des *Kagni* tchames de la plaine et des *Kagni* montagnards. Avant de commencer les recherches, des chevreux sont encore sacrifiés en l’honneur des divinités. Tous festoient avec les restes du repas offert aux dieux et chaque escouade, composée de Tchames et d’*Orang-Glaï*, part pour explorer ses bois, ses montagnes, son domaine en un mot, toujours le même pour chacun des six hameaux de sauvages; le septième hameau étant chargé de la réception du *Po-Gahlao* et des *Kagni* tchames. Toute troupe qui, volontairement ou involontairement, empiéterait sur le domaine traditionnel d’une autre escouade devrait payer une amende de vin, poules, canards et bétel, vivres offerts aux divinités et mangés par les offensés.

“En quittant leurs cases, les montagnards, aussi bien que les Tchames, ont fait les recommandations d’usage à leurs femmes. Pas d’insultes, pas de disputes, sinon les ours et les tigres déchireraient les explorateurs. Pas de relations sexuelles, pas de réceptions d’étrangers, ce qui ferait disparaître les veines du bois d’aigle. Pour plus de sûreté, les *Orang-Glaï* barrent les voies d’accès de leurs villages qui deviennent *taboung*, ‘interdits.’ De plus, tous les chercheurs de bois d’aigle emploient alors un langage de convention pour désigner la plupart des objets usuels. Ainsi, le feu devient *le rouge*, la chèvre est *l’araignée*, etc. D’autres termes, empruntés aux dialectes des tribus voisines, remplacent les mots des Tchames ou des *Orang-Glaï*. Le langage est à peu près identiques chez ces deux derniers peuples.

“Les escouades dont les recherches sont infructueuses reviennent au point de concentration, auprès du *Po-Gahlao*, faire de nouvelles offrandes aux divinités, et repartent ensuite.

“Le gahlao, le bois d’aigle, est une excroissance parasite ou malade qui pousse en bosses, en veines, sous l’écorce d’un gros arbre au cœur mou, appelé *goul*, qui ne croît que sur les montagnes. L’arbre est commun, mais les excroissances précieuses sont rares. Dès qu’un œil exercé les soupçonne à première vue, l’arbre est légèrement entaillé à son pied, et des traces, des veines qui courent sous l’écorce décèlent l’essence cherchée. Des indices certains ayant ainsi confirmé les prévisions, les divinités sont immédiatement adorées et remerciées, au pied de l’arbre. Les chasseurs prévoyants ont même gardé en réserve un lièvre qui est offert et mangé en l’arrosant d’eau-de-vie ou de boisson fermentée. L’arbre est abattu, ou bien un homme fait l’ascension en enfonçant dans l’écorce des petits piquets qui lui servent d’échelons. Si les divinités sont favorables, la récolte faite sur un seul arbre sera d’une livre, deux livres, ou, exceptionnellement, de trois livres. Après deux ou trois mois de recherches, les six escouades recueillent entre quatre ou [sic] cinq livres au minimum et quinze ou vingt au maximum.

“A l’époque fixée pour le retour, les escouades se réunissent à quelque distance du village d’Orang-Glaï où le Po-Gahlao est resté pendant toute la durée de leurs opérations. Elles se préparent à faire une entrée solennelle avec gongs, tambours, sabres, lances et fusils. Le Po-Gahlao, entouré de tous les hommes, Tchames ou Orang-Glaï, restés près de lui, sort en grand cortège avec armes et instruments de musique. Il introduit tout le monde dans les hangars qui lui servent d’habitation. Des chevreaux sont egorgés, offerts aux divinités avec quantité de victuailles et mangés par les humains en grande liesse pendant deux jours et deux nuits. Bien repus, les Orang-Glaï prennent congé du Po-Gahlao qui songe à redescendre à Balap.

“A mi-route il fait prévenir son village; tous les habitants se disposent à le recevoir. En plaine près du village, est élevé un hangar où des nattes sont étendues sur le sol. Les femmes préparent les vivres, l’huile, les eaux lustrales pour laver et oindre les pieds des maris. Les hommes saisissant les lances de parade, les cymbales, les tambours. Dès que le Po-Gahlao est en vue, sa femme va au devant, revêtue de ses habits de cérémonie, étoffes de couleur à filaments d’or. Les femmes des Kagni’s et toute la population l’accompagnent

au son des instruments de musique. Les deux cortèges se joignent et se dirigent vers le hangar où les femmes lavent les pieds des maris, leur offrent cigarettes et bétel. Les divinités sont adorées et invitées à goûter au festin. Le Po-Gahlao et sa femme dansent en l’honneur de ces divinités. Les Kagnis dansent ensuite. Cette fête du retour à Balap dure trois jours. Les prêtres musulmans du village, Imâms et Katip, y sont invités à manger. Des chevreaux sont encore offerts aux cinq divinités protectrices. Pendant ces trois jours de fête, le Po-Gahlao et les Kagnis gardent le bois d’aigle dans le hangar et continuent à observer toutes les abstinences prescrites. Les femmes atteintes d’impureté périodique doivent soigneusement se tenir à l’écart, de crainte de faire évaporer l’essence précieuse qui deviendrait blanche, molle, inodore, comme le bois de l’arbre qui l’a produite. Après ces réjouissances de trois jours le cortège se reforme pour porter en pompe le bois d’aigle et le remettre au préfet annamite de Panrang, à deux lieues de Balap. La livraison étant faite à cette autorité, le bois d’aigle perd son caractère sacré; ce n’est plus qu’un tribut de valeur que le Po-Gahlao emporte sans aucune cérémonie à la citadelle de Parik, séjour des mandarins provinciaux, à deux ou trois journées de Panrang. A son retour de Parik, le Po-Gahlao fait encore des offrandes, des actions de grâce aux cinq divinités protectrices et les informe que le tribut de bois d’aigle de cette année est livré.

“En pleine saison des pluies, septième ou huitième mois de l’année tchame, le Po-Gahlao, accompagné de tous les Kagnis de Balap, se rend encore aux montagnes. Un buffle fourni par les Orang-Glaï est sacrifié et offert aux divinités du bois d’aigle, des monts, des bois, de la terre, de l’eau, du feu, du vent, qui sont invoquées en ces termes: ‘Venez tous, seigneurs, goûter à la chaire de ce buffle, goûter aux vivres, à l’eau-de-vie, à la boisson fermentée que nous vous offrons en actions de grâces de votre protection passée. Protégez-nous de même dans l’avenir. Faites-nous obtenir promptement le bois d’aigle. Épargnez-nous les maladies. En vous, nous plaçons notre espérance!’ Une liesse générale de trois jours suit pour consommer les offrandes faites à toutes ces divinités.

“J’ai dit que les fonctions de ‘Maître du bois d’aigle’ se transmettaient de père en fils dans une famille de Balap. Le nouveau Po-Gahlao, entrant

en fonctions après la mort de son père, doit, avant toute autre opération de sa charge, aller sacrifier deux chevreux sur un mont sacré, considéré comme la montagne mère du bois d'aigle. Il y fait porter les chevreux et les vivres et il s'y rend accompagné des seize Kagnis de Balap. Il y convoque aussi les Orang-Glaï. Les chevreux sont offerts aux divinités de la montagne, du bois d'aigle et de la terre. Revêtu de ses habits de cérémonie, vêtements de couleur ornés de fils d'or, le Po-Gahlao annonce aux dieux son entrée en charge, il demande leur protection en les adorant à trois reprises. Semant de la bale de riz sur une étoffe blanche, il trépigne et danse sur cette écorce de riz, avançant et reculant trois fois sur l'étoffe. Après le repas, il partage ses Kagnis en six escouades et les envoie à la recherche du bois d'aigle trois jours durant. Ils doivent se borner à constater la présence de l'essence précieuse qui n'est jamais recueillie dans les forêts de ce mont sacré. C'est probablement la part des divinités. Au retour de ses Kagnis, le Po-Gahlao convoque les Orang-Glaï du village qui lui donne habituellement l'hospitalité et leur dit: 'Gardez soigneusement ces bois. Arrêtez et amenez-moi quiconque oserait entailler, écorcer, couper ou équarrir leurs arbres!' D'après les vieilles traditions, ceux qui se rendraient coupables de cette faute devraient acquitter l'impôt de bois d'aigle de l'année."

pp. 276-281.

E. AYMONIER: "Les Tchames et leurs religions," *Revue de l'histoire des Religions*, XXIV. (Paris, 1891.)

## 18. ANNAM

"A Don Khan et dans toute la région des chûtes et des cataractes qui hurlent perpétuellement, depuis Phou Boun Kouï 'colline du golfe du bananier' jusqu'au delà de Don Dêt, autre île au dessus, on doit s'abstenir de frapper du gong, de battre le tambour, de tirer des coups de fusils, des pétards, sous peine de payer, pour apaiser les génies irrités de cette concurrence audacieuse quoiqu'infime, une amende de deux ticaux au profit de la *Nang Tiem*, c'est-à-dire de la femme du pays en qui s'incarnent ces génies locaux."

I, p. 33.

Customs and superstitions observed by the hunters of wild elephants. (See Aymonier, *Notes*

*sur le Laos*, pp. 25-27, where the same information is given, nearly in the same words.) I, pp. 61-64.

Two of Aymonier's Cambodian servants made a journey from Sting Trêng to Attopoeu, etc. At one place on their journey the people were afraid of cholera, and observed certain superstitious ceremonies to keep it off. "Sur un petit radeau à triple étage, en pellicules de tronc de bananier, on place un œuf de poule. Le Chau [chief magistrate] Moeuong et tous ses Kromokar ou fonctionnaires prient les esprits malfaisants, les invitent à s'en retourner; le radeau et l'œuf sont abandonnés au courant de la rivière." I, p. 121.

Amongst the inhabitants of Dansai "les gens qui recueillent la laque s'abstiennent de se laver, de se nettoyer la tête dont il faut laisser en paix les parasites, sinon les petits insectes à laque s'acclimateraient mal sur les nouveaux rameaux où on attache leurs nids." I, p. 322.

In the province of Koukhan the principal product is lac. "La gomme laque, dit le docteur Thorel, à qui j'emprunte les détails qui suivent, est produit par le *coccus lacca* qui est un petit insecte rouge comparable à la cochenille. Cet insecte se reproduit sur des arbres appartenant à des familles très différentes (le docteur en énumère treize), qui tous croissent en grand nombre au Laos et aussi au Cambodge et en Cochinchine. Cette variété semble prouver que la gomme laque est élaborée par l'insecte même et n'est pas un produit de l'exsudation des arbres. La culture de cet insecte se résume presque entièrement au transport de l'insecte sur des arbres choisis à l'avance. Au moment de la récolte précédente on a eu soin d'enfermer dans de la paille de riz les fragments de gomme qui servent à la reproduction; on les tient à l'abri du soleil. Dès que les insectes contenus dans la gomme éclosent et se répandent sur la paille, on se hâte d'aller fixer les paquets de gomme à la base des branches. Les insectes grimpent et vont se fixer sur les rameaux de deux ou trois ans, moins gros que le doigt. Ils sécrètent aussitôt de la gomme laque dans le but de se protéger. Très active pendant le premier mois, cette sécrétion se ralentit ensuite et reste à peu près stationnaire à l'époque des grandes pluies. Elle reprend une grande énergie en automne à l'approche de l'éclosion. . . . La récolte a lieu fin d'octobre, commencement du

novembre, un mois environ avant l'époque présumée de la sortie des insectes. Plus tôt, on n'obtiendrait qu'une gomme pauvre en matières colorantes. Cette récolte se fait en coupant les branches couvertes de gomme. Dès que la gomme est détachée des rameaux, on l'expose pendant plusieurs jours au soleil sur des claies afin de tuer les insectes qu'elle renferme et d'assurer en même temps sa conservation. Cette opération achevée, il n'y a plus qu'à la mettre dans des sacs ou des paniers pour la conserver et l'exporter. . . . Les Indo-Chinois n'utilisent guère dans la gomme laque que la matière tinctoriale qu'elle renferme. Ils l'emploient seule pour teindre en rouge, ou mélangée à l'indigo pour teindre en violet. . . . La gomme résine est sans usage dans le pays." (The reference given for this quotation from Dr. Thorel is to *Voyage d'exploration en Indo-Chine*, T. II, p. 422.) II, pp. 18 seq.

On the way from Pah tong chhaie the writer and his companions, journeying through the forest, were short of water. "Nos trois charrettes à bœufs d'allure très lente traversèrent les rizières. . . . Un peu plus loin commençaient les forêts clairières de phchek et de reang. Vers huit heures et demie nous avons à gauche Nong Sam Pha Nieng où les Laociens nous demandèrent à déjeuner: l'eau devant manquer plus loin disaient-ils: mais déjà il n'y avait plus d'eau à cette mare, donc aucune raison de s'arrêter si matin et nous continuâmes dans les forêts clairières jusqu'à Nong Chabok que nous atteignîmes à dix heures."

"Nous fîmes halte [at Nong Chabok] pour déjeuner à l'ombre d'un grand arbre châmbâk dont les fleurs parfumaient l'air. Nous avions trois jeunes gens pour conducteurs. Entendant le cri d'une grenouille d'espèce commune, ils se précipitèrent dans cette direction, imitèrent son cri et, la grenouille répondant, son trou fut vite trouvé et la bête saisie. . . . Puis apparut l'imprudente grenouille, le corps gonflé par la provision d'eau faite pour passer la saison sèche; la frayeur lui fit lancer toute cette eau en jet; rapidement dépecée, salée et grillée elle améliora le maigre déjeuner des Laociens. . . . A Nong Chabok nous avons de l'ombre, mais pas une goutte d'eau, sauf celle des tubes de bambous que l'on suspend aux charrettes pour traverser ces tertres qui sont de véritables Saharas à la fin de la saison sèche.

"Vers onze heures et demie, nous quittons Chabok, suivant la piste unie sur sable rouge, dans les forêts clairières de phchek, reang et khlong. A une heure et demie nous avons à droite Nong Hêng, mare qui n'a plus d'eau. Une petite averse nous rafraîchit un peu et vers trois heures nous pouvons enfin faire boire nos pauvres bœufs à la mare couverte de nénuphars du Ban Nong Kasa. Nous repartons au bout d'une demi-heure, continuant sous les forêts clairières."

II, pp. 284 seq.

The incident described by Aymonier above took place on March 21, 1884. The nature of the country traversed on this journey will appear from the following passages. "Le jeudi 13 mars, nous quittons le Ban Nong Proeu. . . . Nous suivons la route ou piste sur sable rouge, tantôt à travers les bois rabougris, tantôt dans les grandes futaies de Téal et Châmbâk. Nous traversons d'anciennes plantations de coton et de courges qui ont été abandonnées; puis une forêt haute et épaisse. Nous laissons à droite Trépeang Phmom [*sic*] Dei mare, de 120 mètres sur 100, actuellement à sec. Là nous sortons de la forêt de Phnom [*sic*] Dei et nous entrons dans une forêt clairière pour passer encore près d'une autre mare à sec, Trepeang Phtom; puis près de Trepeang Pring où se trouve encore un peu d'eau bourbeuse que ne peuvent boire ni les hommes ni les bestiaux. . . . La piste de charrettes sur sable rouge passe au milieu des forêts de grands arbres de toutes espèces; de temps à l'autre nous traversons des clairières découvertes. Vers midi et demie nous nous arrêtons quelques minutes au Sting Chedor pour faire boire nos attelages. La chaleur est très forte." II, pp. 272 seq.

"Le samedi 15 mars nous quittons Ban Phkcam avec trois charrettes à bœufs d'allure lente. . . . Nous passons au milieu des rizières et des plaines incultes, puis nous nous engageons dans les bois de haute futaie. Nous laissons, à droite, la mare de Prei Khnoey, actuellement à sec; puis à gauche, Nong Nam Khun, autre mare. De temps à autre, des clairières coupent ces forêts dont le silence n'est troublé que par le cri lointain des gibbons et le grincement continu des cigales. L'air est embaumé par les fleurs des reang de montagne. La route est à l'ombre, sur sol de sable rouge que traversent les racines des arbres." II, p. 275.

In the province of Korat, "la crémation, soit qu'elle ait lieu immédiatement après la mort ou longtemps après en exhumant les ossements, est toujours une cérémonie de haute importance. Les gens à l'aise font une fête de trois jours avec feux d'artifice, autel rustique et construction monumentale. Les bonzes viennent réciter leurs prières; des orchestres jouent continuellement ou alternent avec les rhapsodes, hommes et femmes qui sont loués pour chanter leurs dialogues. Les habiles improvisateurs, auxquels il suffit de donner de temps à autre la réplique pour stimuler leur verve infatigable, sont loués assez cher. Un jour, dans une cérémonie de ce genre, un homme et une femme, aveugles tous les deux, chantaient et improvisaient leurs dialogues poétiques.

"Ces deux aveugles devaient chanter dans la grande crémation de l'ancien Chau [gouverneur] de Korat qui était mort sept mois auparavant. On était en train de construire un mên ou monument crématoire à 200 mètres en dehors de l'angle sud-est de la citadelle. Sous plusieurs hangars une foule de bonzes venaient réciter leurs prières près du cercueil. En cette circonstance, les prières sont même parodiées; les uns chantent d'une voix de fausset, d'autres imitent les cris de vieilles femmes, tous frappent le plancher du manche de leur éventail. Des boxeurs avaient été loués pour commencer leurs luttes au moment où le feu serait mis au bûcher; les récompenses étaient fixées d'avance: cinq ticaux pour les vainqueurs, la moitié de cette somme pour les vaincus. Les joueurs de paume devaient recevoir un tical par tête. Les jeux, les chants, la musique doivent redoubler d'intensité pendant le temps que dure la crémation du corps. Telle est la coutume."

II, pp. 325 seq.

*Mission Etienne Aymonier. Voyage dans le Laos.*  
(2 vols. Paris, 1895-1897.)

## 19. TONQUIN AND COCHIN-CHINA

Amongst the Tonquinese "les uns adorent l'idole qu'ils appellent *But* (prononcez Boutte) [Buddha]; et c'est en l'honneur de ce dieu *But* que sont bâties toutes les pagodes que l'on nomme *choua*. Dernièrement un mandarin ayant inutilement invoqué ce *But* pour avoir de la pluie, le fit mettre à la cangue, et ensuite fouetter rudement.

D'autres invoquent le génie tutélaire, qu'ils nomment *Thân*, et lui bâtissent des *miêu*, qui sont tout simplement des petites terrasses entourées de toutes sortes de petits arbres; au milieu de ces terrasses se trouve une petite éminence sur laquelle on pose un petit siège qui est le trône du *Thân* invisible. De l'encens brûle à peu près jour et nuit devant ce siège. D'autres adorent *le roi de la Cuisine*, qui peut être comparé aux *Penates* ou aux *Lares* des anciens. Plusieurs adressent leurs hommages à des chiens, à des serpents, à tous les animaux monstrueux, même à des arbres. Cependant les lettrés méprisent tous ces différents cultes; ils s'en tiennent à celui de Confucius. . . . Un culte à peu près général, même chez les lettrés, c'est celui des ancêtres. Tous y ont un extrême attachement, et c'est ce qui retient un grand nombre de païens dans l'idolâtrie, ne pouvant se résoudre à ne plus offrir de sacrifices aux ancêtres; ils en font même un prétexte pour nous calomnier, en nous traitant d'ingrats, parce que, disent-ils, nous manquons de reconnaissance pour nos parents. Ces sacrifices consistent à préparer une ou plusieurs grandes tables chargées de différents mets que l'on offre aux âmes des ancêtres, et que l'on mange ensuite fort joyeusement. Quoique l'on offre ces sacrifices dans tout le cours de l'année, il est cependant certains jours consacrés spécialement à cette cérémonie; ainsi l'on y consacre d'une manière toute particulière les trois premiers jours de la première lune, le cinquième jour de la cinquième lune, mais surtout le septième jour de la septième lune. On rencontre plusieurs devins et des sorciers, ou du moins des personnes qui se vantent de l'être, et qui, par leur commerce vrai ou prétendu avec le démon, prédisent l'avenir, et font plus ou moins de miracles, selon le plus ou moins d'ignorance et de crédulité de ceux qui les paient. Leurs prédictions sont souvent démenties par l'événement, et les malades qu'ils ont prétendu guérir s'en vont jouir de la santé dans l'autre monde. Cependant lorsqu'il y a quelque affaire publique ou importante, on consulte le démon d'une manière solennelle. Voici, d'après les renseignements les plus exacts que j'ai pris à cet égard, comment se fait la consultation: Tout le village s'assemble dans la pagode pour prier le démon de vouloir bien répondre aux questions qu'ils ont à lui proposer. Alors celui ou celle que le village a choisi pour cela s'assied sur une natte par terre, faisant des contorsions épouvantables,

grinçant des dents, ayant les yeux enflammés, la bouche écumante, les cheveux tout hérissés, tels à peu près que Virgile dépeint la sybille de Cumes. Ces préludes durent jusqu'à l'arrivée du démon, qui souvent se fait attendre plusieurs heures; mais à peine est-il entré dans le corps de l' élu, que tout à coup les fureurs de celui-ci augmentent; il s'élance d'un seul bond sur un siège très-élevé qui lui est préparé d'avance; ce qui, dit-on, surpasse évidemment les forces de la nature. Tout le monde à l'instant se prosterne pour saluer le démon, qui rend alors ses oracles d'un ton emphatique, d'un style coupé et souvent très-obscur." pp. 329-332.

Account of the Ciampa or Chams, a people of Cochin-China. pp. 392-395.

Ciampa, formerly an independent kingdom, was annexed by the king of Cochin-China about fifty or sixty years before this account was written (therefore about 1770 or 1780). The people called Ciampa or Chams appear to have been very powerful in past ages, since they occupied Cambodia, Cochin-China, and Tonquin. They are now restricted to the country at the foot of the mountains in the province of Binh-Thuân; it is three or four days' journey in length. Of the old royal family there survives only one old woman, who lives in the city of Binh-Thuân. The people are divided into two classes and follow two religions: the one are called Chams and the other Bas-Nis. The Chams do not eat the flesh of the cow, and hold the animal in abhorrence. They burn their dead and collect the ashes in a vessel which they bury at the foot of a tree. If

a member of a family grows rich, he collects the ashes of his ancestors in a single place, and builds there a temple or mausoleum.

"Les *Bas-Nis*, qui sont en plus petit nombre, s'abstiennent de chair de cochon; ils adorent le soleil, la lune et un grand bâton qu'ils prétendent être celui d'un homme qui autrefois s'en servit pour faire de grandes merveilles: il paraît que c'est du Moïse qu'ils veulent parler. J'ai vu ce bâton; il a environ dix pieds de long, il est garni tout autour d'étoffe rouge parsemée de feuilletes jaunes; à une de ses extrémités est planté un morceau de fer de la longueur d'un pouce, c'est par-là que, selon eux, ce grand homme opérait des merveilles. Ils reçoivent la circoncision, mais seulement à l'âge de quinze à seize ans. Lorsque les femmes ont atteint cet âge, on leur coupe quelques cheveux sur la tête. Cette cérémonie a lieu tous les ans, vers le mois d'avril ou de mai, époque où leurs prêtres, appelés *Changs*, se réunissent dans leurs temples, d'où ils ne sortent qu'au bout d'un mois. Pendant ce temps ils récitent des prières et se livrent à l'éducation de la jeunesse. Tous les huit jours ils ont un jour de sabbat ou repos, qu'ils observent très-exactement. Lorsqu'ils veulent obtenir du Ciel quelque grâce, comme de la pluie, etc., ils immolent des victimes qu'ils portent au milieu des champs, et là ils offrent leurs sacrifices. . . . Ils paient un tribut, et sont obligés de livrer au roi de Cochinchine l'ivoire et le bois d'aigle, comme ils livraient autrefois ces objets à leur roi." pp. 393-395.

*Annales de la Propagation de la Foi*, IV. (Lyons and Paris, 1830.)



*B O O K   I I*

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**T I B E T**  
**A N D   C H I N A**

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# TIBET AND CHINA

## 20. INDIA AND TIBET

"In the district of Cooch Bahar<sup>1</sup> an usage of a very singular kind has prevailed from remote antiquity, and I was assured by many of the inhabitants of its actual existence at this day. If a Reiat, or peasant, owes a sum of money, and has not the ability to satisfy his creditor, he is compelled to give up his wife as a pledge, and possession of her is kept until the debt is discharged. It sometimes happens, as they affirm, that the wife of a debtor is not redeemed for the space of one, two, or three years; and then if, during her residence and connection with the creditor, a family should have been the consequence, half of it is considered as the property of the person with whom she lived, and half that of her real husband.

"The country has a most wretched appearance, and its inhabitants are a miserable and puny race. The lower ranks, without scruple, dispose of their children for slaves, to any purchaser, and that, too, for a very trifling consideration; nor yet, though in a traffic so unnatural, is the agency of a third person ever employed. Nothing is more common than to see a mother dress up her child, and bring it to market, with no other hope, no other view, than to enhance the price she may procure for it. Indeed, the extreme poverty and wretchedness of these people will forcibly appear, when we recollect how little is necessary for the subsistence of a peasant in these regions. The value of this can seldom amount to more than one penny per day, even allowing him to make his meal of two pounds of boiled rice, with a due proportion of salt, oil, vegetables, fish, and chili. The situation of this district exhibits a melancholy proof of different facts too frequently united, the great facility of obtaining food, and, at the same time, the wretched indigence of the lower order of inhabitants." pp. 10-12.

Tangun horses are a species indigenous to Bootan, not found in the neighbouring countries of Assam, Nepal, Tibet, and Bengal. They have a tendency to piebald; horses of one colour are rare and not

so much valued by the natives. The common horses exhibit "the various shades of black, bay, and sorrel, upon a ground of the purest white. They are usually about thirteen hands in height, and are remarkable for their symmetry and just proportions; uniting in an eminent degree, both strength and beauty. They are short-bodied, clean-limbed, and, though deep in the chest, yet extremely active. p. 22.

"The natives of Bootan are much fairer and more robust than their neighbours, the Bengalees, with broader faces and higher cheek-bones." p. 27.

As to the Buxadeqar hill, in Bootan, "I was told, that it was a custom with the *Soobah* [provincial governor] to ascend this hill every month, when he sets up a white flag, and performs some religious ceremonies to conciliate the favour of a *Dewta*, or invisible being, the genius of the place, who is said to hover about the summit, dispensing at his will, good and evil to everything around him." Mr. Turner was invited to set up a flag also; and he describes the ceremony. A procession wound up the hill by a steep and narrow road. "In front were carried, on bamboo poles, five white flags; two staves immediately followed, on which were fastened shreds of silk of various colours, blue, red, yellow, and white, in alternate rows from the top to a foot and a half downward; the bearers kept constantly twirling these in their hands. Seven young girls with loose hair went next, chanting, in a sort of religious tone as we advanced; they were led with a slow and solemn pace by the Lama, or chief priest, in a deep-crowned cap of clotted wool, and a scarlet vest, riding on a Tangun horse. . . . On the top of the hill we found a small, level spot, which situation seemed to be always preferred for the scene of their devotions. Here, against a large tree, was placed a kind of altar, elevated about three feet from the ground; the back and two narrow sides were covered with yellow silk, and on the back hung four handkerchiefs, red, blue, yellow, and white; a white handkerchief was suspended in front, and falling in an easy festoon near the top was sustained by another on the

<sup>1</sup> [Part of Bengal, traversed by the writer on his way from Calcutta to Bootan (Bhutan).—J. G. F.]

opposite side. There were three lamps burning upon the altar, with flowers and fruits in plates. Before the altar were six persons, arranged in a row, and in the following order: on the left of the whole stood the Lama; next a priest, who beat on a large tabor, with a long, curved iron instead of a stick; a priest with cymbals; a priest with a tabor; and a priest blowing an instrument made of the shin bone of a man; on the right hand stood two trumpeters.

"We were presented with a lighted rod of the perfumed composition, which we held in our hands. A cup full of rice was brought to us. With one of the lighted rods stuck upright in it, we touched the rice, as did the *Soobah* [provincial governor] also, and it was then placed upon the altar. The *Soobah* stood on the left side of the altar; we were opposite to him, on a rising ground." The ceremony began with the chanting of the priests, instrumental music followed, and then prayers were repeated in a deep and hollow tone. "A short silence afterwards ensued. The *Soobah* tied a white cloth before his face, covering his mouth and nostrils, and a vessel of water was brought to him, in which he washed his hands. A white pelong handkerchief was then presented, one end of which was held as we approached the altar, a priest holding the other; we released it, and it was waved over the smoke of the lighted rods. The prayers continued; some rice was scattered about by the priests, and the pelong handkerchief was then fastened on a staff. The *Soobah* had now come over to the side on which we stood; some cowry shells intermixed with rice were brought; the flags were all fixed, and the consecrated rice and fruits, that stood upon the altar, were thrown down, and eagerly gathered up by the poorer spectators." The girls afterwards advanced dancing, and the ceremony ended with loud acclamations.

"The *Soobah* told me that this religious ceremony had been performed because we were just arrived in Bootan; and it was proper to invoke their deity to grant us protection, and a prosperous journey through their country, that we might return in safety to our own." pp. 31-35.

In Hindu mythology Krishna is "the god of dance and music, of pleasure and of sport; who is complimented by his votaries all over India, by that cheerful festival of the Hooli: a joyful season,

designed to celebrate the arrival of the vernal equinox; as the Dussers, at the end of summer, is appropriate to the autumnal equinox. The festival of the Hooli takes place the first full moon after the sun has passed the vernal equinox. Its ceremonies consist entirely of the most frolicsome and playful sports; all ranks and ages mix in its celebration; and, among other acts, during its continuance, cast at each other handfuls of a pulverised scarlet flower, the jubba (*ixora Linnaci*), and thin elastic balls, filled with a liquid coloured by the same plant; these burst on the slightest resistance, and cover the whole dress and person of him who is struck by it, with a crimson stain. Nor is it deemed disgraceful, on this occasion, to carry the most obvious traces of the deepest dye; for when once the barrier of the Zennana<sup>1</sup> is broken down, the sovereign himself sets aside his high despotic character, and unbends in frolicsome festivity. Unrestrained liberty of speech and repartee prevails; and the females of every family particularly delight in giving free indulgence to these romping sports, which are equally kept up by the Mahometans and the Hindoos." p. 144.

The fish in the river Jumma, on the borders of Muttura, are regarded by the Hindus as sacred. "The fish, of which that river is full, are frequently seen to rise to the surface of the water, as if expecting to be fed; and there is a merit in giving them a supply. They assemble round the Hindoo when performing their ablutions; and, as they are by the strictest law guarded from destruction near the city of Muttura, they have been guided, as it were, by instinct, to crowd to its vicinity, as to a safe resort." pp. 147 *seq.*

"I understood from Poorungheer that the festival which now occupied the attention of the Bootecas was the *Durga Pooga*, the great autumnal festival of the Hindoos. An effigy of Durga, in combat with the chief of the Raccusses, Soomne Soom, is exhibited during this period amidst a most gaudy group of evil genii, and auxiliary gods, forming a picture in *alto relievo*, sufficient to fill the breadth of a large saloon, as showy as brilliant colours and tinsel ornaments can make it. This effigy is removed, on the last day at noon, and conveyed in procession to the Ganges, where Durga and her

<sup>1</sup> "Zennana, the apartments of the females."

associates are committed all together to the deep.”  
p. 162.

“After dinner our tents were struck, and we advanced on our way over the summit of Soomoonang. Here a long row of little inscribed flags, fixed in rude heaps of stones, were fluttering in the wind. They mark the boundaries of Tibet and Bootan; and are supposed, at the same time, to operate as a charm over the *Dewtas*, or *genii loci*, who are paramount here. No mountain is thought to be wholly exempt from their influence; but they are peculiarly given to range in the most elevated regions; where, drenched with dews, and worried by tempestuous weather, they are supposed to deal around them, in ill humour, their most baneful spells, to harass and annoy the traveller.” pp. 197 *seq.*

In a Tibetan village “the roof is a flat terrace, surrounded with a parapet two or three feet high; on this are commonly placed piles of loose stones, intended to support a small flag or the branch of a tree; or else as a fastening for a long line, with scraps of paper, or white rag, strung upon it like the tail of a kite; this being stretched from one house to another is a charm against evil *genii*, as infallible in its efficacy as horseshoes nailed upon a threshold, or as straws thrown across the path of a reputed witch.” p. 215.

Tibetan flood legend. pp. 224 *seq.*

Mr. Turner visited the mausoleum, in which the body of the late Teshoo Lama was preserved in a coffin of pure gold under a beautiful pyramid. “It is the custom in Tibet to preserve entire the mortal remains of their sovereign Lamas only; every other corpse is either consumed by fire, or given to be the promiscuous food of beasts and birds of prey. As soon as life has left the body of a Lama, it is placed upright, sitting in an attitude of devotion, his legs being folded before him, with the instep resting upon each thigh, and the soles of the feet turned upwards.” p. 260.

Account of the Tibetan Lamas and *gylongs* (monks). pp. 310 *seq.*

Two religious sects “divide almost the whole of Tartary from Turkistan to the eastern limits of

this continent.” The Lamas of the one sect wear yellow caps; the Lamas of the other sect wear red caps. The red sect seems to differ principally from the yellow sect in admitting the marriage of their priests; but the yellow sect is regarded as the more orthodox and is far more influential. “The emperor of China is decidedly a votary of this sect, and he has sanctified his preference of the yellow colour, by a sumptuary law, which limits it to the service of religion and the imperial use. The two sects are distinguished by the appellations of Gyllookpa and Shammar, but the external appearance or dress of both is similar, except the distinction I have mentioned in the colour of the cap, the Gyllookpa having adopted yellow, the Shammar, red; a circumstance which is strictly attended to on all occasions of ceremony. Three Lamas are placed at the head of each sect; Dalai Lama, Teshoo Lama, and Taranaut preside over the Gyllookpa, who have their residence at Pootalah<sup>1</sup>, Teshoo Loomboo, and Kharka. This sect prevails over the greatest part of Tibet.” The three presiding Lamas of the Shammar, or red sect, reside in separate monasteries in Bootan. Great contention formerly prevailed between the two sects, and in ancient times the red sect is said to have been the more powerful. pp. 314 *seq.*

“The tribute of respect is paid, in this region, to the names of the dead in various ways. The sovereign Lamas are deposited entire in shrines prepared for their remains, which ever after are looked upon as sacred and visited with religious awe. The bodies of inferior Lamas are usually burnt, and their ashes preserved with great care in little metallic idols, which have places assigned them in their sacred cabinets. Common subjects are treated with less ceremony; some of them are carried to lofty eminences, where, after having been disjointed, and the limbs divided, they are left a prey for ravens, kites, and other carnivorous birds. Others, with less respect, are committed to the usual receptacle of the dead. The last, but less frequent, mode of disposing of the dead is committing them to the waters of the river. Burial, that is, inhuming the corpse entire in the earth, is altogether unpractised.

“On one side of the monastery of Teshoo Loombo, I saw the place, the Golgotha, if I may so call it, to which they convey their dead. It was

<sup>1</sup> [Near Lhasa.—J. G. F.]

a spacious area, enclosed on one part by the perpendicular rock, and on the others by lofty walls, raised probably with a view to seclude from public observation the disgusting objects contained within them. At the top it was totally uncovered, so as to be perfectly open to the birds; and at the bottom a narrow passage was left through the walls, near the foundation, for the sole purpose of admitting dogs or other beasts of prey. On the rock above a platform overhung the enclosure, which had been constructed for the convenience of precipitating the dead bodies with greater ease over the walls into the area. And here, I understood, the only rites performed in honour of the dead were merely such as tended to facilitate the destruction of the dead body by dogs or birds of prey. But although this was the general receptacle, yet there were some who declined the use of it, and conveyed their friends to the summit of some neighbouring hill, where, I was told, they disjointed and mangled the dead body, that it might become a more easy prey to carnivorous birds. I concluded that there was a strong prejudice in their minds of some idea of pollution attached to 'being given to the dogs,' which was sufficient to create a preference of the contrary practice.

"In Tibet, as well as in Bengal, an annual festival is kept in honour of the dead. On October 29, as soon as the evening drew on, and it became dark, a general illumination was displayed upon the summits of all the buildings in the monastery<sup>1</sup>; the tops also of the houses upon the plain, as well as in the most distant villages, scattered among the clusters of willows, were in the same manner lighted up with lamps, exhibiting all together a brilliant and splendid spectacle. The night was dark, the weather calm, and the lights burnt with a clear and steady flame. The Tibetans reckon these circumstances of the first importance, as, on the contrary, they deem it a most evil omen if the weather be stormy, and their lights extinguished by the wind or rain. . . . The darkness of the night, the profound tranquility and silence, interrupted only by the deep and slowly repeated tones of the *noubut*<sup>2</sup>, trumpet, gong, and cymbal at different intervals; the tolling of bells, and the loud, monotonous repetition of sentences of prayers, sometimes heard when the instruments

were silent, were all so calculated, by their solemnity, to produce serious reflection, that I really believe no human ceremony could possibly have been contrived more effectually to impress the mind with sentiments of awe. In addition to this external token of solemn retrospect, acts of beneficence performed during this festival are supposed to have peculiar merit, and all persons are called upon, according to their ability, to distribute alms, and to feed the poor.

"This is a festival of equal celebrity in Bengal and Hindostan, with both Mohammedans and Hindoos; by the former it is called *Shubi-bauraut*, by the latter *Cherang-pooja*." pp. 317-319.

Mr. Turner had a formal interview with the Teshoo Lama, who was then an infant eighteen months old and unable to speak a word. The child was attended by his father and mother.

pp. 333-337.

Mr. Turner saw a party of Kalmuck Tartars worshipping the infant Teshoo Lama. They knelt in front of the palace, in which was the Lama, and they struck their heads against the ground. This prostration they repeated nine times. "They afterwards advanced to deliver their presents, consisting of *tarreema*, or talents of gold and silver, with the products of their country, to the proper officer; and, when he had received them, they retired, apparently with much satisfaction. Upon inquiry I learnt that offerings made in this manner are by no means infrequent, and, in reality, constitute one of the most copious sources from which the Lamas of Tibet derive their wealth." p. 345.

"Here [in Tibet] we find a practice equally strange, that of polyandry, if I may so call it, universally prevailing; and see one female associating her fate and fortune with all the brothers of a family, without any restriction of age or numbers. The choice of a wife is the privilege of the elder brother; and singular as it may seem, I have been assured that a Tibetan wife is as jealous of her connubial rites [*sic*], though thus joined to a numerous party of husbands, as the despot of an Indian Zennana is of the favours of his imprisoned fair. Under circumstances so unfavourable, it is no wonder that the business of increasing the species is but coldly carried on.

<sup>1</sup> [The monastery of Teshoo Loomboo.—J. G. F.]

<sup>2</sup> [A sort of kettle-drum, as is explained by Turner, p. 252.—J. G. F.]

"Officers of state, as well as those who aspire to such distinctions, deem it indeed a business ill suited with their dignity or duties to attend to the propagation of their species; and retire from this essential care, abandoning it entirely to mere plebeians. Marriage, in fact, amongst them seems to be considered rather as an odium, a heavy burden, the weight and obloquy of which a whole family are disposed to lessen by sharing it among them.

"The number of husbands is not, as far as I could learn, defined or restricted within any limits; it sometimes happens that in a small family there is but one male; and the number may seldom perhaps exceed that which a native of rank, during my residence at Teshoo Loomboo, pointed out to me in a family resident in the neighbourhood, in which five brothers were then living together very happily with one female, under the same connubial compact. Nor is this sort of league confined to the lower ranks of people alone; it is found also frequently in the most opulent families." pp. 348 seq.

SAMUEL TURNER: *An Account of an Embassy to the Court of the Teshoo Lama in Tibet, containing a Narrative of a Journey through Bootan and part of Tibet.* (London, 1800.)

## 21. TIBET

A report of the missionary Gabet contains an account of the residence in Lhasa of himself and his colleague Huc, and their journey back from Lhasa to China. (Extracts from it follow.)

"Ce vaste pays [Thibet] est gouverné par le *Talai-Lama*, qui est aussi le Souverain Pontife du culte Bouddhique. Il réside [at Lhasa] dans un temple appelé *Bouddhala* par les Thibétains, mot qui veut dire la *montagne de Bouddha*. Les Mongols lui donnent le nom de *Monghe-djo*, c'est-à-dire, *image éternelle*, parce que, dit-on, on conserve encore là, incorruptible, le corps de Tchoukaba, le célèbre réformateur de la religion thibétaine. Le *Talai-Lama* actuel est un enfant âgé de huit ans, natif d'un district situé à l'extrémité orientale du Thibet et appelé Mintcheux. Ses parents étaient de pauvres bûcherons; mais par la métempsychose, le Lama défunt se reproduisit dans leur famille, et grâce à cet événement, ils sont aujourd'hui élevés au-dessus de tout ce qu'il y a de plus grand en Asie.

"Ces faits extraordinaires ont lieu, non seulement pour le *Talai-Lama*, mais encore pour tous les Bouddha vivants, qui sont peut-être aujourd'hui au nombre de plus de mille, disséminés tant dans le Thibet que dans les diverses régions tartares. Lors donc que le Lama suprême a opéré son *nirvan* (lorsqu'il est mort), des prières publiques se font dans la Lamaserie; puis on consulte les sorts; quelquefois les oracles donnent l'indication de l'endroit où se trouve l'enfant en qui l'âme du défunt vient de passer; mais le plus souvent la nouvelle en vient de sa propre famille. Cet enfant, parfois à peine âgé de quelques mois, se met à parler, à réciter des prières, et surtout la célèbre formule *Om ma ni pat me houn*. Bientôt il dit à ses parents et à tous ceux que le bruit du prodige attire près de son berceau, qu'il est le Bouddha incarné de telle Lamaserie, que ce siège lui appartient, et il commande qu'on ait à l'y conduire. On lui propose à volonté diverses questions sur les choses les plus cachées, et il y satisfait, lui eût-on même parlé une autre langue que sa langue maternelle.

"Lorsque le fait de la transmigration a pris quelque consistance, la famille en envoie la nouvelle à la communauté que l'enfant réclame pour son siège. Les directeurs de cette Lamaserie nomment alors une commission, composées des religieux les plus instruits et les plus expérimentés, pour aller constater le prodige. Ils prennent avec eux tous les petits meubles qui ont appartenu au défunt, mêlés parmi une foule d'autres objets du même genre, et se rendent ainsi à l'endroit désigné. Arrivés près de l'enfant, ils commencent par lui faire un grand nombre de questions captieuses. A-t-il satisfait à toutes, les examinateurs déposent les objets qu'ils ont apportés, pêle-mêle sous ses yeux, en lui disant: 'Si tu es véritablement notre Lama, dis-nous quels sont, parmi ces meubles, ceux qui t'appartenaient lorsque tu siégeais sur notre autel?' Si l'enfant discerne sans se tromper tout ce qui servait à l'usage de celui qu'il prétend représenter, alors l'identité est reconnue pour authentique; la Lamaserie en corps vient l'inviter avec une pompe extraordinaire, et il est honoré toute sa vie comme un Bouddha incarné. Au contraire, s'il ne soutient pas l'épreuve à laquelle on l'assujettit, il est regardé comme un imposteur et il n'en est plus question.

"Nous avons eu occasion de voir un grand nombre de ces jeunes Lamas qui, ayant eu dans

leur enfance le prestige dont nous venons de parler étaient considérés comme des divinités véritables. Toujours nous avons remarqué en eux une parole affable et prévenante, une physionomie douce, des manières polies et honnêtes; mais avec cela, des yeux effarés, respirant le feu de la jalousie et de la haine. On est comme saisi d'une sorte de stupeur en voyant le contraste de leurs regards avec l'air ingénu de leur visage; il semble que ce sont des yeux de démons masqués sous la figure d'un ange.

"La souveraineté du Thibet est donc, comme nous l'avons dit, entre les mains du grand Lama. Au-dessous de lui est un Roi, chargé de l'administration civile. Ce doit aussi être un Lama: on l'appelle Sato-Nomakau. Pour compléter le gouvernement, il y a quatre ministres qui dirigent les affaires, et en soumettent la décision tant au Roi qu'au Pontife suprême." pp. 229-231.

The sect of Tchoukaba, now dominant in Tibet, was established about the end of the thirteenth century. It quickly grew and spread. Some years after Tchoukaba was raised to the supreme pontificate, he founded the monastery of Caldau, ten leagues to the south of Lhasa. It now numbers three thousand lamas: it is open alike to Tibetans and Moguls; but the studies are more advanced and the discipline stricter than in any other monastery. About 1406 a famous pilgrim from the country of Halchas founded the monastery of Breboumg, two leagues from Bouddhala, out of offerings gathered throughout Mongolia. It was intended almost exclusively for students from his own country (Halchas), who now number eight thousand. Soon afterwards he founded another monastery, half a league from Lhasa, intended for Buddhists from the other Mogul kingdoms, and from the states of the Sifans, and even for the Chinese who come from various provinces. These three monasteries—Caldau, Breboumg, and Sera—are the three great seminaries of Buddhism for Mongolia. Besides Bouddhala and these three great foundations, Lhasa includes a crowd of lesser monasteries, so that the number of Lamas regularly residing in the capital of Tibet is at least 25,000. pp. 231 *seq.*

"Chaque année le culte bouddhique exige que les Lamas des environs de la capitale s'y rendent pour célébrer une espèce de grand jubilé, appelé

*Lhasa-Nouloum*. Cette cérémonie dure vingt et un jours, pendant lesquels tous les tribunaux restent fermés; chaque magistrat suspend l'exercice de ses fonctions; les affaires, de quelque nature qu'elles soient, religieuses ou civiles, criminelles ou commerciales, ressortissent des Lamas directeurs du *Lhasa-Nouloum*. Ils sont les juges suprêmes; leurs arrêts sont irrévocables, et à peine les ont-ils rendus, que d'autres Lamas sont chargés de les exécuter. Ce pouvoir dure jusqu'au vingt et unième jour." p. 232.

*Annales de la Propagation de la Foi*, XX. (Lyons, 1848.)

## 22. TIBET<sup>1</sup>

"Il existe à Lha-ssa une coutume bien touchante et que nous avons été en quelque sorte jaloux de rencontrer parmi les infidèles. Sur le soir, au moment où le jour touche à son déclin, tous les Thibétains cessent de vaquer aux affaires et se réunissent, hommes, femmes et enfants, conformément à leur âge et à leur sexe, dans les principaux quartiers de la ville et sur les places publiques. Aussitôt que les groupes se sont formés, tout le monde s'accroupit par terre et on commence à chanter des prières lentement et à demi-voix. Les concerts religieux qui s'élèvent du sein de ces réunions nombreuses produisent dans la ville une harmonie immense, solennelle, et qui agit fortement sur l'âme. . . .

"La prière que les Thibétains chantent dans leurs réunions du soir varie suivant les diverses saisons de l'année. Celle au contraire qu'ils récitent sur leur chapelet est toujours la même et ne se compose que de six syllabes: *Om, Mani Padmé Houm*. Cette formule, que les Bouddhistes nomment par abréviation le *Mani*, se trouve non seulement dans tous les bouches, mais on la rencontre encore écrite de toute part dans les rues, sur les places publiques et dans l'intérieur des maisons. Sur toutes les banderolles qu'on voit flotter au-dessus des portes et au sommet des édifices, il y a toujours un *Mani* imprimé en caractères landza, tartare et thibétain. Certains bouddhistes riches et zélés entretiennent à leurs frais des compagnies de lamas sculpteurs qui ont

<sup>1</sup> [All this is reprinted in Huc's *Souvenirs d'un Voyage dans la Tartarie et le Thibet*; see that work, Vol. II, pp. 342 *seq.*]

pour mission de propager le *Mani*. Ces étranges missionnaires s'en vont, un ciseau et un marteau à la main, parcourant les campagnes, les montagnes et les déserts, et gravant la formule sacrée sur les pierres et les rochers qu'ils rencontrent.

"Au rapport du savant *orientaliste* Klaproth, *Om*, *Mani Padmé Houm* serait la transcription thibétaine d'une formule sanscrite apportée de l'Inde dans le Thibet. . . . Cette formule a dans la langue sanscrite un sens complet et indubitable, qu'on chercherait vainement dans l'idiome thibétain. *Om* est chez les Hindous le nom mystique de la Divinité, par lequel toutes les prières commencent. Il est composé de A, le nom de Vichnou; de O, celui de Siva; et de M, celui de Brahma. Mais cette particule équivaut aussi à l'interjection *Oh!*, quelque sorte une formule d'acte de foi. *Mani* signifie joyau, chose précieuse; *Padma*, le lotus; *Padmé* est le locatif du même mot. Enfin *Houm* est une particule qui exprime le vœu, le désir, et équivaut à notre *Amen*. Le sens littéral de cette phrase est donc celui-ci:

<i>Om,</i>	<i>Mapi,</i>	<i>Padmé,</i>	<i>Houm.</i>
Oh!	le joyau,	dans le lotus,	amen.

"Les Bouddhistes du Thibet et de la Mongolie ne se sont pas contentés de ce sens clair et pieux; ils se sont torturé l'imagination pour chercher une interprétation mystique à chacune des six syllabes qui composent cette phrase. Ils ont écrit une infinité d'ouvrages extrêmement volumineux, où ils ont entassé extravagances sur extravagances pour expliquer leur fameux *Mani*. Les lamas sont dans l'habitude de dire que la doctrine renfermée dans ces paroles merveilleuses est immense, et que la vie tout entière d'un homme est insuffisante pour en mesurer l'étendue et la profondeur." pp. 126-128.

"D'après l'explication du régent<sup>1</sup>, le *Mani* serait en quelque façon le résumé d'un vaste panthéisme, base de toutes les croyances des bouddhistes. Les lamas instruits disent que Bouddha est l'être nécessaire, indépendant, principe et fin de toute chose. La terre, les astres, les hommes, tout ce qui existe est une manifestation partielle et temporaire de Bouddha. Tout a été créé par Bouddha en ce sens que tout vient de lui, comme

la lumière et la chaleur viennent du soleil. Tous les êtres émanés de Bouddha ont eu un commencement et auront une fin; mais de même qu'ils sont sortis nécessairement de l'essence universelle, ils y rentreront aussi nécessairement. . . . Ainsi Bouddha [est] éternel; ses manifestations aussi sont éternelles, mais en ce sens qu'il y en a eu et qu'il y en aura toujours; quoique, prises à part, toutes doivent avoir un commencement et une fin.

"Sans trop se mettre en peine si cela s'accorde ou non avec ce qui précède, les Bouddhistes admettent en outre un nombre illimité d'incarnations divines. Ils disent que Bouddha prend un corps humain et vient habiter parmi les hommes, afin de les aider à acquérir la perfection et leur faciliter la réunion à l'âme universelle. Ces Bouddha vivants composent la classe nombreuse des *Chabérons*, dont nous avons déjà souvent parlé. . . . Quoique tous les *Chabérons* soient des Bouddhas vivants, il y a néanmoins parmi eux une hiérarchie dont le Talé-Lama est le chef; tous les autres reconnaissent ou doivent reconnaître sa suprématie. Le Talé-Lama actuel, nous l'avons déjà dit, est un enfant âgé de neuf ans, il y en a déjà six qu'il occupe le palais de Bouddha-La. Il est Si-Fan d'origine, et a été pris dans une famille pauvre et inconnue de la principauté de *Ming-Tchen*, *Tou-Sse*.

"Quand le Talé-Lama est mort, ou, pour parler bouddhiquement, quand il s'est dépouillé de son enveloppe humaine, on procède à l'élection de son successeur de la manière suivante. On prescrit des prières et des jeûnes dans toutes les lamazeries. Les habitants de Lha-ssa surtout, comme étant les plus intéressés à l'affaire, redoublent de zèle et de dévotion. Tout le monde se met en pèlerinage autour du Bouddha-La et de la *Cité des esprits*. Les *Tchu-Kor* tournent dans toutes les mains, la formule sacrée du *Mani* retentit jour et nuit dans tous les quartiers de la ville, et les parfums brûlent de toutes parts avec profusion. Ceux qui croient posséder le Talé-Lama dans leur famille en donnent avis à l'autorité de Lha-ssa, afin qu'on puisse constater dans les enfants désignés la qualité de Chaberon, suivant les règles dont nous avons parlé ailleurs. Pour pouvoir procéder à l'élection du Talé-Lama, il faut avoir découvert trois Chabérons authentiquement reconnus pour tels. On les fait venir à Lha-ssa, et les *Houtouktous* des états lamanesques se constituent en assemblée: ils s'enferment dans un temple du Bouddha-La,

<sup>1</sup> [At the time of Huc's visit, the Dalai Lama was nine years old, and the country was governed by a regent, who gave the missionary a fanciful interpretation of the sacred formula in question.]

et passe [*sic*] six jours dans la retraite, le jeûne et la prière. Le septième jour on prend une urne en or, contenant trois fiches également en or, sur lesquelles sont gravés les noms des trois petits candidats aux fonctions de divinité du Bouddha-La. On agite l'urne, le doyen des Houtouktas en tire une fiche, et le marmot dont le nom a été désigné par le sort, est immédiatement proclamé Talé-Lama. On le promène en grande pompe dans les rues de la Cité des esprits, pendant que tout le monde se prosterne dévotement sur son passage, et on le colloque enfin dans son sanctuaire.

“Les deux Chabérons en maillot qui ont concouru pour la place du Talé-Lama, sont rapportés par leurs nourrices dans leurs familles respectives; mais pour les dédommager de n'avoir pas en bonne chance, le gouvernement leur fait un petit cadeau de cinq cents onces d'argent.

“Le Talé-Lama est vénéré par les Thibétains et par les Mongols comme une divinité, et le prestige qu'il exerce sur les populations bouddhistes est réellement étonnant. Cependant on a été beaucoup trop loin quand on a avancé que ses excréments sont recueillis avec respect et qu'il servent à fabriquer des amulettes que les dévots enferment dans des sachets et portent suspendues à leur cou; il est également faux que le Talé-Lama ait la tête et les bras entourés de serpents pour frapper l'imagination de ses adorateurs. Ces assertions qu'on lit dans certaines Géographies, sont entièrement dénuées de fondement. Pendant notre séjour à Lha-ssa, nous avons beaucoup interrogé à ce sujet, et tout le monde nous a ri au nez. A moins de dire que depuis le régent jusqu'à notre marchand d'Argols, tout le monde s'est entendu pour nous cacher la vérité, il faut convenir que les relations qui ont donné cours à de pareilles fables, ont été écrites avec bien peu de circonspection.

“Il nous a été impossible de voir le Talé-Lama. Ce n'est pas qu'on soit très-difficile [*sic*] pour laisser pénétrer les curieux ou les dévots jusqu'à lui. Mais nous en avons été empêchés par une circonstance assez bizarre.” Smallpox had broken out in Lhasa, and people thought it had been imported by the great caravan which had arrived from Peking a few days before. As Messrs. Huc and Gabet had come with the caravan, it was feared that they might infect the Dalai Lama if they had an interview with him.

pp. 129-133.

The Tibetan festival of the New Year, as celebrated at Lhasa, is described by the missionary Huc from personal observation (pp. 372-378), but he makes no mention of the temporary king who reigns at this time. Amongst the customs he describes are the following:

“On voit encore à H'Lassa une espèce d'exercice gymnastique nommée *danse des esprits*. Une longue corde, faite avec des lanières de cuir solidement tressées ensemble, est attachée au sommet de Bouddha-la<sup>1</sup>, et descend jusqu'au pied de la montagne. Les *esprits danseurs* vont et viennent sur cette corde avec une agilité qui ne peut être comparée qu'à celle des chats ou des singes. Quelquefois, quand ils sont arrivés au sommet, ils étendent les bras comme pour se jeter à la nage, et se laissent couler le long de la corde avec la rapidité d'une flèche. Les habitants de la province de *Ssang* sont réputés les plus habiles pour ce genre d'exercice.

“La chose la plus étrange que nous avons vue à H'Lassa, pendant les fêtes du nouvel an, c'est ce que les Thibétains appellent le *H'Lassa-Morou*, c'est-à-dire l'invasion totale de la ville et des environs par des bandes innombrables des lamas. Le H'Lassa-Morou commence le troisième jour de la première lune. Tous les couvents bouddhiques de la province d'*Oui* ouvrent leurs portes à leurs nombreux habitants, et on voit arriver en tumulte, par tous les chemins qui conduisent à H'Lassa, de grandes troupes de lamas, à pied, à cheval, montés sur des ânes et sur des bœufs grognants, et portant avec eux leurs livres de prières et leurs instruments de cuisine. La ville se trouve bientôt couverte sur tous les points par ces avalanches de lamas qui se précipitent de toutes les montagnes environnantes. Ceux qui ne trouvent pas à se caser dans les maisons des particuliers et dans les édifices publics, forment des campements sur les places et dans les rues, ou dressent leurs petites tentes de voyage dans la campagne. Le H'Lassa-Morou dure six jours entiers. Pendant ce temps, les tribunaux sont fermés, le cours ordinaire de la justice est suspendu, les ministres et les fonctionnaires publics perdent en quelque sorte leur autorité, et toute la puissance du gouvernement est abandonnée à cette armée formidable de religieux bouddhistes. Il règne

<sup>1</sup> “Le Bouddha-la est une montagne située à un quart d'heure de H'Lassa, et couronnée d'un palais magnifique où le Talé-Lama a fixé sa résidence.”

alors dans la ville un désordre et une confusion inexprimables. Les lamas parcourent les rues par bandes desordonnées, poussent des cris affreux, chantent des prières, se heurtent, se querellent et quelquefois se livrent à grands coups de poings des batailles sanglantes.

“Quoique les lamas montrent, en général, peu de réserve et de modestie pendant ces jours de fête, il ne faudrait pas croire, cependant qu'ils se rendent à H'Lassa pour se livrer à divertissements profanes et peu conformes à leur état de religieux; c'est la dévotion, au contraire, qui est le grand mobile de leur voyage; leur but est d'implorer la bénédiction du Talé-Lama, et de faire un pèlerinage au célèbre couvent bouddhique appelé *Morou*, et qui occupe le centre de la ville. C'est de là qu'est venu le nom de H'Lassa-Morou, qui a été donné à ces six jours de fête.

“Le couvent de Morou est remarquable par le luxe et les richesses qui sont étalés dans ses temples. L'ordre et la propreté qui y règnent continuellement en font comme le modèle et la règle des autres convents de la province. A l'ouest du principal temple, on voit un vaste jardin entouré de péristyles. C'est là que se trouvent les ateliers de typographie; de nombreux ouvriers appartenant à la lamazerie, sont journellement occupés à graver des planches et à imprimer des livres bouddhiques; les procédés dont ils se servent étant semblables à ceux des Chinois, qui sont suffisamment connus, nous nous dispenserons d'en parler. Les lamas qui se rendent annuellement à la fête du H'Lassa-Morou ont l'habitude de profiter de cette occasion pour faire leur emplette de livres.” pp. 376-378.

Account of a residence in Lhasa (the capital of Tibet) and of a journey from it, by the missionary Huc, *Annales de la Propagation de la Foi*, XXI. (Lyons, 1849.)

### 23. TIBET

Down to the seventh century of our era the Tibetans adhered to the *Bon* religion, a kind of shamanism, which still exists in some parts of Tibet. About the middle of the seventh century A.D. there reigned in Tibet a certain king, *Srongtsan Gampo*, who had four wives. One of them was a Chinese princess, another was a princess of Nepal. Both were Buddhists, and they

prevailed on their husband to send emissaries to India to learn Sanskrit and study the doctrine of Buddha. These emissaries were also to construct a scripture for Tibet, and to translate the sacred writings into Tibetan. They brought back Buddhist writings, but also the doctrines of Siva in their entirety and Brahman ideas. Thus the Buddhism of India, Ceylon, and Nepal was fused with Sivaism, Brahmanism, and the native *Bon* worship, into a sort of jumble, out of which lamaism gradually grew. However, the older lamaism gradually degenerated more and more into shamanism and devil worship, while the priests gave themselves over to magic and immorality of the worst kind. In this state of things there arose, about the beginning of the fifteenth century, a great religious reformer, *Tsongkhapa*, who founded the existing lamaism, or the Yellow Church (so called from the colour of the vestments of the priests). It was too late to expel Siva-ism and shamanism, but the reformer subordinated them to Buddhism. But *Tsongkhapa*'s chief merit lay in his sincere and energetic efforts to purify the morals of the priesthood. He preached virtue and moderation, and required of every priest the strictest compliance with the moral law. His efforts were to some extent successful. Virtue and moderation are now praised by all lamas, and practised by some.

“Eigenthümlich ist, dass der von *Tsongkhapa* begründete Ritus dem der römisch-katholischen Kirche in hohem Grade ähnelt. Man hat schon wiederholt die Vermuthung ausgesprochen, dass *Tsongkhapa* unter christlichem Einfluss gehandelt habe. Diese Aehnlichkeit ist nicht allein katholischen Missionären aufgefallen, von denen einige darin sogar ein Spiel des Teufels erblickt haben wollen, sondern den Lamas passiert das Gleiche. Mit Erlaubniss des rühmlich bekannten Abbé *Favier*, Erbauers der Kathedralen *Pei-t'ang* und *Tung t'ang* zu Peking, habe ich Lamas in die Kirche zur Messe mitgebracht. Sie verriethen grosses Interessen an der feierlichen Handlung, hatten für jeden Handbewegung des officirenden Priesters einen technischen Ausdruck und erklärten zum Schluss mit unverholtem Erstaunen das Alles ganz wie bei ihnen gewesen sei, nur ein wenig zauberer.” pp. 200 *seq.*

After *Tsongkhapa* had infused new life into lamaism, Tibetan missionaries swarmed into

Mongolia and easily converted the whole country to the Yellow Church. A constant intercourse has been kept up between Mongolia and Tibet ever since, for numerous bands of Moguls come to Tibet as pilgrims or as students of theology. Hence Mongolian lamaism is practically identical with the Tibetan. "Dazu kommt noch der bedeutsame Umstand hinzu, dass, laut Befehl der chinesischen Regierung, sämmtliche im Li fan yüan (Ministerium für die unterthänigen Landschaften) registrierten 'Hubilgan's (d.h. Inkarnationen von Göttern und Heiligen) nur in Tibet wiedergeboren werden dürfen. Diesem Erlass liegen gewichtige staatsmännische Rücksichten zu Grunde. Die ersten 'Hubilgan's mongolischen Ursprungs fingen nehmlich an, eine bedeutende Rolle zu spielen, und die Chinesen befürchteten das Wiedererwachen des nationalen Selbstgefühls und alten Kriegerischen Geistes unter den Mongolen, falls es einem 'Hubilgan von nationalem fürstlichem Ursprunge und energischem aggressivem Character gelingen sollte, die weltliche Macht mit der geistlichen Autorität zu vereinigen.'" p. 202.

The missionary Huc says of the Moguls: "Die Mongolen sind sehr fromm: das künftige Leben beschäftigt sie unaufhörlich, und die irdische Dinge sind in ihren Augen nichtig. Deshalb leben sie auch in dieser Welt, als ob sie ihr gar nicht angehörten." The writer (Professor Pander) adds: "Ihre frühere Energie und das Bestreben, über die Grenzen der öden Steppe hinaus in gesegnetere Gefilde zu dringen, hat ihnen der Lamaismus vollständig ausgetrieben." p. 207.

"Zum Schluss erlaube ich mir noch einmal auf die doppelte Rolle, eine politische und eine culturhistorische, hinzuweisen, die der Lamaismus gespielt hat: einmal ist er das Medium gewesen, durch welches sich die Chinesen, ohne viel Blutvergiessen, Tibet und ihre frühere Eroberer, die Mongolen, unterjocht haben, und zweitens hat der Lamaismus aus den ehemals wilden und kriegerischen Mongolen, die Schrecken in zwei

Erdtheilen verbreiteten, das sanfteste, einfältigste und frömmste Völkchen der Erde gemacht."

p. 210.

PANDER: "Geschichte der Lamismus," *Verhandlungen der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte*. (1889.)

## 24. TIBET

On February 17, 1882, the writer witnessed some religious ceremonies at the monastery of Tashilhunpo in Tibet. Amongst other things "the devil was burnt in effigy on a pile of dry sedge." (This was not a New Year ceremony, but the Tibetan celebration of the New Year followed two days later, on February 19.) p. 116.

When the writer was ill in Tibet he was advised to have recourse to various superstitious remedies: amongst these was the following: " 'To deceive death' (*hchi-slu*), by offering an image of the sick person, together with some of his clothes, and food, to the Lord of death, and beseeching him to accept it instead of the person it represents. This means is resorted to after all others have failed." p. 134.

Another Tibetan means to ensure recovery from sickness is " 'to deceive life' (*srog-slu*), by saving from death animals about to be killed. This is also known as 'life-saving charity.' The saving of the lives of men, beasts, and particularly fishes, is calculated to insure life. When Tsing-ta proposed this to me, I at once agreed to save five hundred fish. The old doctor said he would go to the fishermen's village, some three miles away, buy the fish, and set them free for me, if I would lend him a pony. He came back in the evening and reported that he had successfully accomplished this most important mission, by which much merit would come to me." p. 134.

"It used to be customary when selecting incarnate Lamas to either decide by throwing dice or by some other trial of luck, or by taking the opinion of the College of Cardinals; but that method not giving perfect satisfaction, it was decided that the candidates should undergo certain examinations, which, together with the hints thrown out from time to time by the defunct incarnation as to

<sup>1</sup> "In neuester Zeit drückt die chinesische Regierung ein Auge zu und duldet, dass minder wichtige 'Hubilgan's, darunter hauptsächlich die sogenannten Shaburung's, d.h. 'junge' Heilige, die nicht mehr als drei Inkarnationen hinter sich haben, unter den Mongolen wiedergeboren werden."

where and when his successor would be found, helped in the determination of the lawful reincarnation.

"From the middle of the seventeenth century down to 1860, when the Dalai Lama, Tinline-gyatso, was chosen, the rightful reincarnation of a defunct saint was found out by the use of the golden jar, or *ser-bum*.

"Three years after the death of an incarnate Lama the names of the different children, who it was claimed were his reincarnation, were taken down. These names, in the case of the Dalai or Tashi Lamas, were sent to the Regent for examination, after which the president of the conclave, in the presence of the Regent and the ministers, enclosed in *tsamba* balls slips of paper, on each of which was written the name of a candidate. In other *tsamba* balls were slips on which was written 'yes' or 'no,' as well as some blank slips. All these were put together in a golden jar, which was placed on the altar of the principal chapel of Lhasa, and for a week the gods were invoked. On the eighth day the jar was twirled round a certain number of times, and the name which fell out three times, together with a pellet in which was a slip inscribed 'yes,' was declared the true reincarnation. Those who were sent to bring the reincarnated saint to Lhasa or Tashilhunpo submitted him to certain trials; as, for example, picking out from a number of similar objects the rosary, the rings, cup, and mitre of the deceased Lama."<sup>1</sup> pp. 159 *seq.*

Besides the Dalai Lama at Lhasa there is a minister who bears the title of Desi. He is commonly called "Regent" or "King." The office is now elective, but no layman may hold it. It is filled by a Lama from one of the four great *lings*. "When the Dalai Lama reaches his majority, fixed at eighteen years, the regent, in the presence

of the Kalon, the chiefs and nobles, presents him with the seals of office of both spiritual and temporal affairs. Since the beginning of the present century no Dalai Lama has reached majority, and the regency has been without interruption." p. 173.

"When judges or arbitrators are unable to reach a decision, they may permit the plaintiff to challenge the defendant to make a deposition on oath, or undergo an ordeal. . . . The person challenged to take the oath first offers prayers to the all-knowing gods, the Buddhas and Bodhisattvas, to the gods of the land and to the goddesses called *Sprung-ma* (protectresses), to the demi-gods of the land, and to the goblins and nymphs who live in the land, invoking them to bear witness to his solemn deposition. Then he speaks the following words: 'What I depose is the truth, and nothing but the truth.' He then seats himself naked on the skin of a cow or ox newly slain, smears himself with the blood of the animal, and places an image of Buddha, with some volumes of religious books on his head. Next, after eating the raw heart of the ox, and drinking three mouthfuls of its steaming blood, he declares to the spectators, 'There is certainly no guilt in me, and if there be any, may the guardians of the world and the gods make me cease to exist before the end of the current month.' He then receives the oath compensation (*na-tra*) and the slain ox or 'oath flesh' (*na sha*).

"It is commonly believed among the Tibetans that, should one perjure himself, he either becomes insane, or dies vomiting blood, before the expiration of a hundred and seven days. When this does not befall him, other misfortunes happen, such as the loss of his wife or children, quarrels, feuds, or the loss or destruction of his property. Death is believed to be the most common consequence of perjury.

"The undergoing of such an oath liberates the swearer from the penalty of death, and from paying fines in all cases of robbery and murder, as well as from civil liabilities, such as debts and disputes about land, even though it involves thousands of *srang*. On the other hand, it is believed that if the challenger be guilty of false and malicious accusation, all the evils reserved for the perjured swearer will fall upon him.

"In certain cases the guilt or innocence of parties is decided by the throwing of dice, the person

<sup>1</sup> [On the method of choosing the new incarnation, the editor (W. W. Rockhill) has the following note: "According to Chinese authors, the selection of incarnate Lamas by the drawing of lots from a golden vase dates from 1796. See *Journ. Roy. As. Soc.*, Vol. XXIII; *Land of the Lamas*, p. 290; Waddell, *op. cit.*, pp. 245 *et seq.* and 279, note 2; also Huc, *op. cit.*, Vol. II, p. 348. Francois Bernier in his *Voyages* (1723), Vol. II, p. 310, gives some interesting details about the reincarnation of the Grand Lama, as told him by an attaché to a mission from the King of Little Tibet to Aureng-Zeb."]

being exculpated who gets the greatest number of points.

"Important cases of murder, dacoity, and theft are also decided by ordeals, of which there are two kinds—picking out white and black pebbles from a bowl of boiling oil or muddy water, and handling a red-hot stone ball." In the former case a black and a white pebble, each tied up in a bag, are thrown into the boiling oil or muddy water. The accused plunges in his hand and if he takes out the white pebble without scalding his hand, he is innocent; but if his hand is scalded, he is only partially innocent. If he brings out the black stone and scalds his hand besides, he is guilty. In the other ordeal the accused has to carry a red-hot stone in his hand for a certain distance. If his hand is uninjured, he is innocent; if it is more or less burned, he is more or less guilty. pp. 188–190.

The writer gives some account of the great temple of Lhasa, and of the images in it.

pp. 151–154, 157–159.

After a death "a Lama is employed to perform certain funeral ceremonies, with a view to cause the spirit of the deceased to pass out through a certain slit in the skull. If this ceremony is omitted the soul will make its exit by some other passage and go to a state of damnation. The Lama remains alone with the corpse, all the doors and windows being closed, and no one is allowed to enter until he declares by what passage the soul has fled. In return for this important service he receives a cow, yak, sheep, or goat, or a sum of money, according to the means of the deceased."

p. 252.

"In every cemetery there is a large slab of stone, on which the corpse, stripped of its coverings, is placed face downwards. The officiating Lama then crosses it with lines, and while repeating *mantras*, cuts it in pieces. The first pieces are flung towards the biggest and oldest vultures of the flock, called *tankar*, and the remainder to the rest. They are so tame that they come one by one at the call of the priest. Last of all the head of the corpse is crushed, and the bones pounded together are mixed with the brain and distributed among the vultures. Then a new and unused earthen bowl, filled with fire of *argol* (dried cow-

dung), with some butter and barley flour burnt in it as incense, is presented to the departed by being placed in the quarter towards which he is supposed to have gone. The funeral attendants now wash their hands, and retiring to a short distance from the cemetery, breakfast, and at about midday return home. During forty-nine days after the drawing of the last breath, food and drink are offered to the departed in his favourite dish; and incense, consisting of barley, butter, and juniper spines, is burnt.

"During this period of *bardo*, as the interval between death and regeneration is called, the departed spirit is believed to wander, and in order to prevent his being subject to misery, on the forty-ninth day some of the clothes, shoes, head-dress, coins, etc., which belonged to the deceased, after being washed and sprinkled with saffron-water, are presented to some incarnate Lama for his blessing. The last service is conducted by a Tantrik Lama, with a view to expelling all the evil spirits and hungry ghosts which haunt the house of the departed. . . .

"The cutting-up and distributing of a corpse is a practical illustration of the Tibetan belief that charity is the highest of all the moral virtues. That man is said to be most virtuous whose funeral is attended by the largest number of vultures, while if his corpse attracts but a small company, the very dogs not deigning to touch his defiled remains, he is judged to have led a sinful life.

"The dead bodies of pregnant and barren women, and also of lepers, are packed in leather bags and thrown into the waters of the great Tsang-po. . . . The corpses of such and of lepers are considered particularly unclean, and should not be kept within the limits of the country, but must either be thrown beyond nine hills and dales, or packed in horses' or oxes' skins and thrown into the river.

"The dead bodies of incarnate Lamas are occasionally burnt, and their ashes and bones deposited in *chorten*. The remains of saintly personages, such as pretend to have emanated from Bodhisattvas and Buddhas, are preserved like the Egyptian mummies, being embalmed or salted and placed within gold, silver, or copper *chorten*, where they are seated in a meditative posture, like the conventional image of Buddha. These incarnate Lamas, at the time of death,

mention the time when and the place and the family where their souls will subsequently find re-embodiment, and also the name and race of the family, and instruct their friends to perform rites and ceremonies for their well-being after death.

"On the demise of the Dalai and Tashi Lamas, the work in all the public and private offices, all business, and market gatherings are suspended for seven days. For thirty days women are forbidden to put on their jewellery, and men or women may not wear new apparel. Lamas and monks must, on such occasions, mourn for ten days, during which they must not shave their heads, or wear their church head-dresses during services. All classes of people refrain from amusements and festivities, and from going into groves for pleasure, sports, or love-making. It is only in honour of the death of these two great hierarchs of Tibet that the whole country goes into mourning. The mourning for abbots of other monasteries and heads of families is confined to the friends and monks who are near to them." p. 256.

The New Year festival as celebrated at Lhasa, with the preliminary ceremonies, which last about a month. pp. 261-266.

"Early on the morning of the 29th large and gorgeously decorated tents are erected in the great courtyard of Potala (the palace of the Dalai Lama) and other temples, in each of which three or four hundred people can be seated. In the centre of each tent are *estrades* of carved and gilt sandal-wood (?), on which the abbots, head Lamas, and guests of distinction take their seats, while on lower seats are the other guests. A number of Lamas, with little tables of sandal-wood in front of them, on which different instruments of music, and implements used in church ceremonies, such as *dorje*, bells, *damaru*, etc., are placed, occupy another portion of each tent. When the preliminary service is over the grand 'black hat' dance, of which I have previously made mention, begins.

"The dancers are eighty in number, and their gowns are made of white, red, and green satin. Each one holds in his left hand a wooden skull, and in his right a short club, from which hang five silk scarfs of different colours. They prance about, wildly waving their arms, for half an hour or so, when suddenly there is heard wild shrieking,

and a second set of dancers, or masks, called *Kambab*, come in. They are dressed to represent the various gods, most of them extraordinarily hideous to look at. These continue the wild dance to the music of cymbals, drums, and flutes for a couple of hours.

"When the *Kambab* have stopped, four skeleton-like figures appear; they are the *Durdag*, or 'lords of cemeteries,' and they dance in their turn. These are followed by sixteen figures representing Indian *atsaras*, who, by their dress and contortions, excite wild mirth among the people. A number of dancers wearing stag heads then appear, and finally the 'black hat' dancers come out once more, each with a cymbal or a drum in his hand, and the dance comes to an end.

"At the termination of the dance the lamas who performed the religious service earlier in the day form in a procession and proceed to throw away the *torma* offering.

"Five hundred soldiers and twenty-four flag-bearers accompany the procession. Three Lamas carry on an iron tripod the *tsamba torma*, which is of pyramidal shape, about ten feet high and painted red, with projecting edges to represent flames, and frequently surmounted by a skull moulded in *tsamba*. Three other Lamas bear on a large iron tray supported by a tripod a skeleton also made of *tsamba*. The procession goes to about a mile from the temple to where a shed, or *hom khang*, of straw or brush has been made, in which the *torma* and the skeleton are placed and then set on fire.

"When the flames break forth the flag-bearers lower their flags and run back to the lamasery with all speed, to escape the devil's assaults, and the soldiers fire off their guns at the burning mass to prevent the evil spirits escaping from the fire in which they are now supposed to be roasting.

"On the thirtieth day of the moon, New Year's eve, all house decorations and furniture are renewed or cleaned, and offerings and oblations made in every domestic chapel. The walls, pillars, posts, lintels, etc., are washed with whey. A lotus, finger-marks, or marks of animals' claws are painted on the wooden floors of the rooms, or a sheep's head is scorched, and its eyes, ears, and nose painted with the five colours mixed with butter; this is said to be a certain means of insuring good luck, and is believed to be a pre-Buddhist custom of the country.

"In the evening the whole city is illuminated, and this is kept up for three successive nights." pp. 262-264.

"The New Year's festivities terminate on the third day at noon, when the monks of the great lamaseries all meet in the *Kyil Khording* (or *Jo Khang*) to hear the Grand Lama expound the faith. On each succeeding day, till the 24th of the moon, they hold the great prayer-meeting, or *monlam chenpo*.

"In the afternoon of the 3rd, the Tsog-chen Shalnyo of Dabung assumes the government of Lhasa for the next month and a half, previously informing the police magistrates of the fact, and henceforth all authority, even that of the *Kalon*,<sup>1</sup> as far as the city is concerned, is vested in him alone." pp. 265 seq.

SARAT CHANDRA DAS: *Journey to Lhasa and Central Tibet*. (London, 1902.)

## 25. MONGOLIA, CHINA, AND TIBET

"The top of the pass over the [South Koko-nor] range is marked by a huge pile of stones, from amidst which protrudes a quantity of brushwood with rags of every size and description hanging from it. Such monuments are called in both Mongol and Chinese *obo*, and they are formed in the course of years by travellers who throw down stones on the highest point of the pass, to thank the gods for the assistance they have vouchsafed them in guiding them on their way to the summit." pp. 126 seq.

In the writer's presence, a Mongol drew omens from the shoulder-blade of a sheep. The bone was first placed in the hot embers of a fire till it was thoroughly charred, then the diviner interpreted the cracks in the bone and its colour.

p. 176.

"Polyandry is perhaps the most striking antithesis between the pastoral and the agricultural Tibetans. . . . From what natives have told me and from my personal observations, which show

<sup>1</sup> [The *Kalon* are the councillors of state. See the author's book, pp. 173 seq.]

that polyandry exists only in agricultural districts, I am able to offer a plausible and probably accurate explanation of the prevalence of this curious custom. The tillable lands are of small extent and are all under cultivation, so it is extremely difficult for any one to add to his fields, which, as a general rule, produce only enough to support one small family. If at the death of the head of the family the property was divided among the sons, there would not be enough to supply the wants of all of them if each had a wife and family. Moreover, the paternal abode would not accommodate them. . . . The only solution of the problem in this case was for the sons of a family to take one wife among them, by which means their ancestral estate remained undivided, and they also saved considerable money.<sup>1</sup>

"Among the nomads, where existence is not dependent on the produce of the soil, where herds of yak and flocks of sheep and goats are ever increasing and supply all their owner's wants, this necessity of preserving the family property undivided can never have existed. Hence we find polyandry unknown among them; monogamy, and perhaps a very few cases of polygamy, is the rule where they are found.

"Families are generally small in Tibet, three or four children, but more generally two. One or more children in every family enter the church, and as there are very few nuns (at least in eastern Tibet), the numbers of women and men are probably about equal. So while polyandrous marriages are frequently met with, they are not, I believe, by any means as numerous as we have been led to suppose. In Dér-gé, the most thoroughly agricultural region in K'amdo, polyandry is the most prevalent, but there, as in other regions, polygamy is also met with among the richer classes. If it be furthermore remembered that temporary marriages are recognised throughout Tibet, whether contracted for six months, a month, or perhaps a week, and that these unions are not held immoral, we may safely assert that, as regards their marriage relations, this people are little removed from promiscuity, which is but

<sup>1</sup> "This explanation of polyandry is not offered as elucidating its origin, but rather its continuance in the country. Its remote origin is, I believe, rightly ascribed as [*sic*] an advance on the primitive unregulated state of savage tribes." p. 212.

'indefinite polyandry joined with indefinite polygamy.'

"The offspring from these polyandrous marriages treat as father whomever their mother teaches them to recognise by that name; the other husbands are the children's 'uncles.' Family names are unknown in Tibet, and children are spoken of as of such and such a woman; hardly ever is the father's name mentioned.

"Whatever be the marriage customs prevailing in a locality the wife is procured by purchase, as among the tribes of the Koko-nor, and as soon as the woman has entered the home of her husband she assumes control of nearly all his affairs; no buying or selling is done except by her or with her consent and approval. She is the recognised head of the house. This pre-eminent position of women in Tibet has been from of old one of the peculiarities of this race, of which parts have frequently been governed by women, as evidenced by the history of the state of eastern Tibet, called *Nü Kuo* by Chinese historians, where a queen always ruled, the male population being only warriors and tillers of the soil. At the present day the large province of Po-mo, near Sung-p'an t'ing, is governed by a queen." pp. 211-213.

"There are four lamaist sects, called by the Chinese yellow, red, black, and white Lamas. The two first are the most numerous and influential; the red, or red-capped Lamas (*Djammar*), are especially numerous in Dér-gé, the yellow throughout the rest of the country. These sects differ on points of little importance as far as dogma or ceremonial is concerned, but the gods each sect worships are not the same. The laity do not enter into these minutiae, but avail themselves of the services of Lamas of any or all of these four sects to 'beat the drum' in their houses.

"There exists, moreover, in eastern Tibet a creed known as *Bön*, which represents the pre-Buddhist shamanism of the country. The *Bönbo* are usually identified by the Chinese with the Taoists, but for convenience of comparison only, because their present teachings, dress, lamaserics, etc., resemble closely those of the Lamas, by whom, however, they are treated with great scorn, which does not at all prevent the common people from availing themselves of their exceptionally low charges for 'beating the drum' by inviting them to their houses for religious services. These *Bönbo* are

especially numerous in south-eastern Tibet, where the French missionaries have found them much less bigoted than the Buddhist Lamas." p. 217.

In a note on these *Bönbo* the writer adds: "The ordinary Tibetan will assure you that the only difference between a *Bönbo* and a Lama is that, in walking around a sacred building or monument, the former keeps it on his left while the latter keeps it on his right. The *Bönbo* sacrifice living animals, especially fowls, to their gods, and this is an abomination in the eyes of Lamas. The only one of the *Bönbo* sacred books is entitled '*Lu-bum Karpo*.' . . . This work does not contain any theories or ideas antagonistic to the ordinary teaching of Buddhists; its cosmogony is purely Buddhist; the same may be said of its ethics and metaphysics. *Shen-rab* takes the place of Buddha. . . . The *Bön* religion has been identified with Taoism, and *Shen-rab* with Lao-tzü, but without sufficient reason. Buddhism has exercised an overwhelming influence on Taoism, and so has Laoism on the *Bön* religion, but there, I believe, the resemblance stops, for Taoism and *Bönism* undoubtedly contain non-Buddhist theories and antedate that faith in China and Tibet. Colonel Yule (*Book of Ser Marco Polo*, I, p. 315 *et seq.*) gives about all the information accessible concerning the *Bönbo*, and discusses at length their identity with the Tao-shih. . . . As far as my observations go, the rites usually performed by these *Bönbo* resemble those of the Lolo, Lissu, and Moso sorcerers, and it is very likely that originally this religion was the same as that of those tribes at the present day. The *Bönbo* are noted for their great proficiency in juggling and magic. (See, also, Brian H. Hodgson, *On the Tribes of Northern Tibet*, p. 80, note.)" pp. 217 *seq.*

"While at Ta-chien-lu I learnt some further details concerning the Tibetan customs relating to the disposal of the dead. No funeral services take place before the crops have been gathered, except in the case of very poor people, whose corpses are thrown into the streams at once after death. All those bodies which are to be disposed of by cremation or by being fed [*sic*] to birds or dogs are put in wicker baskets, well salted, and kept until the time of the funeral. In the case of the bodies of rich laymen which have been cremated, the ashes are sometimes collected in a box and a *do-bong* built over it, but generally they

are left on the spot where the cremation took place. When the body is to be devoured by dogs and birds of prey the usual method is to lay the naked corpse on the ground, fastening it by a rope tied to a stake so that it cannot be dragged about. But there is another more *recherché* and desirable mode sometimes followed, as was done some years ago with the body of the 'living Buddha' at Lit-ang. This was carried out of the lamasery on a stretcher, which was followed by the abbot and his three thousand five hundred monks. Many of the latter (probably *ri-tru-ba*, or ascetics) had human jaw-bones fastened to their left arms, and skull-bowls hanging from their sides. The procession marched slowly to the top of a hill outside the town; the corpse was laid on the ground, and the abbot took his seat on a stone near-by. Then some Lamas stripped the flesh off the body, commencing with the arms, and handed the pieces to the abbot. These he held at arm's length in the air, when vultures, which were sailing around in expectation of the feast, swooped down and snatched them from his hand. In this manner all but the bones were disposed of; then these were pounded into a pulp, and the abbot mixed this with *tsamba* in his eating-bowl, and fed [*sic*] the balls thus made to the birds, reserving for his own private delectation the last ball of the unsavoury mess. With this the ceremony was at an end. This form of obsequies, known as 'celestial interment,' is the most esteemed." pp. 286 seq.

When Mr. Rockhill reached the city of Ya-chou, in Western China, rain had been falling so heavily "that the authorities had had recourse to the most drastic measure known to them for putting an end to the deluge; they had closed the north gate of the city. This, I was assured, was infallible; the rain could not continue falling when this gate was closed, and every one was convinced that fine weather would soon prevail." In a note the writer adds: "To stop a drought it is only necessary to close the southern gate." p. 311.

W. W. ROCKHILL: *The Land of the Lamas. Notes of a Journey through China, Mongolia, and Tibet.* (London, 1891.)

## 26. CHINA AND TIBET

"Voyage à la Chine des PP. I. Grueber et

d'Orville." (Each memoir is paged separately.) pp. 1-19.

Father Grueber on his return from Peking came to Lake Kokonor, the source of the Yellow River. Thence he entered on Toktokai, a barren and almost desert country, where only a few tents of Tartars are to be met with. "Delà ayant traversé le pays de Tangut il arriva à Retink, province fort peuplée, dépendante du royaume de Barantola; il vint en suite au royaume même de Barantola. La ville capitale de ce royaume s'appelle Lassa; le roi se nomme Teva, qui descend d'une race très-ancienne des Tartares de Tangut. Il fait sa résidence à Butala, château bâti sur une haute montagne à la façon des maisons d'Europe; il a quatre étages de forte bonne architecture. La cour de ce prince est fort grosse; ses courtisans font une dépense incroyable en habits, qui sont de toile d'or, et de brocar. . . . Le grand prêtre de ce pays s'appelle Lamacongü, il est leur Muffli, ou comme nous dirions leur grand prêtre; ils l'adorent comme un dieu, croient qu'il est frère du premier roi, encore qu'ils l'appellent ordinairement frère de tous les rois; ils sont persuadés que toutes les fois qu'il meurt il ressuscite, et qu'il a déjà ressuscité sept fois; cette croyance est entretenue dans l'esprit de ces peuples par l'adresse et par la politique de leurs rois, et de main en main par celle de ceux qui sont admis au secret de cette fourberie; le Lamacongü y aide aussi de son côté, il se tient toujours le visage couvert, et ne se laisse voir qu'à ceux qui sont du secret. Les grands du royaume recherchent fort les excréments de cette divinité, ils les portent ordinairement à leur col comme des reliques." pp. 1 seq.

"Ex litteris Grueberi Kircheri inscriptis."

pp. 20-23.

The Fathers left Peking on their return in June 1661. From Peking they came to Sining, or Siningfu, a great city at the Chinese wall. "A Sining trimestri spatium per Kalmack Tartariae desertum, usque ad initium regni Lassa, quod et Barantola Tartari vocant, pervenerunt." p. 20.

"Est autem Tanguth ingens Tartariae regnum, cujus non exiguum partem transierunt Patres. . . . Est in istiusmodi Regnis Tanguth et Barantola, astutia et fraude satanae horrendus et

execrandus mos introductus, is videlicet, qui sequitur. Puerum eligunt viribus robustum, cui potestatem dant, ut constitutis diebus anni, quemcunque obviam habuerint [*sic*] hominem uniuscujusque sexus et aetatis, nullo respectu aut discrimine habito, armis quibus instruitur, conficiat; hoc enim pacto interfectos, mox veluti a Menipe deastra quam colunt consecratos, aeternos honores et felicissimum statum consequi stolidè et amenter sibi persuadent. Puer mire variegato amictu, gladio, pharetra, sagittisque instructus, necnon vexillorum trophaeis aggravatus, constituto tempore a daemone, cui consecratus dicitur, obsessus, maxima furia domo elapsus per compita et plateas divagatur, omnes sibi obvios, nulla resistentia facta, pro libitu interficit; hunc patria lingua *Buth*, quod interfectorem significat, vocant, unde Patres, eo prorsus modo, quo ipsi, dum eodem tempore ibi morarentur, viderant.

"Sunt intra vastissimum Tanguthicum regnum alia regna inclusa, et sunt primo Barantola, quam etiam Lassa vocant, cum cognomine Metropoli regni; regem proprium habet, totum foedis gentilitatis erroribus intricatum; differentia numinum idola colit, inter quae principem locum obtinet, quod Menipe vocant, et novemplici capitum discrimine in conum montroso fastigio assurgit, de quibus idolis Sinensium uberiores dissertationem promittit Kircherus. Ante hoc stulta gens insolitis gesticulationibus sacra sua facit, identidem verba haec repetens, O Manipe [*sic*] mi hum, o Manipe mi hum, id est, Manipe salva nos. Quin et stulti homines varia ad numen propitiandum cibaria ei apponunt, similiaque idolatriae abominandae specimina peragunt.

"Exhibetur et aliud in Barantola falsae divinitatis spectaculum, quod et fidem fere humanam excedere videtur, ita quoque singulari cura dilucidandum est.

"Narrant Patres, dum Barantolae ad integros duos menses opportunitatem caravanae operturi commorarentur, multa sese circa gentis mores et instituta observasse, quorum aliqua ridicula sunt, alia etiam execranda occurrunt. Duo hoc in regno reges sunt, quorum prior regni negotiis recte administrandis incumbit, et Dena dicitur; alter ab omni negotiorum extraneorum mole avulsus, intra secretos palatii sui secessus otio indulgens, numinis instar adoratur, non solum ab indigenis, sed et ab omnibus Tartariae regibus subditis, suscepta ad eum voluntaria peregrina-

tione; hunc veluti deum verum et vivum, quem et patrem aeternum et coelestem vocant, magna munerum, quae eidem offerre solent, attestatione adorant. Sedet is in obscuro palatii sui conclavi, auro argentoque, ornato nec non multiplici ardentium lampadum apparatu illustrato, in eminenti loco supra culcitram [*sic*] cui pretiosi tapetes substernuntur; ad quem advenae capitibus humi prostratis advoluti, non secus ac summo pontifici pedes incredibili veneratione osculantur; ut vel inde daemonis fraudulentia luculenter appareat, qua venerationem soli Vicario Christi in terris Romano pontifici debitam, ad supersticiosum barbararum gentium cultum, ut omnia caetera Christianae religionis mysteria, insita sibi malignitate, in abusum transtulit: unde uti patrum patrem pontificem Romanum Christiani, ita barbari hunc deastrum magnum Lamam, id est, sacerdotem magnum, et Lamam Lamarum, id est, sacerdotem sacerdotum appellant, eo quod ab eo, ceu a fonte quodam tota religionis, seu potius idololatriae ratio profluat, unde et eundem, Patrem aeternum vocant. Verumtamen ne moriturus aeternitatis duratione exutus videri possit, huic Lamae seu sacrificuli, qui soli ipsi perpetuo adstant, ejusque necessitatibus summa cura et sollicitudine serviunt, oracula ex ore ejus excerpta simplicioribus advenis mira fucatae divinitatis simulatione exponunt: hi, inquam, post mortem ejus, ex universo regno hominem, ipsi quoad omnia simillimum, inquirunt, quem inventum in solium surrogant; atque hoc pacto toti regno doli fraudisque nesciis, patris aeterni ab inferis septies jam a centenis annis resuscitati, perpetuam durationem evulgantes, adeo firmiter barbarorum animis diabolica illusionem excaecatis persuadent, ut de ejus fide nullus amplius illi [*sic*] scrupulus inhaereat; unde tantis venerationis indiciis ab omnibus colitur, ut beatum ille se reputet, cui Lamarum (quos summis et pretiosis muneribus eum in finem, non sine magno eorum lucro corrumpere solent) benignitate aliquid ex naturalis secessus sordibus aut urina magni Lamae obtigerit. Ex ejusmodi enim collo portatis, urina quoque cibus commixta, o abominandam foeditatem! contra omnium infirmitatum insultus, tutissimos ac probe munitos se fore, stolidissime sibi imaginantur. Haec ab incolis urbis Barantolae Patres magno animi maerore ex harum gentium caecitate concepto audierunt; et quamvis magnum Lamam (eo quod Christianae religionis

professionem prohiberent, ut neque ullus alius, nisi praevis caerimoniis idololatriis propriis magno Lamae prius exhibitis, admitti posset) videre non potuerint, ejus tamen effigiem in vestibulo palatii regii expositam viderunt, in quo accensis lampadibus, ficto pictoque non minus, quam vivo solitae caerimoniae exhibentur. Tantaem autem auctoritatis est in tota Tartaria, ut nullus rex alicubi inauguraretur, qui non prius missis legatis cum inestimabilibus muneribus a magno Lama benedictionem pro felice regni auspicio postulet." pp. 21 seq.

THEVENOT: *Relations des Divers Voyages curieux.*  
IV Partie. (Paris, 1672.)

## 27. CHINA

In a letter of the missionary Delamare, dated Su-Tchuen, September 1838, there occur the following passages:

"C'est avec raison que les Chinois passent pour le plus superstitieux des peuples. Dans le moment où je vous écris, ils sont tous occupés d'une cérémonie qui vous fera comprendre combien ils sont dignes de pitié. Chaque année, le 15 de la septième lune, ils font la réception de leurs pères et mères. Ce jour-là, revetus de leurs plus beaux habits, ils descendent à l'entrée de la maison, et s'adressant à leurs parents défunts comme ils feraient à des hôtes: 'Je vous salue, leur disent-ils; soyez les bienvenus!' On les conduit ensuite dans la salle de réception. Là, depuis le plus grand jusqu'au plus petit, tous viennent faire le Kô-Téou à ces prétendus revenants: on leur offre du thé et du tabac, on brûle des bâtons odoriférants en leur honneur. Ce n'est pas tout; on dresse une bonne table chargée d'excellents mets; des chaises sont offertes à ces invisibles convives qu'on invite à se bien régaler, attendu que d'un an ils ne toucheront à semblable festin. Quand la cérémonie a duré assez longtemps, des êtres plus réels prennent place au banquet des trépassés. Car dans les superstitions chinoises, tout se dénoue invariablement par un repas copieux et d'abondantes libations. Malheur à ceux dont les enfants pauvres ne peuvent faire cette dépense! Ils sont réduits à errer gueux et affamés dans l'autre monde." pp. 480 seq.

"Ici [in Su-Tchuen], les pagodes sont très-nombreuses. . . . C'est toujours le local le plus

vaste, l'édifice le plus élevé et le plus beau de l'endroit. Les bonzes attachés au service du temple sont aussi chargés de l'éducation de la jeunesse. . . . L'idole principale est ordinairement d'une grandeur prodigieuse, avec un visage bouffi, le ventre d'une ampleur démesurée, une longue barbe postiche et autres agréments du même genre. Assise dans l'attitude la plus grave, elle compte à sa droite et à sa gauche un nombre quelquefois considérable de divinités inférieures. Les mandarins, qui connaissent l'origine de ces prétendus dieux, s'en moquent au fond du cœur; mais ils ne laissent pas d'agir publiquement comme les autres, et d'afficher dans leurs maisons les marques du plus religieux respect. 'C'est, disent-ils, une vieille croyance que nous ont léguée les ancêtres, et qu'il faut laisser au peuple.' En vertu même de leurs charges ils sont obligés, à certaines époques de l'année, d'aller dans la pagode brûler de l'encens et faire des génuflexions devant ces monstrueuses et colossales idoles. Le mandarin de chaque ville doit alors offrir, au nom de tous les lettrés, un sacrifice solennel, pour obtenir et les dons de l'intelligence, et les plus hautes dignités. Or, voici comment se fait la cérémonie: On choisit un bœuf, un mouton ou un porc, les plus gras et les plus beaux qu'on peut trouver. Après les avoir tués et dépouillés de leur poil, on les expose devant l'idole. Le mandarin qui fait l'office de sacrificateur se place devant les victimes; quatre lettrés sont auprès de lui pour l'assister. Au signal qu'ils donnent, et au milieu du silence de tous les spectateurs, le mandarin se prosterne à plusieurs reprises, brûle des bâtons odoriférants, fait des libations de vin sur chaque victime; enfin, trempant son doigt dans leur sang, ils en teignent les yeux, les oreilles, le nez, la bouche de la divinité de pierre, afin, disent-ils, qu'elle puisse voir entendre, sentir et manger. Le dernier acte de cette scène religieuse est de découper les chairs des victimes et de les diviser entre les lettrés et les gens de leur suite, qui les emportent et en font un grand festin." pp. 481 seq.

*Annales de la Propagation de la Foi*, XII. (Lyons, 1840.)

## 28. CHINA

A letter of the missionary, J. Bertrand, dated Su-tin-fou, August 24, 1849, contains an account

of certain Chinese modes of procuring or stopping rain, checking inundations, and extinguishing fires (pp. 351-356). The following are extracts from it:

“En vérité, nos Mandarins et nos lettrés ont poussé la science au-delà des bornes du concept Européen. Veut-on que le ciel se couvre de nuages et verse sur les champs altérés sa rosée bien-faisante? la recette est bien simple: on se hâte de fermer les portes méridionales des villes, et tôt ou tard la pluie arrive. Est-on, au contraire, ennuyé de la pluie? nos Mandarins ont un autre secret du même force; ils font fermer les portes septentrionales, et le ciel tôt ou tard devient serein. Libre à vous de trouver là du merveilleux. Pour nos esprits forts de la Chine, ils n’y voient qu’une chose très-naturelle. C’est que les Mandarins, par leurs profondes études, sont parvenus à connaître non-seulement la couleur, les causes et les effets des vents, mais encore leurs jalousies et leurs rivalités mutuelles. On a donc découvert que le vent du sud est père de la chaleur et grand-père de la sécheresse; que le vent du nord est père de la pluie et grand-père des inondations; que ces deux terribles fils d’Éole, continuellement en guerre, se disputent avec acharnement l’empire des villes et des campagnes, et que l’un d’eux, une fois maître du pays, y exerce une puissance absolue, sans que son adversaire puisse y avoir accès, ou, s’il y entre, c’est furtivement, et comme un dieu détrôné.

“Le vent du midi, par exemple, a-t-il inauguré son règne? il lance sur les villes et les campagnes ses chaudes bouffées, les citadins sont hors d’haleine, le laboureur pâlit à la vue de ses rizières desséchées, la gent aquatique, comme jadis aux noces du Soleil, pousse des cris de détresse, et l’avenir se montre accompagné de l’horrible famine. Heureusement que le Mandarin est là pour conjurer le fléau. Sensible aux malheurs de son peuple, il fait fermer les portes méridionales des villes, pour en interdire l’entrée au brûlant africain. Celui-ci, trouvant une barrière sur son chemin, est bien forcé de s’arrêter. C’est le moment qu’attendait son rival pour relever la tête. Aussi, le voilà qui commence à respirer, et sous son humide haleine la nature rafraîchie a frissonné de joie. D’heure en heure son empire s’affermit; il appelle les nuages du fond du Nord et des rives du Saghalien; par ses rapides progrès, il ranime le boutiquier haletant, et souffle l’espérance au pauvre laboureur.”

If this has no effect, a decree is published by the authorities commanding everybody to fast so long as the drought continues. The fast consists in abstaining from every sort of flesh, fish, eggs, and wine. “Pendant cette pénitence publique, des prières sont ordonnées dans les pagodes, et pour se rendre surtout propice le Dieu qui préside aux destinées des peuples, on porte l’idole ventrue au sommet d’un monticule hors de la cité; une table ou une pierre lui sert de piédestal; une natte de bambou le garantit des ardeurs du soleil; là, le hideux immortel, la figure grimaçante tournée vers le nord, reçoit jour et nuit les adorations du peuple, et flaire avec ses larges, mais insensibles narines, l’odeur des parfums qui ne cessent de brûler. Le Mandarin, la tête nue sous un ciel de feu, vient deux fois le jour se prosterner devant le bloc muet et lui offrir sa poignée d’encens; tous les grands personnages rivalisent de dévotion.

“En ces temps-là, on voit surgir des fanatiques, qui font les vœux les plus étranges en faveur de la cause commune. Celui-ci promet une somme d’argent pour faire jouer la comédie; celui-là en promet autant pour construire une pagode; d’autres, poussés par une ferveur sans pareille, restent immobiles sur une roche, depuis le matin jusqu’au soir, la tête nue et la face continuellement tournée vers le soleil; tandis que d’autres grimpent aux sommets des montagnes, aux endroits où se cachent des sources d’eau, et là, chantant des prières cadencées, conjurent les Naïades chinoises d’épancher vers la plaine leurs urnes bienfaisantes.

“Après tant de jeûnes et de sacrifices, si l’implacable midi s’obstine encore à souffler, alors on attribue la calamité publique au Dragon, au fameux Dragon, qui, dans les temps reculés, descendit du ciel et se cacha au sein de la terre, où il s’est creusé diverses routes tortueuses, allant d’un pôle à l’autre, accaparant toutes les richesses, dont il ne fait part qu’aux enfants de ceux qui ont eu le bonheur d’être enterrés sur son passage. De là, la grande science des *In-yang* qui, par le moyen de la boussole, savent trouver les endroits propres à la sépulture, c’est-à-dire placés sur la route du Dragon. ‘C’est donc ce fameux serpent, disent nos Mandarins, qui est de connivence avec le vent du midi pour rendre les hommes malheureux; il faut désarmer sa colère, et nous le rendre favorable.’ On indique alors une procession solennelle du Dragon pour obtenir la pluie. Aussitôt, de façonner avec du papier un énorme

reptile, un Dragon monstre avec une grosse tête, une gueule béante, et une queue longue à proportion; de le barioler de la manière la plus bizarre, et six hommes de le prendre chacun sur un bâton de bambou, deux au cou, deux au milieu du corps, deux à la naissance de la queue, de le promener musique en tête, de le replier, de l'allonger et de le faire bondir comme s'il était vivant. On parcourt ainsi toute la ville, dont les habitants se tiennent devant leur porte, une jarre d'eau à la main, pour la verser sur les porteurs du Dragon, tandis qu'une foule immense le suit en faisant pleuvoir une grêle de pétards.

"Si le ciel est encore d'airain, si l'atmosphère continue d'être embrasée, ne croyez pas que nos Mandarins aient vidé leur sac; leur Rituel est inépuisable en rubriques. Cette fois, c'est le *chien céleste*, le *tien Keou*, ce chien formidable qui dévore le soleil ou la lune, quand vos autres Européens, avec vos télescopes, dites qu'il y a éclipse de lune ou de soleil; c'est ce chien, dit un *Hiang-yo* à barbe grise, qui empêche l'aiglon de rassembler les nuages. Irrité contre les mortels, il ne cessera pas de les tourmenter, si on ne l'apaise par quelque sacrifice. Aussitôt, une amende honorable est décrétée; il faut honorer le *chien céleste* dans la personne d'un de ses semblables; ainsi donc on saisit un chien grand rongeur d'os, on lui passe aux jambes postérieures un pantalon qu'on lui ajuste au milieu du corps, on l'affuble d'une redingote et on lui couronne la tête d'un bonnet de cérémonie. Dans cet accoutrement, la bête canine est installée dans un palanquin, portée, musique en tête, par toute la ville, et suivie de tout le peuple, qui lance des pétards, qui rit aux éclats et crie à tue-tête: *Keou-laô yé; Monseigneur-chien!*

"En voilà bien assez pour le vent du midi. Vienne maintenant celui du nord, dont le règne est parfois tout aussi despotique et aussi désastreux. Nos Mandarins font aussitôt fermer les portes septentrionales des villes, afin d'en exclure l'aiglon avec ses nuages et ses torrents de pluie. Mais il n'obéit pas toujours à cette première sommation, et alors recommencent les jeûnes publics et les prières dont j'ai parlé plus haut. Tout cela ne coûte qu'une ordonnance. Il n'est pas aussi facile de mettre un frein à la fureur des eaux et d'arrêter le cours des inondations. Voilà déjà le fleuve qui ressemble à une mer: la frayeur s'empare de toute la population. Que vont faire

nos mandarins? Voyez, ils prennent un porc et l'immolent au dieu *Kiang*, en le conjurant de ne point nuire à la ville. Souvent il arrive que *Kiang* ne savoure pas l'odeur du sacrifice, et qu'en dépit des Mandarins il rompt ses digues, emporte meubles et maisons. C'est alors que le Mandarin a besoin de déployer toutes les ressources de sa puissance; armé d'une chaîne de fer, il descend sur le rivage, et châtie le dieu en frappant plusieurs coups sur la surface de l'eau, et si, les jours suivants, l'eau baisse, tout le monde publie que le fleuve a eu peur du mandarin. Telle est la civilisation si vantée de la Chine."

When a house takes fire, and there is danger of the conflagration spreading, a mandarin is sent for. He comes, kneels on the ground, bows several times to the flames, and prays them to retire. Then he goes away. Next day every one is loud in praise of the mandarin, and tells how the fire respected his button, and how but for him the town would have been destroyed. pp. 351-356.

*Annales de la Propagation de la Foi*, XXII. (Lyons, 1850.)

## 29. CHINA

The following account of infanticide in China is from a letter of the missionary, Delaplace, dated Moucy-te-Fou, September 25, 1851:

"Quelques personnes demandent encore s'il est vrai que la Chine soit remplie de tant d'infanticides. Bien que ma voix soit peu de chose, je la joindrai pourtant à une foule d'autres voix, pour vous assurer, mon cher Curé, que chaque jour des milliers et des milliers d'enfants périssent dans les eaux des fleuves, ou sous les dents des animaux immondes. Les lettres des Missionnaires, que j'ai lu dans les *Annales*, donnent en général pour causes de cette épouvantable barbarie, ou l'inconduite des parents, ou la misère et la gêne d'une nombreuse famille, ou simplement le caprice et l'usage. Toutes ces causes ne sont que trop réelles, et je n'en ai que trop vu les douloureux effets, soit autrefois à Macao, soit dans les autres pays que j'ai parcouru depuis cinq ans. Il faudrait, ce me semble, y ajouter la *superstition*; car, c'est elle qui opère les ravages les plus affreux, et malheureusement les plus irrémédiables. Si les autres missionnaires n'en parlent pas, c'est peut-être que le mal est moindre chez eux que chez nous; ou

bien encore parce que la superstition faisant l'usage, on comprend sous ce dernier mot, tout ce qui provient des idées superstitieuses. Quoi qu'il en soit, acceptez ce que je vous dis, comme venant d'un témoin oculaire, et appliquez-le seulement aux cantons du Ho-nan, où je l'ai constaté; car je ne prétends rien affirmer pour toute la Chine, où chaque province a sa langue, ses coutumes et ses superstitions propres.

“Les Chinois dont je parle, c'est-à-dire à peu près tous les païens du Ho-nan, croient à la métempsycose. D'après leurs idées, chaque homme a trois *houen*. Qu'est-ce que le *houen*?—Question difficile à résoudre. Si vous voulez, *houen* sera quelque chose de vague comme *esprit*, *génie*, *vitalité*. Chaque individu a donc trois *houen*. A la mort de leur possesseur, un de ces *houen* transmigre dans un corps. Un autre reste dans la famille; c'est comme le *houen* domestique. Enfin le troisième repose sur la tombe. A ce dernier on brûle des papiers (sorte de sacrifice). Au *houen* domestique qui siège sur la tablette, au milieu des caractères qui y sont gravés, on brûle des *hiang* (bâtons d'odeur), on offre des repas funèbres, etc. Ces honneurs rendus, on est tranquille: les *houen* sont apaisés; qu'y a-t-il à craindre?

“Telles sont les mesures à prendre, et les mesures prises, vis-à-vis les *houen* de ceux ou de celles qui meurent dans l'âge mûr. Quant aux enfants, que faire? l'usage ne permet pas de leur élever des tablettes, ni de leur rendre un culte quelconque, parce que leur *houen* n'est pas censé parfait. Bien qu'inachevé, cependant il existe; et, à son état d'ébauche, il est encore plus redoutable que celui des hommes accomplis. On n'a rien, on ne fait rien pour l'honorer; on craint donc sa colère. À cela quel remède? On s'en tire en vrai chinois, c'est-à-dire qu'on ruse avec les *houen*. Lorsque l'enfant est très-mal, à l'agonie, on s'arrange de manière à ce que les *houen*, à leur sortie, ne connaissent pas la famille du défunt. On prend donc le pauvre petit moribond, et on le jette à l'eau, ou bien on va l'exposer, ou l'enterrer, dans un endroit écarté. Alors les *houen*, indignés d'être sans culte, s'en prendront aux poissons ou aux bêtes des champs, peu importe; la famille est sauvée. Si la chose ne faisait pas si mal au cœur, on rirait des précautions qui se prennent pour mieux duper les *houen*. Ordinairement celui qui emporte le petit agonisant ne marche pas en

droite ligne, mais en zig-zag, allant, revenant, tirant à l'est, puis à l'ouest, décrivant un amalgame de triangles, afin que, dans ce labyrinthe de lignes brisées, les *houen* ne puissent jamais reconnaître leur route, dans le cas où ils voudraient chercher l'ancien logis de leur hôte. Pitié! n'est-ce pas? déplorable erreur! telle est néanmoins ici la vraie raison pour laquelle tant d'enfants sont jetés à la voirie. Et ceux qui ne sont qu'abandonnés sont les plus heureux. On peut souvent leur donner le ciel; on peut encore, en beaucoup de cas, leur prolonger la vie, et quelquefois la sauver. D'autres enfants sont victimes de la doctrine des *houen*, mais victimes immolées de la façon la plus cruelle. En juin dernier, un païen du voisinage (environ à un quart de lieue de ma résidence), voyant son enfant très-malade, l'acheva lui-même à coups de hache. Sa pensée était que le *houen* de cet enfant pourrait bien se rejeter sur un autre, et qu'ainsi tous ses enfants mourraient. Il fallait donc tourmenter ce *houen*, et tellement le tourmenter, qu'il n'eût jamais plus la fantaisie de se loger sous son toit.

“D'autres par un motif différent, quoique toujours tiré de cette étrange doctrine, exercent les mêmes cruautés. Les *houen* seraient à leurs yeux comme un génie malfaisant, qui a besoin de torturer les hommes. Un nouveau-né mourant si jeune, les *houen* n'auront pas le temps d'assouvir sur lui leur soif de barbarie. Il faut donc les contenter, tandis qu'il reste encore à l'enfant un souffle de vie. Les *houen*, une fois satisfaits, n'exerceront pas de vengeance. Voilà donc encore un petit moribond qui va être hâché. Deux règles sont requises pour l'ordinaire, dans cette exécution: 1°. Il faut que l'enfant soit coupé en trois parties; la première se compose de la tête et de la poitrine; la deuxième, du tronc et des cuisses; la troisième, des jambes et des pieds. 2°. Il faut que le père ou la mère dépècent eux-mêmes le fruit de leurs entrailles.

“Ces horreurs, les croyez-vous? Je suis sûr que beaucoup, même parmi les missionnaires, n'en ont jamais entendu parler; et, je le répète, il est possible qu'elles ne soient pas communes à toute la Chine. Le genre de pays que je viens de parcourir, ces trois dernières années, l'espèce de païens avec lesquels j'ai été en fréquents rapports, peut faire exception, même dans le Ho-nan. Toutefois, soyez certain que je vous écris de déplorables réalités. . . .

“Puisque nous en sommes sur cet article, je vais vous dévoiler un autre genre d’horreurs: je dis *dévoiler*; car c’est peut-être encore du nouveau. Il faut s’être trouvé dans la situation où j’ai été moi-même, pour en avoir connaissance.

“Un homme d’une famille aisée, mais païenne, bien entendu, avait eu pour premier enfant une fille; pour deuxième enfant, encore une fille. Il voulut savoir s’il aurait bientôt un garçon. Savez-vous ce qu’il fit? il prit un *tcha-tse* (c’est une espèce de couperet qui sert à couper en menu la paille des animaux). Le *tcha-tse* bien fixé, notre homme couche à terre sa seconde fille, ajuste son petit cou sous la lame de l’instrument, et pèse de toute sa force, examinant avec bien de l’attention comment coule le sang; car c’est de là que dépend l’heureux ou le funeste présage. Si le sang coule mollement le long du *tcha-tse*, c’est une preuve qu’il n’a encore aucune vertu. En conséquence, on ne peut attendre que des filles. Si, au contraire, le sang bouillonne un peu, si surtout il en jaillit quelques gouttes jusqu’aux genoux de l’enfant, oh! pour le coup, on est sûr d’obtenir un garçon; la force vitale se déploie.” pp. 250-254.

*Annales de la Propagation de la Foi*, XXIV. (Lyons, 1852.)

### 30. CHINA

“Rapport sur l’origine, les progrès et la décadence de la secte des *Tao-sse*, en Chine.” (Extract from a letter of Mgr. Danicourt, Bishop of Antiphelis, dated Kiou-tou, March 30, 1856.) pp. 14-21.

The Chinese government recognises three religions, first the religion of Confucius (professed by the literary classes), second Buddhism, and thirdly the religion of the Tao-tse. According to tradition, the founder of this last religion (Taoism) was the ancient emperor of China, Hoang-ti, who lived long before Confucius, and is said to have invented and perfected dress and taught the cultivation of the mulberry tree, while his wife, the empress, reared silk-worms and span silk, which she was the first to make into garments. The same emperor is said to have invented breast-plates, helmets, ships, chariots, weights and measures, and many useful arts. Finally, he and his family ascended up to heaven, mounted on a dragon.

The second founder of Taoism was Li-lao-tse, afterwards called Tai-chang-lao-Kiun, which means “old emperor of the beginning of the world.” The sect of the Taoists owes its diffusion and permanence especially to the famous family of the *Tchang*, who were magicians of the first rank for sixty generations. One of them, named Tchang-Kien-tche, displayed such magical powers that the reigning emperor solemnly bestowed on him the title of *Heavenly Master*, a dignity which down to this day has remained hereditary in his family. “Plus tard, un autre imposteur, de même souche, surpassa encore ses ancêtres, et sut si bien fasciner le chef de l’empire, qu’il en reçut un sceau en pierre précieuse et une règle en ivoire, semblable à celle que les mandarins portaient toujours à la main, lorsqu’ils paraissaient devant l’empereur. Toutes ces distinctions ont passé aux *maîtres célestes*, qui se sont succédés sans lacune jusqu’ à l’époque présente dans le gouvernement spirituel des tao-sse.

“Telle est, en résumé, l’histoire de cette secte abominable, dont le caractère fondamental est la pratique des incantations et des prestiges magiques. On ne saurait dire le mal affreux qu’elle a fait dans toute la Chine, où elle est infiniment répandue.

“Les Européens qui résident dans nos ports ont dû remarquer, au nouvel an chinois, des feuilles de papier rouge ou vert, collées sur les enseignes, sur les portes, sur les fenêtres, dans l’intérieur des maisons, dans les cuisines. Ce qu’ils ont vu dans les ports se pratique dans tout l’empire, depuis le palais de l’empereur jusqu’à la cabane du dernier paysan, les chrétiens seuls exceptés. Or ce signe de la bête, exprimé par un mot chinois, qui veut dire *écriture-peinte*, est un talisman que les *maîtres célestes* prétendent avoir été donné en songe au premier de leur race par Lao-kiun, comme un spécifique infaillible contre tous les maux, et même, par une contradiction étonnante, contre le diable.

“De temps immémorial, les populations affluent à Long-hou-chan, c’est-à-dire, à la *Montagne des Dragons et des Tigres*, qui est le lieu de la résidence du *maître céleste*, pour lui demander secours contre les vexations des esprits mauvais, et lui offrir des sommes d’argent considérables. Ce qu’il reçoit d’hommages, de respects, de vénération et de tribut est incroyable. Il n’y a, en Europe, ni prince, ni Pontife, ni saint à miracles qui soient

l'objet d'un tel culte. C'est au point que, lorsque le *maître céleste* passe dans les rues, le peuple s'empresse de recueillir la poussière ou la boue que ses pieds ont foulées, comme un préservatif assuré contre tous les maléfices.

"Sous plusieurs dynasties, les *maîtres célestes* étaient appelés chaque année à la cour, d'abord pour y saluer l'empereur, puis pour y faire des sortilèges et des prières afin d'obtenir du ciel la paix et la prospérité de l'empire, de détourner ou faire cesser les calamités publiques.

"Quand le *maître céleste* se rendait ainsi de la Montagne des Dragons et des Tigres à Pékin, ou dans les autres villes qu'habitait la cour, sur sa route les esprits et les dieux devaient venir de toute part à sa rencontre, pour lui rendre leurs hommages, à moins pourtant qu'il ne voulût les en exempter; et alors il faisait suspendre à son palanquin une planche sur laquelle étaient écrits des caractères dont le sens voulait dire: *Dispense de saluer*.

"La secte des *tao-sse* est de beaucoup la plus nombreuse dans l'empire; et si les superstitions de tout genre ont jeté des racines si profondes parmi ce peuple ignorant, c'est à ces sectaires que ce malheur est dû. . . .

"Le *maître spirituel* a un prétoire comme un grand mandarin. Ce tribunal se nomme le *Palais du vrai homme*; car c'est sous ce titre de *vrai homme* que le peuple désigne communément le grand Magicien, comme si tous les autres humains n'étaient que de la pacotille. Il y a, dans son tribunal, plus de soixante officiers occupés à la magie et à vendre des sceaux, ou papiers rouges et verts. Les affaires politiques et civiles leur sont interdites, et lorsqu'il s'élève parmi eux quelque discorde, ce qui n'est pas rare, la cause est déferée aux mandarins ordinaires.

"Le *maître céleste*, ainsi que tous les descendants de la famille des Tchang, se marient; leur costume ne se distingue pas de celui du vulgaire, seulement plusieurs d'entre eux ont le droit de porter des boutons de différentes couleurs selon leur grade, comme parmi les mandarins. Autrefois, le *maître céleste* portait le bouton rouge, comme les vice-rois et les plus hauts dignitaires de l'empire; mais, aujourd'hui, il n'a plus que le bouton bleu.

"C'est un commencement de décadence qui date de trente ans, et qui nous donne des bonnes espérances. Le prédécesseur du *maître céleste* actuel perdit alors le privilège de paraître devant

l'empereur. Il avait emprunté une grosse somme d'argent, qu'il ne put pas rendre; ses créanciers ne l'épargnèrent pas, et de là sa disgrâce, qui a rejailli sur son successeur. Celui-ci, par sa conduite, a encore plus avili son nom et son autorité: c'est un polygame, un joueur, un fumeur d'opium, un homme perdu de vices. Il est tombé dans le plus profond mépris parmi les gens qui ne sont pas trop éloignés de sa résidence. Cependant, comme ses désordres sont bien moins connus au loin, on vient encore le consulter pour une foule de cas, et lui offrir de l'argent. Mais le concours et les dons ont bien diminué; le palais du *vrai homme* est beaucoup moins célèbre, et même, dit-on, il menace ruine faute de finance pour le réparer.

"Lorsque, l'année dernière, les rebelles parurent dans le voisinage, la terreur se répandit dans la famille du *maître céleste*, qui alla se cacher dans les montagnes. Il redoute singulièrement des gens qui renversent les idoles, brûlent les pagodes, et parlent de détruire toutes les antiques superstitions de la Chine, sans s'inquiéter ni de Confucius, ni de Fo [Chinese name for Buddha], ni de Lao-Kiun. C'est assez humiliant pour un homme qui sait sa magie sur le bout du doigt, qui a des enchantements contre tous les malheurs, qui s'arroge le pouvoir de constituer des dieux de tout genre, suivant son bon plaisir, ou plutôt suivant les offres pécuniaires que lui font les familles. Il est incroyable combien de mandarins civils et militaires, morts depuis longtemps, ont ainsi été élevés, moyennant rétributions, aux honneurs de la divinité.

"Autour du palais du *maître céleste*, il y a vingt-quatre pagodes ou monastères, qu'habitent en grand nombre des *tao-sse* de toutes les provinces: ceux-ci n'ont point de femmes, et vivent à la façon des Religieux. Un ancien empereur leur a donné plusieurs milliers de terre pour leur entretien, et ils tiennent aussi de grandes richesses de la crédulité des peuples; mais, comme ils sont des hommes corrompus et vicieux, ils ont presque tout dissipé aujourd'hui, et leurs monastères sont dans un pitoyable état. On ne voit, dans les cours et les jardins, que monceaux de bois pourri, de briques cassées, de pierres éparses, de décombres de tout genre." pp. 15-20.

*Annales de la Propagation de la Foi*, XXX. (Lyons, 1858.)

## 31. CHINA

## CHINESE ASTROLOGY.

“Le cinquième astérisme de la grande constellation orientale du dragon printanier porte le nom de Sin ou Cœur et est composé de trois étoiles rouge qu'on trace ainsi dans les sphères chinoises et qui répond à la belle étoile Antares et aux étoiles  $\sigma$  et  $\tau$  du Scorpion. Cet astérisme représentait primitivement le cœur du dragon printanier, d'où l'astérisme tire son nom primitif. Mais, en dehors de ce nom, qui avait seulement rapport à sa position au centre de la constellation du dragon azuré, cet astérisme portait encore un autre nom indicatif de sa position primitive à l'équinoxe du printemps, nom qu'on trouve employé de préférence à celui de *Sin* ou *cœur*. Ce nom était *Ho* ou Feu, ou bien *Ta-ho*, ou Grand Feu. Ce nom lui fut donné puisque son lever héliaque, qui avait lieu dans les premiers jours d'avril, annonçait le retour des chaleurs d'été. Il n'y a aucun doute possible sur sa position primitive au ciel. . . . Cette position primitive de l'astérisme *Sin* ou *Ta-ho* a donné naissance à une antique cérémonie qui avait lieu pendant le dernier mois du printemps des Tcheou, ou à l'équinoxe du printemps de l'année régulière: la cérémonie du renouvellement du feu. Notons en passant que la tradition rapporte que le fabuleux *Soui-jin*, ou Prométhée chinois, regardant les étoiles et les constellations, frotta du bois et produisit du feu; tradition défigurée du fait que l'astérisme Grand Feu, par son lever héliaque, annonçait l'époque de l'année quand la nature était, pour ainsi dire, embrasée par les feux du soleil. Nous lisons dans le livre des 'Rites de Tcheou' qu'on changeait quatre fois pendant l'année le feu. Mais c'était surtout dans le dernier mois du printemps qu'on allumait le feu nouveau, et dans le dernier mois de l'automne qu'on éteignait le feu. A cette époque la tradition n'était pas encore perdue que ces époques durent être annoncées par le lever de l'astérisme Grand Feu, car les commentaires de ce passage disent: 'Dans le dernier mois du printemps l'astérisme *Feu* devient visible pour la première fois (le soir à l'Orient); on produit alors le feu pour allumer la température. Pendant le dernier mois de l'automne, l'astérisme *Feu* se couche pour la première fois (le soir à l'occident); on rentre alors le feu pour éteindre la température.' En effet, à

l'époque des Tcheou (11 siècles avant notre ère) ces phases astronomiques avaient lieu.

“Mais il faut nous rappeler immédiatement un fait qui prouvera que les Tcheou ne pouvaient avoir institué cette fête, ni avoir établi le rapport de cette fête avec l'astérisme *Sin*. Selon le *Tso-tchouen*, la première lune de la dynastie du Tcheou était la onzième dans le calendrier de *Hia*; ainsi la première lune de ce calendrier était celle dans le cours de laquelle le soleil entre dans notre signe *Pisces*. L'équinoxe du printemps se trouvait donc dans la quatrième lune du calendrier de *Hia* ou de l'année régulière. Les premières trois lunes de l'année étaient appelées les trois lunes du printemps; les quatrièmes, cinquièmes et sixièmes lunes celles de l'été; les septièmes, huitièmes et neuvièmes celles de l'automne, et les dixièmes, onzièmes et douzièmes celles de l'hiver.

“La fête du renouvellement du feu dût donc avoir lieu dans le mois de *février* qui était la dernière lune du printemps sous les *Tcheou*. Mais alors l'astérisme *Sin* ou Cor scorpionis n'était pas encore visible, car il ne se levait le soir que vers la fin du mois d'avril qui était la seconde lune de l'été sous les *Tcheou*. Mais comme la tradition sacrée voulait que la cérémonie du renouvellement du feu fut liée au lever de l'étoile *Antares* ou 'Grand Feu,' les Tcheou furent obligés de déplacer l'époque de cette cérémonie, et la remirent au solstice d'été, quand l'astérisme *Feu* culminait au méridien après le coucher du soleil. En effet ceci eut lieu. *Tsse-chin*, du royaume de *Lou*, nous dit: 'Pendant la dynastie de *Hia* on renouvelait le feu au troisième mois; pendant les *Chang* au quatrième mois et pendant les *Tcheou* au cinquième mois.['] Cette cérémonie existait donc déjà *historiquement* du temps de la première dynastie, c'est-à-dire plus de 1,000 ans avant les Tcheou. Ces mille ans représentent une rétrocession de 15 degrés, de sorte que sous les *Hia*, le lever acronyque d'Antares avait déjà lieu au 21 mars ou à l'équinoxe du printemps qui est le milieu et non la fin du printemps, époque exigée pour la cérémonie du renouvellement du feu, selon le passage du *Tcheou-li* cité ci-contre.

“Dans la suite des siècles, lorsqu'on retourna à la division naturelle de l'année, la fête du renouvellement du feu fut ramenée à son époque primitive, c.a.d., à la mi-printemps ou, plus exactement, au cent-cinquième jour après le solstice d'hiver, ce qui fait tomber la fête au

5 ou 6 avril. Aussi le 'Manuel des écoliers' dit: 'L'officier du feu allait pendant la mi-printemps (de l'année régulière) avec sa cloche à battants de bois et défendit partout d'allumer des feux dans le royaume.' Il en résulte donc un fait constaté: c'est que la 'cérémonie du renouvellement du feu' dût avoir lieu *au printemps* et non pendant l'été, car les astronomes de *Han* disent expressément: 'L'astérisme [central] du Dragon fut visible, *au printemps à l'Orient*. *Sin* est l'astérisme du Grand Feu; on craignait la trop grande force du feu; c'est pour cela qu'on défendit d'en allumer.'

"Or, au mois civil de la fin du printemps, c'est-à-dire au mois de février de l'époque des Tcheou, l'astérisme Feu n'était pas visible; il ne se levait acroniquement qu'au mois d'avril. Or le mois de février répondait, il est vrai, au mois civil de la fin du printemps, mais nullement au mois *astronomique*. Il faut donc absolument trouver une époque antérieure, quand *Antares* annonçait par son lever la fin de la Mi-printemps, c'est-à-dire le commencement du mois avril. Et non par un lever *acronique*, mais un lever *héliaque*, car le sacrifice qu'on offrait à cette époque de l'année avait lieu le *matin*; l'officier du feu prenant un miroir solaire avec lequel il tira du feu du soleil. *Hoai-nân-tsse* nous explique ainsi la méthode d'allumer le feu à l'aide d'un miroir: 'quand on tient le miroir vers le soleil, il s'embrase et produit du feu; le miroir est fait de métal: on prend du métal luisant sans verdigris et, quand le soleil a une hauteur de 30 à 40 pieds, on l'emplit avec de la mousse sèche. Après quelques instants elle s'embrase et quand on souffle dessus la flamme se fait.' Ce passage est clair: il fallait allumer le nouveau feu au soleil matinal, ou plutôt, dans la haute antiquité dont nous parlons, on tint une plaque de cristal ou une lentille de glace vers *Antares* quand il se levait avec le soleil, de sorte que l'astérisme Feu allumait lui-même le nouveau feu terrestre. Avec cette mousse enflammée on mit le feu à une branche de saule ou d'orme, et avec ce flambeau on allumait le grand bûcher de sacrifice en honneur de l'astérisme *Feu* et du 'Génie du Feu.' Sous les Tcheou on entassait du bois pour offrir un sacrifice au soleil, à la lune, aux planètes et aux constellations; et, puisque c'était le terme du signe (zodiacal du) Grand Feu, c'est-à-dire du domicile *Sin*, on sacrifiait au 'Génie du Feu' en brûlant un holocauste. Cet

holocauste était brûlé le matin, au lever du soleil, comme le distique suivant le prouve:

'A la fête du repas froid, il y a mille tiges blanches (de fleurs) parmi les fleurs;

'Au jour Tsing-ming, au lever du soleil on voit la fumée de dix mille maisons.'

"C'est à cause de cette antique cérémonie du renouvellement du feu que, dans le dialecte de l'île de *Hainan*, au sud de la Chine, une année est encore appelée un Feu; c'est-à-dire un renouvellement du feu sacré. Ce peuple, qui est resté barbare, tandis que les Chinois se sont civilisés, a gardé dans sa langue la tradition que la révolution annuelle était annoncée par le lever de l'astérisme *Feu*; lever qu'on célébrait par un grand holocauste offert le matin.

"Le dialecte de *Hainan* a tant d'analogie avec celui du Fou-Kien, qu'on peut le considérer comme très probablement importé de cette province dans les temps les plus reculés de l'histoire Chinoise. Chez les habitants de cette province, qui ont retenu tant d'antiques cérémonies, la fête du feu est encore célébrée au printemps, vers le mois d'avril. Pendant les trois années que nous avons passées à Emoui, nous avons été témoins oculaires de cette cérémonie. Ce sont généralement les laboureurs qui l'exécutent. Ils commencent à s'abstenir des femmes pendant sept jours et ils jeûnent pendant trois jours. Pendant ces jours on leur apprend, dans le temple de la Divinité devant lequel la cérémonie aura lieu, les cantates et les mouvements cadencés qu'ils doivent exécuter. Au jour de la fête, on allume le matin, au lever du soleil, un énorme brasier devant le temple, brasier qui a quelquefois 20 pieds de diamètre, et qu'on nourrit continuellement du charbon de bois. Les prêtres de *Tao* font le circuit du brasier, portant une corbeille remplie de sel et de riz dont ils jettent de temps en temps une poignée sur le feu, pour conjurer les flammes et obtenir une année abondante. Deux laboureurs, le corps supérieur nu et échevelés, se placent vis-à-vis l'un l'autre à chaque côté du brasier, en chantant des exorcismes, en fendant l'air avec des épées, et en fouettant le feu avec des bous de corde représentant des serpents. Après quelques instants ils changent de place, en traversant nu-pieds le brasier. Ils sont suivis par deux autres laboureurs, qui répètent la même cérémonie. Ils continuent à passer et à repasser le brasier, jusqu'à ce qu'il soit devenu un peu aplati.

Pendant ce temps la procession se forme dans le temple: une chaise-à-porteurs, faite de bois rouge et chargée de dorures, dans laquelle est placée la statue du Dieu du Temple devant lequel la fête se célèbre, est placée sur les épaules d'une trentaine de paysans, tous nu-pieds. Derrière la chaise, et se tenant debout sur les brancards, est un magicien, qui a la partie supérieure de ses deux bras traversée par un poignard et qui tient dans chaque main un grand sabre avec lesquels il se donne des coups violents dans le dos, coups que quelques paysans, marchant derrière la chaise-à-porteurs, reçoivent pour la plupart sur des perches de bambou qu'ils tiennent contre son dos. Toute la procession se précipite alors en hurlant et en poussant des cris rauques, excités par une musique frénétique, dans le brasier qu'elle passe d'un bout à l'autre; arrivée à l'autre extrémité, elle le repasse de rechef, et puis une troisième fois, cette fois suivie d'autres paysans, qui portent des ustensiles du temple, et par la population rurale électrisée par ce spectacle furibond. Après cette cérémonie, la procession fait le tour du village, les prêtres donnent à chaque famille une feuille de papier jaune, inscrite d'un caractère magique, qu'on colle sur l'entrée de la porte. Les paysans emportent après tous les charbons éteints qu'ils pilent et donnent à manger à leurs bestiaux, supposant qu'ils engraisseront de cela. On appelle cette fête, à Emoui, Tá-hoë, Fouler le feu, et on la célèbre généralement devant le temple du 'Dieu protecteur de la Vie.'

"Il n'y a aucun doute que cette fête n'ait un rapport direct avec le renouvellement des feux du printemps, annoncés par le lever héliaque de l'astérisme *Feu*. La date: les premiers jours d'avril, l'heure: le lever du soleil, tout nous indique qu'on doit retracer l'origine de cette fête à l'époque quand le lever héliaque d'Antares avait lieu peu de jours après l'équinoxe du printemps.

"Le lever acronyque de cette étoile, pendant la dynastie de Tcheou, ne peut coïncider avec cette fête, car elle avait lieu, comme nous l'avons vu, pendant le mois de juin, qui répondait *astronomiquement* au solstice d'été. Aussi voyons nous les peuples voisins de la Chine, qui ne comprenaient plus l'origine de cette fête, la célébrer au jour du solstice d'été. Dans le Hindoustan, la 'fête du feu,' exactement pareille à la 'fête du feu' printanière de la Chine, est célébrée au solstice d'été.

"Dupuis a noté une semblable confusion faite

par les habitants de Chypre, qui célébraient les Hilaries en juin, quoique leur véritable place fût au printemps, et qu'en juin cette cérémonie était insignifiante.

"De l'Inde cette fête a passé ensuite chez tous les autres peuples, mais qui la célèbrent tous au solstice d'été.

"Nous pouvons conclure, avec une presque certitude, que les Hindous ont emprunté cette fête aux Chinois durant le règne de la dynastie de Tcheou, sous laquelle 'la fin du printemps civile répondait au solstice d'été astronomique.'

"Les habitants de Fou-kien, conservant l'ancienne tradition, ont rapporté la célébration de cette fête à sa véritable époque, époque primitivement annoncée par le lever héliaque d'Antares."

pp. 138-145.

GUSTAVE SCHLEGEL: *Uranographie Chinoise*, Première Partie. (La Haye, Leyde, 1875.)

### 32. CHINA

The Hak-ka are a purely Chinese race in the province of Canton. They entered the province from the north-east some five or six hundred years ago. Most of them are occupied with agriculture, and are very poor and dirty. pp. 130-139.

Female infanticide is very prevalent among the Hak-ka; indeed it may be said to be the rule with them. They themselves estimate the number of female children killed at birth as amounting to two-thirds of the total number born. "Dans un petit village, où l'auteur a vécu pendant plusieurs années une enquête habilement conduite, avec l'assistance de quelques chrétiennes, établit que, sans aucune exception, toutes les femmes de ce village qui avaient donné le jour à plus de deux enfants en avaient au moins tué un." p. 149.

In a note on the foregoing passage Mr. Dumoutier writes thus: "Le meurtre des filles est d'usage constant sur les frontières du Tonkin, parmi les populations Hak-ka et Pun-ti, et même dans certains centres chinois de la province de Quang-yen comme A-koi. Les parents tuent leurs enfants du sexe féminin pour la simple raison que les filles sont coûteuses et ne travaillent pas comme les garçons. La mort est donnée à ces petits êtres, après leur naissance, par immersion dans le vase

où l'on jette toutes les ordures et les déjections de la maison, et que possède la plus misérable case chinoise.

"Quand une femme accouche successivement de plusieurs filles, la famille croit être sous l'obsession d'un diable, la fille qui vient au monde étant considérée comme une incarnation de ce diable, les parents se livrent à une série d'exorcismes, et le père tue l'enfant à coups de pied ou de pierre, ou bien encore il lui brise la tête contre la muraille, avec force d'imprécations et blasphèmes, s'efforçant ainsi d'épouvanter le mauvais esprit pour l'empêcher de revenir s'incarner à nouveau.

"Cette coutume explique l'absence presque totale de femmes chinoises sur la frontière et la coutume prise depuis des siècles par les peuplades de la province de Canton, d'opérer régulièrement dans le Tonkin des razzias de femmes. Ces opérations, qui constituent une des causes de la piraterie sur notre frontière, est considérée en Chine comme parfaitement régulière; il y a des entrepreneurs qui montent ces affaires en faisant appel au concours, à la collaboration effective ou morale des associés, qui deviennent ainsi, à des titres divers, actionnaire de l'entreprise. Certaines affaires secondaires viennent en général se greffer sur l'affaire principale, le commerce des armes, la contrebande de l'opium, le vol des buffles et, dans ce dernier cas, le nombre des buffles est, autant que possible, en proportion du nombre des femmes volées." Among the women captured the ugliest are sold to Chinese, who marry them; their average price is one hundred piastres. The prettiest are kept for brothels in Canton. p. 149.

"Les cérémonies religieuses pratiquées par les Hak-ka lors des mariages et des enterrements sont, à peu de chose près, les mêmes que chez les autres races voisines. Il est cependant une coutume que nous n'avons rencontrée que dans quelques districts Hak-ka et qui mérite une mention spéciale.

"Le soir des funérailles, tous les parents du défunt se rassemblent dans une famille, mettent un certain nombre de gâteaux dans une corbeille et confectionnent une grosse torche de paille que l'on allume au feu du foyer. Tous alors sortent de la maison et commencent une procession solennelle, conduits par le porteur de torche; derrière celui-ci marche un individu porteur de la corbeille de gâteaux et il est suivi par le reste des pleureurs. En arrivant près de la sépulture,

ces gâteaux sont posés sur le sol, pendant que tous les pleureurs adorent l'esprit du défunt en se prosternant et en proférant d'interminables lamentations.

"Un trou profonde est ensuite creusé dans le sol, on y précipite la torche, après quoi on le remplit de terre, puis chacun s'en retourne chez soi, sans toutefois oublier d'emporter les gâteaux qui sont mangés à domicile. On regarde cette cérémonie comme très profitable à l'esprit du défunt, en ce qu'elle lui permet, au moyen de la torche, de se diriger au milieu des ténèbres qui enveloppent les abords des enfers.

"Dans ce même ordre d'idées, il est une autre coutume qui peut trouver place ici, bien qu'elle soit pratiquée également par les Pun-ti et par les Hak-ka; elle montrera la force de la croyance de ces peuples dans l'immortalité de l'âme et dans l'existence d'un autre monde.

"Si un garçon vient à mourir avant que ses parents aient eu le temps de lui choisir une épouse (les engagements de cette nature sont de règle dès la première enfance) ils cherchent, parmi leurs voisins et amis, quelqu'un qui a perdu une fille du même âge, quand ils ont rencontré ce qu'ils désirent, les parents des deux côtés se rassemblent et contractent un solennel engagement matrimonial au nom de leurs enfants décédés; toutes les cérémonies usitées en pareille circonstance sont pratiquées comme si le fiancé et la fiancée étaient vivants, ils croient ainsi unir, par les liens de ce mariage, les esprits des deux enfants, où qu'ils se trouvent.

"Indépendamment des divinités que nous avons mentionnées comme étant particulières aux Hak-ka, il est dans leur croyances certaines superstitions qui ne sont pas moins caractéristiques, entre autres la croyance absolue dans le pouvoir des diables, et la peur qu'ils ont de ce pouvoir. Cette peur est l'objet de leurs préoccupations constantes, elle les suit partout et les porte à attribuer toutes les calamités qui les atteignent, et surtout les maladies, à l'influence des mauvais esprits." pp. 174 seq.

"Quand un Hak-ka doit sortir tard dans la nuit, s'il est d'un tempérament poltron, il tracera sur une feuille de papier un enchevêtrement de caractères signifiant *diable mort*, puis il jettera ce papier par terre et le foulera aux pieds. Aucun démon dès lors, n'osera se trouver sur sa route

et lui causer du dommage dans l'obscurité."

p. 176.

"Il existe pour l'adoration du soleil et de la lune des formules spéciales qui sont, nous semble-t-il, propres aux Hak-ka, tout au moins en ce qui concerne les cérémonies spéciales mentionnées ci-dessus; en voici deux ou trois exemples: Quand un Hak-ka est malade, il prépare un sacrifice consistant en encens, chandelles, fruits et l'offre au soleil, soit en plein air, soit dans la cour intérieure de la salle des ancêtres (mais il doit toujours être seul). Dans ce dernier cas, il se tourne vers l'est pour faire ses prosternations. Cette cérémonie est spécialement accomplie par les enfants malades ou de santé délicate, car on suppose que le soleil donne de la force aux enfants.

"Le soir de la fête de la mi-automne (le quinzième jour du huitième mois) on offre à la lune une sorte de gâteau en forme de croissant, avec quelques fruits; le cérémonial est le même que pour le sacrifice au soleil, et un résultat identique est attendu, car la lune possède les mêmes propriétés que le soleil pour l'amélioration de la santé des enfants. On répète cette cérémonie à l'apparition de la lune dans la nuit qui suit la fête de l'équinoxe d'automne." p. 177.

"Les Hak-ka, par le docteur Eitel. Traduction annotée de M. G. Dumontier," *L'Anthropologie*, IV. (1893.)

### 33 CHINA

T'ang Tsai-Fou, Le mariage chez un tribu aborigène du Sud-Est du Yu-nan. pp. 572-622.

This article is a translation from a Chinese account by a certain Tch'en Ting, which seems to have been written in 1667. pp. 572 *seq.*

The aboriginal tribe referred to in the narrative occupied the region Na-keng-chan and belonged to the important ethnical group of the Ho-ni, who in turn belong to the great family of the Thai peoples. pp. 575 *seq.*

The Chinese writer mentions (pp. 593-595) the five Miao tribes, *viz.*, the Tchong-kia, the Kouyang Miao, the Houang-mao K'ao-lao, the white

Lo-lo and the black Lo-lo. The editor in a footnote on p. 593 gives an extract from a Chinese work, *Ta Ts'ing yi t'ong-tche* (Chapter 391), which contains, *inter alia*, the following particulars as to the Tchong-kia: "Même des frères et des sœurs issus de la même mère peuvent se marier. . . . Le chef de la famille en deuil ne mange pas de viande; il ne se nourrit que de poisson et de crevettes." p. 593.

In a footnote on pp. 593 *seq.* the editor quotes from the same Chinese work a passage on the K'o-mong Kouyang Miao, from which the following is an extract: "Quand leur père ou leur mère meurt, ils ne pleurent pas; ils rient, dansent et chantent à haute voix: ils appellent cela 'faire le tumulte du cadavre'; l'année suivante, quand ils entendent les cris des coucous, alors ils ferment la porte (de leur maison) et se lamentent en disant: Les oiseaux reviennent comme chaque année, mais nos parents ne reviennent pas." p. 594.

In a note on p. 594 the editor quotes a passage from the same Chinese work as to the K'i-lao tribe, from which the following is an extract: "Quand le père ou la mère meurt, le fils et son épouse se brisent chacun deux dents de devant et les mettent dans le cercueil pour dire un adieu perpétuel. . . . Quand une fille va se marier, elle ne manque pas de briser ses deux dents de devant de peur de porter dommage à la famille de son mari." p. 594.

In the text of Tch'en Ting's work there is an account of "le mariage lors de la danse sous la lune," which is practised by the five Miao tribes on the fifteenth day of the first month. On that occasion a pole is set up in the country and there is a great assemblage of men and women. The men play on flutes and reeds, the women ring bells. They dance in an orderly fashion. During the dance the men and women pair off, and next day the marriage presents are arranged between each couple. pp. 595-598.

In a footnote on pp. 596 *seq.* the editor quotes a long account of the "danse sous la lune" from the Chinese work, *Ts'eu-yun*. It begins thus: "Il y a chez les Miao un rite de mariage qui s'appelle la danse sous la lune. Cela consiste, quand arrivent les mois du printemps, à danser pour chercher à

s'accoupler. C'est le moment où le principe *yang* commence et tend à se développer: les abricotiers fleurissent et les saules ont leurs premières feuilles; les insectes qui ont hiberné sous terre se remuent; les êtres qui habitent dans les forêts ou dans les cavernes s'agitent avec animation. Chez les Miao, les pères et les mères prennent avec eux leurs fils et leurs filles et choisissent un bon endroit pour y faire la réunion de la danse sous la lune. Les pères et les mères se tiennent groupés à l'endroit le plus élevé: tous les fils sont à gauche, toutes les filles à droite, et ils se tiennent rangés en deux bandes séparées au bas de la vaste plaine." During the dance a youth and maiden single each other out; he carries her off on his back to a sequestered spot, where he lies with her. Afterwards he brings her back to the dancing-place. After that they all return home, and the marriage presents are discussed by the parents.

pp. 596 *seq.* (footnote).

T'oung Pao. Archives pour servir à l'Etude de l'Histoire, des Langues, de la Géographie et de l'Ethnographie de l'Asie Orientale. Rédigées par MM. Henri Cordier et Ed. Chavannes. Série II, Vol. VI. (Leide, 1905.)

### 34. CHINESE MONGOLIA

The abbé David and his companions "approchaient de la célèbre lamaserie d'Ou-than-djao, comme le leur prouvait la rencontre fréquente de lamas et pieux Mongols montés à cheval ou à chameau. Ils y arrivèrent le soir et ils dressèrent leur tente à un ly au-dessous de la lamaserie; la soirée et la nuit furent froides. L'aspect des lieux était sauvage; quelques gros pins étaient disséminés sur la montagne, parmi lesquels, disait-on, les loups foisonnaient. . . . Cette lamaserie, la plus renommée de tout l'Ourato . . . est capricieusement bâtie à la thibétaine et toute blanchie à la chaux. Une multitude de petites maisonnettes carrées, surmontées de plates-formes, entourent les temples principaux. On assure qu'elles sont habitées par plus de quinze cents lamas sous la conduite d'un grand lama considéré comme Bouddha incarné ou Fo vivant. On l'appelle communément le lama vivant.

"L'abbé David apprit une histoire curieuse à propos du grand lama alors en fonction et qui était non-seulement le supérieur des autres lamas

d'Ou-than-djao, mais encore le seigneur et prince de tous les pays d'alentour. Il était par conséquent fort riche et possédait plus de mille chevaux, trois mille vaches, ainsi qu'un nombre considérable de chameaux et de brebis. En outre, les dévots mongols venaient souvent lui faire de riches offrandes en paiement de ses bénédictions et des prières qu'il leur récitait en langue thibétaine.

"Quelques années auparavant, le grand lama, ayant réuni une somme de trente mille taëls, se mit en tête d'aller l'offrir par dévotion au bouddha vivant de H'lassa. Il partit donc pour le Thibet accompagné de nombreux serviteurs lamas; mais ceux-ci, regrettant de voir l'argent de l'Ourato aller grossir les caisses du premier des grands lamas, profitèrent du passage d'un fleuve pour dérober les lingots, en jettant à l'eau leur bouddha vivant qu'ils laissèrent pour noyé. Mais le pauvre homme, après un long évanouissement, se trouva rejeté vivant sur la rive, se sauva, et put encore continuer son voyage jusqu'au Thibet, d'où il était revenu deux ou trois ans avant à son ancienne lamaserie d'Ou-than-djao.

"Pendant qu'ils le croyaient mort, les lamas de ce lieu étaient allés à la recherche de l'enfant, dans lequel, d'après leur croyance, devait avoir transmigré l'âme du grand lama noyé, et ils avaient trouvé en effet un très-jeune homme mongol doué de tous les signes constatant la présence de Bouddha. Cet enfant fut porté dans la lamaserie et reconnu pour le vrai grand lama, tandis qu'un conseil de vieux lamas lui enseignait les formules des prières thibétaines et dirigeait les affaires en son nom.

"Quel ne fut pas leur étonnement et leur désappointement en voyant reparaitre l'ancien lama vivant. Mais celui-ci eut beau revendiquer ses droits, on ne l'écouta pas; le nouveau bouddha vivant ne voulut pas céder les siens. Ce fut un scandale; les dévots du pays tinrent pour l'ancien supérieur et dirent que le jeune homme n'était pas grand lama légitime; mais celui n'en jouit pas moins de tous les revenus de la riche lamaserie, favorisé par les vieux lamas qui avaient, sans doute, des raisons pour agir ainsi. Le pauvre vieux noyé ne pouvant tenir en face de tant d'impiété et se sentant impuissant à gagner sa cause devant les tribunaux de Koui-hao-tcheng, où, comme partout en Chine, les plus riches ont toujours raison, s'est va obligé de se retirer dans une petite lamaserie fort éloignée, où il vit en

simple lama. On a pourtant condamné et mis à mort plusieurs lamas convaincus trop clairement d'avoir attenté à la vie de leur supérieur au passage du fleuve.

“Les lamaserie sont fort nombreuses en Mongolie et relativement riches; on affecte de les bâtir à la thibétaine, c'est-à-dire que ce sont des édifices carrés, ayant parfois un second et un troisième étage, et soigneusement blanchis à la chaux, ce qui contraste agréablement avec la couleur des sombres tentes mongoles ou des maisons chinoises toutes bâties avec de la terre.

“On rencontre partout une multitude de lamas reconnaissables à leurs robes rouges ou jaunes, à leur tête rasée et privée de queue; ils habitent soit les lamaserie, soit dans leurs propres familles où ils s'efforcent chacun de pourvoir de leur mieux à leur subsistance. Les lamas doivent vivre dans la continence, mais on prétend qu'en général ils sont loin d'être fidèles à cette règle.

“Outre les lamas masculins, il y a aussi des lamanesses, dont la costume est absolument semblable à celui des hommes; elles ont la tête tondue et nue. Toutefois les femmes ne se font lamanesses qu'arrivées à un certain âge et lorsqu'elles ont élevé leur famille. C'est par dévotion qu'elles agissent ainsi et dans l'espoir d'obtenir une heureuse transmigration de leur âme.

“Quant aux hommes, leur vocation est déterminée par la volonté toute-puissante de leur père, qui, sachant que les pâturages ne multiplient comme les enfants, vouent dès l'enfance, à l'exception d'un ou deux, leurs fils au lamanisme, ce qui explique la rareté de la population mongole.

“Les rites lamanesques ont une ressemblance frappante avec les cérémonies du culte catholique; le grand lama porte une sorte de mitre, ainsi que la chape, et donne des bénédictions à peu près comme nos évêques; dans les *djao* ou temples, les lamas sonnent la cloche et frappe [*sic*] le tamtam, le matin, à midi et le soir, comme nous le faisons pour l'*angelus*; les dévots récitent leurs prières au moyen d'un chapelet qu'ils roulent sans cesse entre les doigts. L'ex-lama compagnon de route de l'abbé David l'assura que dans certains pays les zélés lamas pratiquent une sorte de confession volontaire de leurs péchés, après laquelle on leur impose des pénitences proportionnées aux fautes avouées. Le missionnaire pense que la religion lamanesque, dont l'organisation ne remonte pas très-loin, a voulu imiter la religion chrétienne,

qui a été prêchée dans l'extrême Orient dès les temps les plus anciens.” pp. 132-135.

“Voyage en Mongole, par l'abbé Armand David,” *Bulletin de la Société de Géographie*, Sixième Serie, IX. (Paris, 1875.)

### 35. TIBET

This is a translation of the Chinese work, “Topographical Description of Central Tibet (*Wei Ts'ang t'u chik*), written in 1792 by Ma Shao-yün and Mei Hsi-sheng. It was translated into Russian by Bitchurinsky in 1828 and into French by Klapproth in 1831. The latter translation is inaccurate. The writer (Rockhill) has furthermore completed or supplemented the work by extracts from all Chinese works published down to the time he wrote. pp. 2 seq.

“In the Tibetan year, the ‘opening of spring’ (*meng ch'un*) is the commencement of the year, the first day (of this season) being New Year's Day. It does not by any means agree with the Chinese New Year. . . .

“Every New Year's Day, all tradespeople stop business for three days, and send each other presents of tea, wine, fruits or other eatables.

“On this day the Talé Lama gives a banquet on Mount Potala [on which his palace is built], to which he invites both the Chinese and Tibetan officials. There is present a troop of dancers who fence with battle-axes. Ten or more boys are chosen for this purpose; they wear green clothes, white cotton round hats; have little bells fastened to their feet, and in their hands they hold battle-axes. Before them are ranged drums, the drummers also wearing the above-mentioned costumes. When the wine is being handed round, they commence their fencing in front (of the guests), regulating their movements according to the beating of the drums. It is supposed that the rules (of this music) surpass those of all the other ancient dances.

“A few days later, there is the spectacle of the flying spirits, which is performed by people from Ulterior Tibet. For this performance a hide rope of several tens of *ch'ang* in length is stretched from the top to the bottom of [the hill on which is] the temple of Mount Potala. The performers climb up the rope like monkeys, then placing a piece of

wood on their breasts, they stretch out their hands and feet and go down the rope like the bolt flying from the bow, or the swallow skimming the water. 'Tis a wondrous sight!

"When this is over, a day is decided upon for the assembling in the *Jo K'ang* [the great temple or cathedral of Lhasa] of all the Lamas of the mountain convents. They crowd round the Talé Lama when he goes down from mount [Potala] to pray, and explain the *sûtras* of the Maha-yana seated on a raised platform; this is called *fang chao*, 'the breaking of the dawn.' The Tibetans come from thousands of *li* in innumerable throngs [on this occasion]. Spreading out gold, pearls, and precious bowls in all their brilliancy and beauty, they lift them up above their heads (as the Talé Lama passes) and offer them to him on their knees. If the Talé Lama accepts one, he touches the person on the head with his chowry, or else imposes his hands on his head. If he does this three times, the recipient boasts of it as a very great thing, deeming it a blessing descended from the Living Buddha.

"On the 15th lanterns are hung in the *Jo K'ang*. On tiers of high wooden stands are placed rows of big lanterns—probably more than ten thousand—connected by [garlands] of various colours. Figures are made out of butter and flour to represent men, different objects, dragons, snakes, birds, and beasts; they are very prettily and skilfully executed.<sup>1</sup>

"During the whole night the [Lamas] watch the sky for clouds, or for a clear sky, for rain or snow, and also the brightness or dimness of the lanterns, and from this they foretell of the coming year.

"On the 18th of the moon there is a review of the troops. Three thousand Tibetan troops are assembled in uniform and in arms. They march three times round the [*Jo*] *K'ang*, and when they reach the south side of the porcelain bridge (*Yu-t'og-zam-pa*) they fire off guns to drive away the devil, firing both big and little firearms. The largest piece of cannon they have was cast in the T'ang period; on it are engraved these five characters. . . . 'My power breaks up and destroys rebellion.' The manoeuvres being ended, there is taken out of the *Shang-shag* (i.e., Treasury) gold, silver, silks, satins, clothes, and tea, to be distributed as rewards to the soldiery. There is

also a sum of three hundred and sixty odd ounces of silver given to the priests who read the sacred books [on this occasion] for their expenditure.

"Two or four days later, the Kalön, Däpön, and also the Lamas, each bringing a little boy with him (as a rider), choose fast horses, which they race from the eastern base of the hill of the Séra convent to behind Potala, a distance of thirty *li*. The horse which runs the fastest to the goal wins, and a prize is given the winner.

"There are also small boys who run about barefooted, executing figures from the west of Potala to the east of Lh'asa, altogether over ten *li*. At a given moment they try to get the road, and dart off at full speed, trying all the way to get ahead of each other. If one of them falls behind from exhaustion, his parents and friends, who line the road, looking on, succour him by pouring cold water on his head. This performance takes place once a year.

"On the 27th they bring to the Lh'asa *Jo K'ang* the *dorjé* (*vadjra*) which came flying to Séra convent (and is kept there).

"On the 30th, the reading of the sacred books being ended, they drive away Lu-gon jya-po (*Lao-kung chia-pu*),<sup>1</sup> the king of the devils, a ceremony which is called in the *Tung-chih* 'The beating of Niu-mo Wang.' A Lama takes the part of the Talé Lama, and a man is chosen from among the people who, smearing his face with black and white, impersonates the prince of devils. He goes straight up before [the Talé Lama], and mocks him with such words as 'the five *skandha* are not all emptiness, all *asrava* are not purity.' Then the Talé Lama argues with him, each of them vaunting the excellence of his doctrines. Then they both bring forth dice about the size of peach stones. The Talé Lama throws three times, bringing the highest number each time. The prince of devils throws three times, each time drawing a blank, for the same numbers are on all

<sup>1</sup> "This feast, which is called *Lu-gon jya-po dung dri*, takes place, according to the *Hsi-Tsang-fu*, p. 22, and natives whom I have consulted, in the second month. The same work says that the man representing the Talé Lama sits before the gate of the *Jo K'ang*, surrounded by other Lamas, reciting prayers. Lu-gon jya-po, wearing a sheepskin gown with the fur outside, comes strutting up to him and throws dice, etc. Pursued by the people he flees across the Kyi ch'u and hides in the *Nan-shan* (or 'a hill on the south side of the river'), etc." (Note by W. W. Rockhill.)

<sup>1</sup> [For a description of them the translator refers to Huc, *Souvenirs d'un Voyage au Thibet*, Vol. II, p. 97.]

six sides [of his dice]. Then the Lu-gon jya-po is frightened and flees, and all the priests and people fire guns and cannon to make him run away. There has been arranged previously in the *Niu-mo shan* ('Devil's hill'), near the river, a number of rooms for the prince of devils to secrete himself in. So they drive him away with cannon, and force him to flee far away and not come back. All those who play the part of the prince of devils are remunerated (or bribed to do it), and in the place where they will have to hide themselves there is laid up beforehand several months' provisions for their use. These finished, they return home.

"On the 2nd day of the second month, the Talé Lama ascends Mount [Potala].

"In the last decade of the second moon, and on the first of the last part of spring, the precious vases and rare objects are taken out of the *Jo K'ang* and arranged in view. This is called 'the daylight of the brilliant treasures.' The [Lamas] hang up at Potala pictures of gods in different colours, made on brocaded satin, extending from the fifth storey down to the foot of the hill, a height of probably thirty *ch'ang*. Moreover, some Lamas personate spirits and demons, and the people [disguise themselves] as tigers, panthers, rhinoceros, and elephants. Three times they march around the [*Jo-*] *K'ang*, and arriving in front of the great Buddha [the *Jo-wo* ?] they prostrate themselves, sing and dance."<sup>1</sup> pp. 209-213.

The Tibetans reckon twelve lunar months to the year. They have intercalary months and days.

pp. 206 seq.

On this, Mr. Rockhill has the following note: "The Tibetans make use of two cycles—that of sixty years and that of twelve. The former is of two kinds, the Chinese and the Indian; the latter is also of two descriptions, that in which each year bears the name of an animal, and that in which the Chinese terrestrial characters is used. The use of either of these systems is very limited, and as a general rule the Tibetans make no use of dates for fixing passing events." p. 207, note 1.

<sup>1</sup> "This feast is called the *Cham-pé K'or wa*, or *Cham-pé ch'ü-k'or*. The procession takes place as described in all large lamaseries in China, Mongolia, and Tibet. I have seen it in Peking and at Jehol. For a good description of it, see Georgi, *Alph. Tib.*, p. 461." (Note by W. W. Rockhill.)

"The last day of the year the Lamas of Muru gomba invoke the gods and drive away the evil spirits, like it is handed down to us that *Fang-hsiang-shih*, who had charge of exorcising the demon of pestilence [used to do in China]. Men and women, all in their best clothes, flock thither, and singing and drinking, they get drunk and then go home, and thus end the year." p. 214.

A few days after death "the body is carried to the corpse-cutters' place, where it is tied to a post and the flesh cut off and given to dogs to eat. This is called a 'terrestrial burial.' The bones are crushed in a stone mortar, mixed with meal and parched grain, made into balls, and also given to the dogs or thrown to vultures, and this latter mode of disposing of them is called 'a celestial burial.' [Both these methods] are considered highly desirable.

"A *Déba* is entrusted with the direction of the corpse-cutters, and cutting up a corpse is paid at least several times ten pieces of money.

"The poor dead are buried in the water, the corpse being simply thrown in it. This is not an esteemed mode of burial.

"The bodies of Lamas are burnt and cairns (*obo* or *dobong*) erected over their remains."<sup>1</sup>

W. WOODVILLE ROCKHILL: "Tibet, a Geographical, Ethnographical, and Historical Sketch, derived from Chinese Sources," *Journal of the Royal Asiatic Society* for 1891. (London, 1891.)

### 36. CHINA

The customs described are those which are observed "sur le territoire de la sous-préfecture de Pouo-Ching, dans la province de Chantong." p. 406.

When the sick person appears to be entering on the agony of death, the eldest son runs out into the court of the house, then mounting a chair or a bench or even the flat roof of the house, he calls with the whole force of his lungs on the departing soul of the dying person to return: "Father [or mother] return, Oh, return quickly,"

<sup>1</sup> "In the case of certain Lamas of great saintliness, when the flesh has dried on the bones, the body is wrapped in silk and deposited in a *ch'ürten*, or mausoleum." (Note by W. W. Rockhill.)

he cries without cessation in a lamentable voice. These cries of despair are sad to hear, and they only cease when the patient has ceased to live.

The face and head of the dying person, if he is a man, are shaved; a woman's face is washed and her hair arranged. "Après cela on revêt le mourant du costume de cérémonies de noce, tout neuf et ouaté en n'importe quel saison on se trouve: un habit simple ou doublé, d'été ou de demi-saison, n'est pas de mise; quant à l'habit en fourrures, en drap et en flanelle, il est rigoureusement interdit, sous peine pour le mort de renaître animal, lors de la transmigration de son âme dans un autre corps."

After death a little yellow paper, supposed to represent money, is burned beside the corpse for the use of the dead in the other world, and some boiled millet is set beside him on a table. Under the same table is placed a burning lamp, which must burn day and night, till the corpse is enclosed in the coffin.

Then mourning costume is put on, and the eldest son of the deceased goes out into the court, where, standing on a chair or a bench, he indicates to the soul of the departed the road it must take to the land of the dead: "Father, [or mother,]" he cries thrice, "take the high road to the country of the West!"

Next, the family goes in procession to the pagoda of the protecting god of the village and announces the decease to him. After that they return to the house. "Devant la chambre du mort, on a dressé une petite tente avec des nattes de roseau, et on y a disposé une table en face de la porte de la chambre; sur cette table, on place la tablette du défunt avec plusieurs assiettes de pâtisseries en offrande.

"On sait que les Chinois supposent que l'âme de leurs morts réside sur une planchette ou tablette de bois plus longue que large, dressée sur un socle et portant cette inscription: 'Siège de l'esprit de notre ancêtre N. \* \* \*' C'est à elle qu'ils offrent leurs adoration." The Chinese believe that every man has three souls, which go their several ways at death. One of them receives its reward or punishment in heaven or hell; a second is reincarnated as a man or an animal; and the third resides in the soul-tablet, where it receives the honours paid to it.

After the death the neighbours and friends come to the house and offer their condolences at the

soul-tablet. Each male visitor lays some paper money and *sapeques* on the table as an offering to the dead, and makes his solemn obeisance to the tablet. A woman visitor does not remain in the tent, but passes into the chamber of death, where are the women of the house. There she makes her offering of paper money and *sapeques*.

pp. 406-408.

On the evening of the third day after the death the family again repairs to the pagoda, taking with them all the provisions and means of transport which the deceased will require on his long journey. These consist of cakes, a carriage, a horse, and a coachman. The cakes are real cakes, but the carriage, horse, and coachman are made of stalks of sorghum covered with coloured paper. Sometimes houses and towers of the same material are provided. The carriage, turned towards the west, is placed before the door of the pagoda, and a chair sprinkled with ashes is set beside it. The ashes are to show the print of the ghost's feet which he makes in getting into the carriage. Then the family enter the pagoda and scatter paper money on the floor for the use of the soul. Thereupon the soul of the deceased is supposed to arrive and lodge in the paper. Accordingly the son of the deceased gathers up the paper, and with it the soul, and carries it respectfully in a fold of his robe to the carriage. Fire is then put to the carriage, and it burns amid the cries and groans of the bystanders. The soul departs in the burnt horse and carriage to the pagoda of Tcheng-hoang, the protector of the village, to be there judged by Ien-wang, the judge of the dead, and to receive the reward or punishment of his good or evil deeds. All the things brought to the pagoda are consumed by fire except the cakes and the chair. The ashes on the chair are examined for footprints of the dead, and the cakes are taken home and eaten by the family.

Rich people hire Buddhist monks and nuns to perform a ceremony which enables the deceased to pass the Bridge of Grief, under which boils a river with red waves. The ceremony comprises a noisy procession, with instrumental music, prayers, and the explosion of crackers, round the village, after which the processionists assemble under a mock bridge made of tables. By dint of incantations and noise the demons who are detaining the soul under the Bridge of Sufferings are induced

or compelled to let it go, and the soul is delivered from their clutches.

Before the body is buried (and it is sometimes kept confined in the house for months or years), a geomancer is hired to find out a place of sepulture where there is a good *fong-choui*, that is, a good vein of prosperity. There the dead will be buried; and great advantages will accrue from it, not to the deceased, but to his family, who in virtue of this happy choice will deserve to receive riches and dignities. If the grave were made in a place which did not possess this lucky *fong-choui*, the consequences might be most disastrous for the family. Hence great importance is attached to the choice of a burial-place. The geomancer invited to make the choice is loaded with presents and thanks, and his instructions are scrupulously carried out, even if it is necessary to pay enormous sums for the ground designated by him. The mourning costume is a white robe and white head-dress. pp. 417 seq.

At a great funeral two figures of lions appear. They are made of coloured canvas with clay heads. Each of them is moved by two boys within the figure, who make the mock lion to roar and gambol about. These lions are supposed to guard the dead, so they take post at the door of the tent in which the coffin is placed.

The son of the deceased places the soul-tablet in a box, and that again in a sort of palanquin prepared for it. Offerings of food are then made to the dead on a square table placed at the side of the road, and behind the table is set a chair, on which the dead is supposed to sit. When the last offering of food has been made, the funeral procession sets out for the grave. At the head of the procession go the two lions, and the rear is brought up by the son of the deceased, who walks

immediately in front of the palanquin, holding in his hand a sort of standard to guide the soul in the tablet along the way it should go. The standard consists of a stalk of sorghum with strips of white paper attached to it. The procession is accompanied by noisy music and the frequent discharge of crackers. These explosions are supposed to frighten the evil spirits and to prevent them from getting hold of the soul of the dead in the tablet. Also square pieces of yellow paper, supposed to represent bank-notes, or *sapeques*, are strewn along the road to deceive the avaricious but simple-minded demons, who, intent on gathering up these deceitful riches, forget to pursue the soul, which accordingly accomplishes the journey in safety. pp. 429-431.

At the grave a tent is erected and in it is set a square table. Under the table is a lighted lamp. When the soul-tablet has been brought into the tent, a dignitary, specially invited for the purpose, goes with four colleagues and performs rites of sacrifice (not described) in honour of the Earth. Then relations and friends offer their condolences, burning paper-money in sacrifice. They light the paper at the lamp under the table. The eldest son then prostrates himself before the tablet, takes it from its box and carries it respectfully to the grave, in which he deposits it upright at the place where the head of the corpse will be laid. The corpse in its coffin is then lowered into the grave, and the lighted lamp is placed in a niche in one of the sides of the grave. The grave is afterwards covered with thick boards and a conical mound reared over it. p. 442.

LE R. P. PACIFIQUE-MARIE: "Funérailles païennes en Chine," *Les Missions Catholiques*, XXXVI. (Lyons, 1904.)

*BOOK III*

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K O R E A  
A N D J A P A N

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# KOREA AND JAPAN

## 37. KOREA

In old times the peninsula of Korea contained a number of small kingdoms, the inhabitants of which often differed considerably from each other in manners and language.

“Die in dieser Abhandlung verzeichneten Nachrichten von den ältesten Bewohnern des heutigen Corea wurden in der grossen wissenschaftlichen Encyclopädie *Tai-ping-yü-lan*, einem zu den Zeiten des Hauses Sung, in dem achten Jahre des Zeitraumes *Tai-ping-hing-kue* (985 n. Chr.) erschienenen Werke, aufgefunden. Die Nachrichten selbst reichen bis gegen das Ende des achten Jahrhunderts n. Chr.” p. 462.

“In dem Lande [of Wei-mi] ist es Sitte, dass Personen von gleichem Familiennamen sich nicht durch Heirat verbinden. Dasselbst hat man überdies vor vielen Dingen Scheu und vermeidet auch vieles. So oft Krankheiten entstehen oder ein Todesfall sich ereignet, verlässt man ohne weiteres die alte Behausung und baut sich einem neuen Wohnsitz.” p. 463.

The people of Wei-mi always keep the feast of the tenth month, when they sacrifice to heaven. At this time they drink wine day and night, dance and sing. This they call “dancing before heaven.” They also sacrifice to the tiger, whom they consider as a god. p. 465.

In the land of Han “hat jede Stadt einen Menschen, der dem Opfer für die Götter des Himmels vorgesetzt ist und den man den Gebieter des Himmels nennt. Man erbaut auch eine Art Glockenthurm. Man setzt nämlich grosse Bäume und behängt sie mit Glocken und Trommeln, wodurch man den Göttern und Geistern dienstbar ist.” p. 468.

In the land of Schin-han “bei Leichenbegängnissen bedient man sich der Flügel grosser Vögel. Man will dadurch bewirken, dass der Todte aus dem Reiche emporfliege.” p. 471.

In the kingdom of Pe-tsi “die Mädchen flechten ihr Haupthaar, das sie rückwärts herabhängen

lassen. Wenn sie verheiratet sind, theilen sie es in zwei Theile und wickeln es über dem Haupte zusammen.” p. 473.

In the kingdom of Fu-yü, “wenn ein Feldzug bevorsteht, opfert man ebenfalls dem Himmel. Man tödtet ein Rind und weissagt aus den Hufen Glück oder Unglück.” p. 482.

In Fu-yü, “wenn der ältere Bruder stirbt, so nimmt der jüngere Bruder die Schwägerin zur Gattin. Die Todten bekommen einen äussern Sarg, aber keine inneren. Man tödtet Menschen und begräbt sie mit dem Verstorbenen, wobei oft gegen hundert Menschen geopfert werden.” p. 482.

In Fu-yü men and women in mourning wear white. p. 483.

“In Fu-yü ist es eine alte Sitte, in den Fällen, wo Wasser oder Dürre regelwidrig und die fünf Getreidearten nicht reifen, die Schuld immer auf den König zuwälzen. Einige sagen, er müsse abgesetzt werden. Andere sagen, er müsse getödtet werden.” pp. 483 seq.

In Sin-lo “es gibt zwei Familienstämme. Verschiedene Familienstämme schliessen keine Heiraten.” p. 488.

In Kao-keu-li “im zehnten Monate des Jahres versammelt man sich zu dem Opfer für den Himmel. Man nennt dies den Vertrag des Ostens (*tung-ming*). Bei einem Feldzug opfert man ebenfalls dem Himmel. Man tödtet ein Rind und betrachtet dessen Klauen, indem man dadurch Glück oder Unglück vorhersagt.” p. 493.

In Kao-keu-li, “was die Gebräuche bei Heiraten betrifft, so baut man in dem Hause der Tochter ein kleines Haus hinter dem grossen Hause. Dasselbe nennt man das Haus der Schwieger-ohnes. Der Schwiegersohn kommt am Abend zu dem Hause der Tochter, nennt vor der Thüre seinen Namen, kniet nieder und verbeugt sich. Dabei bittet er, sich zu dem Nachtlager der

Töchter begeben zu dürfen. Das Haus der Töchter erhört seine Bitte. Wenn ihm endlich ein Kind geboren wird, nimmt er das Weib und kehrt in sein Haus zurück. Die Sitten der Bewohner sind ausschweifend und unlauter. Es kommen Entweichungen und Entführungen vor.”

p. 494.

In the same kingdom “wenn der ältere Bruder stirbt, tödtet man auch die Schwägerin.” p. 494.

“Das Buch der späteren Wei sagt: Kao-keu-li [one of the kingdoms of Korea] ist aus Fu-yü [another of the kingdoms of Korea] hervorgegangen. In dem Lande sagt man, der Gründer sei Tschü-mung gewesen. Dessen Mutter war eine Tochter des Flussgottes. Der König von Fu-yü verschloss sie in dem inneren Hause, als sie von der Sonne beschienen wurde. Sie zog sich zurück und wich ihr aus, die Strahlen der Sonne zogen ebenfalls fort. Sie wurde hierauf schwanger und gebar ein Ei von der Grösse von fünf Ganting. Der Mann warf es weg und gab es den Schweinen. Die Schweine verzehrten es nicht. Er warf es auf den Weg. Die Rinder und Pferde wichen ihm aus. Er warf es wieder in die Wildniss. Die Vögel bedeckten es mit ihren Flügeln. Der König von Fu-yü wollte es in zwei Hälften theilen und konnte es nicht sprengen. Hierauf gab er es seiner Mutter zurück. Seine Mutter hüllte es in einen Stoff und stellte es an einen warmen Ort. Ein Knabe sprengte die Schale und kam hervor. Als dieser erwachsen war, gab man ihm den Jünglingsnamen Tschü-mung. Man sagt gewöhnlich dass Tschü-mung so viel als ‘geschickt im Pfeilschiessen.’ Die Menschen des Reiches Fu-yü glaubten, dass Tschü-mung, weil er nicht durch Menschen hervorgebracht worden, eine besondere Absicht haben werde und baten, dass man ihn hinwegschaffe. Der König gab ihnen kein Gehör. Er gab Befehl, dass er die Pferde hüte. Tschü-mung stellte immer im Geheimen Versuche an und lernte die guten und schlechten Eigenschaften der Thiere kennen. Den Rennern schmälernte er das Futter und bewirkte, dass sie abmagerten. Den Kleppern gab er hinreichendes Futter und bewirkte, dass sie fett wurden. Der König von Fu-yü behielt die fetten Thiere zum Fahren für sich, die mageren schenkte er Tschü-mung. Später hielt man eine Winterjagd auf den Feldern. Weil Tschü-mung ein geschickter Schütze war,

beschenkte ihn der König mit einem Pfeile. Obgleich Tschü-mung nur einen einzigen Pfeil besass, erlegte er sehr viele wilde Thiere. Die Würdenträger von Fu-yü verschworen sich überdies gegen sein Leben. Die Mutter Tschü-mungs erfuhr dieses im vertraulichen Wege und theilte es ihm mit. Tschü-mung nahm sie mit sich und leistete Widerstand. Beide verliessen Fu-yü und flohen in südöstlicher Richtung. In der Mitte des Weges erreichten sie einen grossen Fluss, den sie zu übersetzen gedachten. Es fand sich aber keine Brücke und die Menschen von Fu-yü setzten ihnen in grösster Eile nach. Tschü-mung sprach zu dem Flusse: Ich bin der Sohn der Sonne, der Enkel des Flussgottes von mütterlicher Seite. Heute bin ich entflohen, die verfolgenden Krieger kommen herab und erreichen mich. Wie werde ich übersetzen können?—In diesem Augenblicke schwammen die Fische und Schildkröten herbei und bildeten für ihn eine Brücke. Tschü-mung konnte jetzt übersetzen, worauf die Fische und Schildkröten auseinander gingen. Den verfolgenden Kriegern war das Übersetzen unmöglich. Tschü-mung gelangte zu dem Flusse Pu-schö und begegnete daselbst drei Männern. Der eine von ihnen war mit einem Häfnenen Kleide bekleidet. Der zweite war mit einem genähten Kleide bekleidet. Der dritte war mit einem Kleide aus Hornblatt bekleidet. Sie gelangten mit Tschü-mung zu der festen Stadt Hö-sching-kö, die er sofort zu seinem Wohnsitz erwählte. Er nannte das Land mit Namen Kao-keu-li und machten bei diesem Anlasse das Wort Kao zu einem Geschlechtsnamen.”

pp. 495 seq.

In Kao-keu-li “in jedem Jahresanfang versammelt man sich zu Spielen an den Ufern des Flusses Kiü. Der König besteigt eine Sänfte, und die in Reihen stehend mit Federn beschmückten Menschen sind die Zuschauer. Nach Beendigung der Spiele steigt der König mit den Kleidern in den Fluss und theilt die Menge zur Rechten und Linken in zwei Abtheilungen. Dieselben besprengen sich gegenseitig mit Wasser, bewerfen sich mit Steinen und verfolgen sich gegenseitig unter Rufen und Schreien. Nachdem sich dies dreimal wiederholt, hört man auf.”

p. 501.

In Kao-keu-li “die Todten werden durch drei

Jahre in dem Inneren des Hauses aufgebahrt. Für das Begräbniss wählt man einen glücklichen Tag. Die Trauer um die Eltern und um den Mann währt drei Jahre, um die Geschwister drei Monate. Wenn der Todenfall eben erst eingetreten ist weint man. Bei dem Begräbniss gibt man das Geleite, indem man die Trommel rührt, tanzt und Musik aufführt. Nach dem Begräbniss nimmt man die Wagen und die Pferde, welche der Verstorbene zu seinen Lebzeiten geliebt hatte, und stellt sie zur Seite des Grabes nieder. Die bei dem Begräbnisse Versammelten nehmen diese Gegenstände wetteifernd weg und entfernen sich."

p. 502.

In Kao-keu-li "im Osten der Feste befindet sich eine grosse Höhle, die mit Namen 'das Folgen der Götter' (*schin-sui*) genannt wird. In dem zehnten Monate des Jahres bringt daselbst der König das Opfer dar." p. 506.

In Wö-tsiü "was die Gewohnheiten bei Heiraten betrifft, so wird die Tochter, sobald sie zehn Jahre alt ist, zugesprochen und der Mann holt sie ab. Dieser verpflegt sie lange Zeit und hält sie für sein Weib. Wenn sie endlich erwachsen ist, kehrt sie wieder zurück und das Haus des Weibes verlangt Geld. Nachdem dieses geschehen, lässt man sie wieder zu dem Schwiegersohn zurückkehren." p. 514.

In Wö-tsiü "bei Leichenbegängnissen ist es Sitte, aus einem grossen Baume einen äussern Sarg von mehr als zehn Klaftern Länge zu verfertigen. Man öffnet das ein Ende und bringt eine Thüre an. Die eben Verstorbenen werden vorläufig begraben. Man wartet, bis das Fleisch verwest ist, nimmt dann die Gebeine und legt sie in den äussern Sarg. Das ganze Haus hat einen gemeinschaftlichen äussern Sarg. Man macht in den Baum so viele Einschnitte als Lebende dem Todten nachfolgen. Man verfertigt ferner thönerne Gefässer, legt in sie rohen Reis und hängt sie neben einander zur Seite der Thüre des äussern Sarges auf." p. 514.

"Einige erzählen, dass in diesem Reiche [Wö-tsiü] einen göttlichen Brunnen gibt. Diejenigen, die in ihn blicken, gebären sofort Kinder." p. 514.

Some men of the kingdom of Wö-tsiü were

driven by a storm in a ship many days. They reached an island to the eastward. "Daselbst herrschte der Gebrauch, regelmässig im siebenten Monate des Jahres eine Jungfrau zu nehmen und in das Meer zu versenken." p. 515.

In Sü-schin "gibt es kein Salz. Man verbrannt Holz zu Asche, begiesst diese mit Wasser, nimmt hierauf die Flüssigkeit und verzehrt sie." p. 517.

In Sü-schin "was die Gebräuche bei Heiraten betrifft, so steckt der Mann eine Feder auf das Haupt des Weibes. Ist das Weib einverstanden, so nimmt es dieselbe in die Hand und kehrt heim. Hierauf folgt die regelmässige Bewerbung. Die Weiber sind züchtig, die Mädchen jedoch ausschweifend. Man schätzt die rüstigen Leute und verachtet die Greise. Die Witwen bleiben in ihrem Stande durch ihr ganzes Leben und vermälen sich nicht wieder." p. 518.

In Sü-schin "die Todten werden noch an dem Tage ihres Ablebens auf freiem Felde angemessen begraben. Man fällt einen Baum und verfertigt einen kleinen äusseren Sarg. Hierauf tödtet man eine Anzahl Schweine und schichtet sie über den äusseren Sarg. Bei Reichen sind es einige Hunderte, bei Armen einige Zehente, und man betrachtet sie als Mundvorräthe des Verstorbenen. Nachdem man Erde darüber gedeckt, wird ein Stück an das Kopfsende des äusseren Sarges gebunden und über der Erde hervorgezogen. Man begiesst ihn mit Gaben Weines, und erst wenn der Strick gänzlich verfault ist, hört man damit auf. Zu unbestimmten Zeiten wird ein Opfer dargebracht." p. 518.

In We-ke "am Abende der Heirat begibt sich der Mann in das Haus des Mädchens, erfasst die Brust des Mädchens und lässt es dabei bewenden. Sofort gilt die Sache für entschieden und Beide werden überdies Mann und Weib. In dem Lande ist es Sitte, die Hände und das Angesicht mit Menschenharn zu waschen." p. 519.

In We-ke "wenn die Eltern im Frühlinge oder im Sommer sterben, so begräbt man sie auf der Stelle. Man errichtet über dem Grabhügel ein Dach, damit sie nicht von dem Regen befeuchtet werden. Sterben sie im Herbst oder im Winter, so füttert man mit ihren Leichnamen die Tapire.

Diese verzehren ihr Fleisch und werden häufig gefangen." p. 519.

"Im Süden des Reiches [We-ke] befindet sich der Berg Si-tai, vor dem man nach Landessitte grosse Ehrfurcht hat. Die Menschen dürfen die Höhen des Berges nicht mit Harn verunreinigen. Diejenigen, die an dem Berge vorübergehen, füllen die Erde in Behältnisse und führen sie weg. In niedrigen und feuchten Gegenden errichten sie Erdbauten gleich den Uferdämmen." p. 520.

A. PFIZMAIER: "Nachrichten von den alten Bewohnern des heutigen Corea," *Sitzungsberichte der philos.-histor. Classe der Kaiser. Akademie der Wissenschaften*, LVII. (Vienna, 1868.)

### 38. K O R E A

The writer spent a winter (from the middle of December, 1883) in Söul [Seoul]. p. v.

"There is not a religious building in the whole of Söul, nor is any priest ever allowed to set foot within the city's gate; and what is true of Söul is true of every walled city of the land." p. 182.

On the royal buildings are rows of hideous bronze figures "squatting in Indian file on the ridges below the gables." They are "spirit scarecrows. They were placed in their guardian position in order to frighten away the evil spirits, the spirits of misfortune and disease. With such repulsiveness on the roof, disease and misfortune dare not enter the door." pp. 195 *seq.*

On the street doors of houses are stuck drawings of two ancient generals; these are intended to repel spirits. This contrivance is rather a privilege of the nobility. Common people are content to fasten on the lintel of their door a wisp of rice-straw or a strip of cloth. "The rice-straw is to pander to the greediness of the ghouls; the shred of cloth is to delude him into the belief that the man himself is there. As it once formed a part of his garment, the ghouls are supposed to be simple enough to believe that it still does." pp. 198 *seq.*

On the eve of the Korean New Year's Day, which falls a month later than ours, the people burn at the doors of their houses all the hair

which has been cut and combed out in the family during the preceding year. All the hair cut or combed out during the year is carefully kept and put aside in order to be burnt on this occasion. The burning takes place at night. A Korean told the writer that evil spirits are supposed to be especially numerous and mischievous at this time, and the burning of the hair is intended to exclude them from the houses. pp. 199-201.

Beside the roads may be seen heaps of stones under trees, and attached to the branches of the trees are some rags. "The spot is called Son Wang Don, or 'the Home of the King of the Fairies.' The stones help to form what was once a fairy temple, now a devil jail; and the strips of cloth are pieces of garments from those who believed themselves possessed of devils or feared lest they might become so. A man caught by an evil spirit exiles a part of his clothing to the branches of one of these trees, so as to delude the demon into attaching there." pp. 201 *seq.*

Story of the Rip van Winkle type: a woodman, wandering further than usual in the forest, climbed to the top of a mountain. Here he found four old men intent on a game of *go* (from which the American game of gobang is derived). They were seated round the board and drank cups of *sul*, which a page filled as soon as they were empty. The four received him civilly and ordered the page to pour him out some *sul*. He sat down, sipped the *sul*, and watched the game. After tarrying what seemed to him a short time he took his leave, descended the mountain, and returned home before sunset. On entering his house he was surprised to find it in the hands of strangers. On enquiry it turned out that the present owner of the house was the woodman's grandson; his wife was dead, his children buried; his great-grandchildren had grown up to manhood. He had been gone a hundred years. pp. 205-207.

"Every part of the surface of the land, according to Korean notions, has its spirit; but so long as the spot remains uninhabited, the spirit has nothing to do with man. As soon, however, as a man settles in the place, the spirit becomes a sort of *lar*, or household god, and requires to be recognised and worshipped." The king worships the spirit for the whole land. pp. 207 *seq.*

"One of the most ingenious of the spirits is 'The Purveyor to Tigers Spirit.' He frequents the mountains, because the tiger himself does. After a tiger has eaten a man, he makes use of the soul of the devoured as a means to provide himself with another meal. As he has assimilated the body, so for a time he owns the soul. So he sends it out to loiter on the mountain-paths until it falls in with some man who chances to pass that way. Then by subtle mental spells it lures him off the path into the thickets. The man suddenly feels thirsty, and imagines that he hears water; or he feels tired, and thinks he spies a tempting spot among the trees where he can lie down. He wanders away into the unfrequented woods, and is surprised, killed, and eaten by the tiger. The soul of the first victim is then released from its bondage, and the soul of the second takes its place." pp. 208 *seq.*

PERCIVAL LOWELL: *Chosön, the Land of the Morning Calm, a Sketch of Korea.* (London, N.D. Preface dated 1885.)

### 39. K O R E A

The writer resided for four months at Söul (or Seoul, the capital of Korea) as United States Chargé d'Affaires in 1886-1887. p. 177.

The Koreans think that in sleep "the soul goes out of the body, and that if a piece of paper is put over the face of the sleeper he will surely die, for his soul cannot find its way back into him again. Transmigration is also a recognised doctrine among the Koreans." As soon as a person is dead, certain fine ashes in a bowl are examined, and if they find a small human footprint, they infer that the deceased has transmigrated into a human being; but if serpentine or fine lines are seen, they conclude that he has become a reptile or some crawling or creeping animal. They think also that if a cat jumps over a corpse, it will sit up. pp. 183 *seq.*

"Korea, since the Manchu invasion, in the first half of the seventeenth century, has adopted the Chinese almanac, and the New Year begins somewhere between the middle of January and the middle of February. There is, however, a feast celebrated in the eleventh moon which possibly marks the end of the year as it used to be reckoned

before that time. This festivity, known as *Tong-jü-tal*, is celebrated with banquets in which hot dishes play an important rôle, especially one made of rice and peas and called *patchuk*. When the people have finished eating this dish they say the year is at an end. Some of the food is stuck against the door as an offering to the spirits and devils to propitiate them or keep them away.

"During a certain night, known as *Chu-il*, in the twelfth moon, the palace eunuchs, of whom there are some three hundred, perform a ceremony supposed to ensure bountiful crops in the ensuing year. They chant in chorus prayers, swinging burning torches around them the while. This is said to be symbolical of burning the dead grass, so as to destroy the field mice and other vermin.

"On New Year's eve the devils are driven out of the towns by firing off guns and crackers, a custom also observed throughout China.

"New Year is celebrated in Korea much as in China, by making congratulatory visits, and by family gatherings. The fifteenth of the first moon is the most important festival of the year. Among the distinctly Korean customs connected with it is that of throwing into the street before one's house a little straw doll in which a few cash have been put. This vicarious offering carries with it all one's ills and troubles, and whoever picks it up takes them to himself. Others paint images on paper, and beside it write their bodily and mental troubles; it is then carried by an urchin to the centre of the town and there burnt.

"Kite-flying, a favourite amusement of the people (in which each one tries to cut with the string of his kite that of some other person), comes to an end on the fourteenth. On that day it is common for people to write the names of their ills on a kite, and he who cuts it loose takes them all on himself.

"On the fifteenth, every one must walk over some bridge. 'Bridge' and 'leg' are homophonous words in Korean (*tari*), and it is believed that if one crosses a bridge he will have no pains in his feet or legs during the year.

"On the fifteenth, round pieces of paper, either red or white (representations of the moon), held perpendicularly in split sticks, are placed on the tops of all the houses, and those who have been forewarned by fortune-tellers or witches of impending evil pray to the moon to remove it."

pp. 184 *seq.*

"The fifth day of the fifth moon is called *Tano-nal*. Ancestors are then worshipped, and swings are put up in the yards of most houses for the amusement of the people. The women on this day may go about the streets; during the rest of the year they may go out only after dark. Dressed in their prettiest clothes, they visit the various houses and amuse themselves swinging. The swing is said to convey the idea of keeping cool in the approaching summer. It is one of the most popular feasts of the year." pp. 185 *seq.*

W. WOODVILLE ROCKHILL: "Notes on some of the Laws, Customs, and Superstitions of Korea," *The American Anthropologist*, Vol. IV. (Washington, 1891.)

#### 40. KOREA

One gate of Seoul "is the Gate of the Dead, only a royal corpse being permitted to be carried out by any other." I, p. 35.

Korean women of the better classes are rigidly secluded, but in Seoul the rule formerly prevailed (and at the time of the author's arrival was still enforced) that at night from eight o'clock till midnight men had to keep within doors, while the women were allowed to come out and amuse themselves and visit their friends. The only men exempted from this rule were blind men, officials, foreigners' servants, and persons carrying prescriptions to the druggists. I, p. 45.

The Koreans are forbidden to pronounce the king's name, which indeed is seldom known.

I, p. 48.

Koreans in mourning wear enormous umbrella-shaped hats over four feet in diameter. Their dress is of straw-coloured hempen cloth. A mourner may not enter the palace grounds. The mourning for a father lasts three years. Dying persons, when death is very near, are dressed in their best clothes. I, pp. 64 *seq.*

"The Chinese give a very high price for tiger's bones as a medicine, considering them a specific for strength and courage." I, p. 79.

During her journey in the valley of the Han river (Korea), "except for a monastery and

temple, both Buddhist, not far from Seoul, and the Confucian temples at the magistracies, there were no signs of any other cult than that of dæmons. There were two shrines containing *mirioks*, in both cases water-worn boulders chafed into some resemblance to humanity, spirit shrines on heights; and under large trees heaps of stones sacred to dæmons; tall posts, with the tops rudely cut into something suggestive of distorted human faces, painted black and blue, with straw ropes with dependent straw tassels, like those denoting Shinto shrines in Japan, stretched across the road to prevent the ingress of malignant spirits, and trees with many streamers of rag, as well as worn-out straw shoes hanging in their branches, as offerings to these beings." I, pp. 82 *seq.*

"The large village of Cham-su-ki . . . offers a good example of the popular belief in spirits. It is approached under a tasselled straw rope, one end of which is wound round a fine tree with a stone altar below it. On another rope were suspended a few small bags containing offerings of food. If a person dies of the pestilence or by the roadside, or a woman dies in childbirth, the spirit invariably takes up its abode in a tree. To such spirits offerings are made on the stone altar, of cake, wine, and pork, but where the tree is the domicile of the spirit of a man who has been killed by a tiger, dog's flesh is offered instead of pork. The Cham-su-ki tree is a fine, well-grown elm. Gnarled trees, of which we saw several on hill-tops and sides, are occupied by the spirits of persons who have died before reaching a cycle, *i.e.*, sixty years of age. A steep cliff above Cham-su-ki is also denoted as the abode of dæmons by a straw rope and a stone altar." I, pp. 106 *seq.*

"At Yō Ju I saw for the only time either in Korea or China the interior of an ancestral temple. It is a lofty building, with a curved tiled roof and black wood ceiling, approached by a roofed gateway. Opposite the entrance is an ebony stool, on which are a brass bowl and incense-burner. Above this is a large altar, supporting two candlesticks with candles, and above that again an ebony stand on which rests a polished, black marble tablet inscribed with the name of the deceased. Behind that, in a recess in the wall, with elaborate fretwork doors, is his life-sized portrait in Chinese style. The floor is covered

with plain matting. In the tablet the third soul of the deceased is supposed to dwell. Food is placed before it three times daily for three years in the case of a parent, and there the relations, after the expiration of that period, meet at stated seasons every year and offer sacrifice and 'worship.' "

I, p. 97.

At Ta-rai, a village among orchards and terraced hillsides, "there is a shrine of much repute on a fork-like slope near the river. It contains a group of *mirioks*, in this case stones worn by the action of water into the semblance of human beings. The central figure, larger than life, may even to a dull imagination represent a person carrying an infant, and its eyes, nose, and mouth are touched in with China ink. It is surrounded by phallic symbols and *mirioks*, which may be supposed to represent children, and women make prayers and offerings in this shrine in the hope of obtaining a much-coveted increase in their families, for male children are still regarded as a blessing in Korea."

I, pp. 125 *seq.*

"The night before the marriage the parents of the bride and groom sacrifice in their respective houses before the ancestral tablets, and acquaint the ancestors with the event which is to occur on the morrow." On the marriage day the bridegroom rides on horse-back from his father's house to the house of the bride. "Two men walk before him, one carrying a white umbrella, and the other, who is dressed in red cloth, a goose, which is the emblem of conjugal fidelity. . . . On reaching his destination he takes the goose from the hands of the man in red, goes into the house and lays it upon a table." When the wife is first presented to her husband, her eyes are sealed up by an adhesive compound. Later in the day her eyes are unsealed. I, pp. 131 *seq.*

"Silence is regarded as a wife's first duty. During the whole of the marriage day the bride must be as mute as a statue. If she says a word, or even makes a sign, she becomes an object of ridicule, and her silence must remain unbroken even in her own room, though her husband may attempt to break it by taunts, jeers, or coaxing, for the female servants are all on the *qui vive* for such a breach of etiquette as speech, hanging about the doors and chinks to catch up and gossip even a

single utterance, which would cause her to lose caste for ever in her circle. This custom of silence is observed with the greatest rigidity in the higher classes. It may be a week or several months before the husband knows the sound of his wife's voice, and even after that, for a length of time she only opens her mouth for necessary speech. With the father-in-law the law of silence is even more rigid. The daughter-in-law often passes years without raising her eyes to his, or addressing a word to him." I, pp. 133 *seq.*

A woman, after the birth of her firstborn son, is named after him, being called "the mother of So-and-so." I, p. 136.

"At the top of a certain pass there is a large spirit shrine. There, as at the various trees hung with rags, and the heaps of stones on the tops of passes, the *mapu* bows and expectorates, as is customary at the abodes of dæmons." I, p. 147.

In Mukden, the capital of Manchuria, the corpses of children "must not be carried out of a door or window, but through a new or disused opening, in order that the evil spirit which causes the disease may not enter. The belief is that the Heavenly Dog which eats the sun at the time of an eclipse demands the bodies of children, and that if they are denied to him he will bring certain calamity on the household." I, pp. 239 *seq.*

"On that same New Year's Day (January, 1895) there was more to be seen than headless trunks. Through the length of Seoul, towards twilight, an odour of burning hair overpowered the aromatic scent of the pine brush, and all down every street, outside every door, there were red glimmers of light. It is the custom in every family on that day to carry out the carefully-preserved clippings and combings of the family hair and burn them in potsherds, a practice which it is hoped will prevent the entrance of certain dæmons into the house during the year. Rude straw dolls stuffed with a few *cash* were also thrown into the street. This effigy is believed to take away troubles and foist them on whoever picks it up. To prevent such a vicarious calamity, more than one mother on that evening pounced upon a child, who, child-like, had picked up the doll, and threw it far from him.

"On that night round pieces of red or white paper placed in cleft sticks are put upon the roof of houses, and those persons who have been warned by the sorcerers of troubles to come, pray [?] to the moon to remove them.

"A common Korean custom on the same day is for people to paint images on paper, and to write against them their troubles of body or mind, afterwards giving the paper to a boy who burns it.

"A more singular New Year custom in Seoul is 'Walking the Bridges.' Up to midnight, men, women, and children cross a bridge or bridges as many times as they are years old. This is believed to prevent pains in the feet and legs during the year.

"This day, the 'Great Fifteenth Day,' concludes the kite-flying and stone fights which enliven Seoul for the previous fortnight, and every Korean insists on keeping it as a holiday. Graves are formally visited, and gathered families spread food before the ancestral tablets. Curious customs prevail at this time. A few days before, the palace eunuchs chant invocations, swinging burning torches as they do so. This is supposed to ensure bountiful crops for the next season. People buy quantities of nuts, which they crack, hold the kernels in the mouth, and then throw them away. This is to prevent summer sores and boils. Also on the 'Great Fifteenth Day' men try to find out the probable rainfall for each month by splitting a small piece of bamboo, and laying twelve beans side by side in one of the halves, after which it is closed, and after being bound tightly with cord, is lowered into a well for the night. Each bean represents a month. In the morning, when they are examined in rotation, they are variously enlarged, and the enlargement indicates the proportion of rain in that special moon. If, on the contrary, one or more are wizened, it causes great alarm, as indicating complete or partial drought in one or more months. Dogs do not get their usual meal on the morning of the 'Great Fifteenth,' in the belief that the deprivation will keep them from being pestered with flies during the long summer.

"If a boy has been born during the year, poles bearing paper fish by day and lanterns by night project from the house of the parents. The people at night watch the burning of candles. If they are entirely burned, the life of the child will be

long; if only partially burned, it will be proportionately shorter." II, pp. 55-57.

"Man is supposed to have three souls. After death one occupies the tablet, one the grave, and one the unknown. During the passing of the spirit there is complete silence. The undergarments of the dead are taken out by a servant, who waves them in the air and calls him by name, the relations and friends meantime wailing loudly. After a time the clothes are thrown upon the roof. When the corpse has been temporarily dressed, it is bound so tightly round the chest as sometimes to break the shoulder-blades, which is interpreted as a sign of good luck. After these last offices a table is placed outside the door, on which are three bowls of rice and a squash. The rice and sandals are for the three *sajas*, or official servants, who come to conduct one of the souls to the 'Ten Judges.' The squash is broken, the shoes burned, and the rice thrown away within half an hour after death. Pictures of the *Siptai-wong*, or 'Ten Judges,' are to be seen in Buddhist temples in Korea. On a man's death one of his souls is seized by their servants and carried to the unknown, where these judges, who through their spies are kept well-informed as to human deeds, sentence it accordingly, either to 'a good place' or to one of the manifold hells. The influence of Buddhism doubtless maintains the observance of this singular custom, even where the idea of its significance is lost or discredited.

"The coffin is oblong. Where interment is delayed, it is hermetically sealed with several coats of lacquer. Until the funeral there is wailing daily in the dead man's house at the three hours of meals. Next, the geomancer is consulted about the site for the grave, and receives a fee heavy in proportion to the means of the family. He is believed from long study to have become acquainted with all the good and bad influences which are said to reside in the ground. A fortunate site brings rank, wealth, and many sons to the sons and grandsons of the deceased, and should be, if possible, on the southerly slope of a hill. He also chooses an auspicious day for the burial.

"In the case of a rich man, the grave, with a stone altar in front of it, is prepared beforehand, in that of a poor man not till the procession arrives. The coffin is placed in a gaily-decorated hearse, and with wailing, music, singing, wine, food, and if

in the evening, with many coloured lanterns, the *cortège* proceeds to the grave. A widow may accompany her husband's corpse in a closed chair, though this appears unusual, but the mourners are all men in immense hats, which conceal their faces, and sackcloth clothing.

"After the burial and the making of the circular mound over the coffin, a libation of wine is poured out and the company proceeds to sacrifice and to feast. Offerings of wine and dried fish are placed on the stone altar in front of the grave if it has been erected, or on small tablets. The relatives, facing these and the grave, make five prostrations, and a formula wishing peace to the spirit which is to dwell there is repeated. Behind the grave similar offerings and prostrations are made to the mountain spirit, who presides over it, and who is the host of the soul committed to his care. The wine is thrown away, and the fish bestowed upon the servants. It will be observed that no priest has any part in the ceremonies connected with death and burial, and that two souls have now been disposed of—one to the judgment of the unknown, and the other to the keeping of the mountain spirit.

"A chair is invariably carried in a funeral procession containing the memorial, or, as we say, the 'ancestral tablet' of the deceased, a strip of white wood, bearing the family name, set in a socket. A part of the inscription on this is written at the house, and it is completed at the grave. It is carried back with exactly the same style and attendance that the dead man would have had had he been living, for the third soul is supposed to return to the house with the mourners, and to take up its abode in the tablet, which is placed in a vacant room and raised on a black lacquer table before it, on which renewed offerings are made of bread, wine, cooked meat, and vermicelli soup, the spirit being supposed to regale itself with their odours. The mourners again prostrate themselves five times, after which they eat the offerings in an adjoining room. It is customary for friends to strew the route of the procession with paper money.

"In the interval between the death and the interment silence is observed in the house of mourning, and only those visitors are received who come to condole with the family and speak of the virtues of the departed. It is believed that conversation on any ordinary topic will cause the

corpse to shake in the coffin and show other symptoms of unrest. For the same reason the servants are very particular in watching the cats of the household if there are any, but cats are not in favour in Korea. It is terribly unlucky for a cat to jump over a corpse. It may even cause it to stand upright. After the deceased has been carried out of the house, two or three *mu-tang*, or sorceresses, enter it with musical instruments and the other paraphernalia of their profession. After a time one becomes 'inspired' by the spirit of the dead man, and accurately impersonates him, even to his small tricks of manner, movement, and speech. She gives a narrative of his life in the first person singular, if he were a bad man confessing his misdeeds, which may have been unsuspected by his neighbours, and if he were a good man, narrating his virtues with becoming modesty. At the end she bows, takes a solemn farewell of those present, and retires.

"After the tablet has been removed to the ancestral temple, and the period of mourning is over, meals are offered in the shrine once every month, and also on the anniversary of each death, all the descendants assembling, and these observances extend backwards to the ancestors of five generations. Thus it is a very costly thing to have many near relations and a number of ancestors, the expense falling on the eldest son and his heirs. A Korean gentleman told me that his nephew, upon whom this duty falls, spends more upon it than upon his household expenses.

"It is not till the three years' mourning for a father has expired that his tablet is removed to the ancestral temple which rich men have near their houses. During the period of mourning it is kept in a vacant room, usually in the women's apartments. A poor man puts it in a box on one side of his room, and when he worships his other ancestors, strips of paper with their names upon them are pasted on the mud wall. I have slept in rooms in which the tablet lay smothered in dust on one of the cross-beams. Common people only worship for their ancestors of three generations. The anniversary of a father's death is kept with much ceremony for three years. On the previous night sacrifice is offered before the tablet, and on the following day the friends pay visits of condolence to the family, and eat varieties of food. During the day they visit the grave and offer sacrifices to the soul of the mountain spirit.

"A widow wears mourning all her life. If she has no son she acts the part of a son in performing the ancestral rites for her husband. It has not been correct for widows to remarry. If, however, a widow inherits property she occasionally marries to rid herself of importunities, in which case she is usually robbed and deserted. The custom of tolerating the remarriage of widows has, however, lately been changed into the *right* of remarriage."

II, pp. 88 *seq.*

One of the most valuable articles exported by Korea is a root called ginseng, which is regarded as a panacea in the Far East, especially by the Chinese. "It is a tonic, a febrifuge, a stomachic, the very elixir of life, taken spasmodically or regularly in Chinese wine by most Chinese who can afford it. . . . But, valuable as the cultivated root is, it is nothing to the value of the wild, which grows in Northern Korea, a single specimen of which has been sold for £40!" II, pp. 95 *seq.*

"Along that road and elsewhere near the villages there are tall poles branching at the top into a 'V,' which are erected in the belief that they will guard the inhabitants from cholera and other pestilences. On that day's journey, at a cross-road, a small log with several holes like those of a mousetrap, one of them plugged doubly with bungs of wood, was lying on the path, and the *mapu* (grooms) were careful to step over it and lead their ponies over it, though it might easily have been avoided. Into the bunged hole the *mu-tang*, or sorceress, by her arts had inveigled a dæmon which was causing sickness in a family, and had corked him up! It is proper for passers-by to step over the log. At nightfall it is buried."

II, pp. 143 *seq.*

The writer witnessed the exorcism of a spirit of disease by a *mu-tang*, or sorceress. Two old women beat drums, and a third clashed symbols. The sorceress "carried over her left shoulder a stick, painted with bands of bright colours, from which hung a gong which she beat with a similar stick, executing at the same time a slow rhythmic movement accompanied by a chant. From time to time one of the ancient drummers gathered on one plate pieces from all the others (the plates contained rice cakes, boiled rice, stewed chickens, sprouted beans, etc.) and scattered them to the four winds for the spirits to eat, invoking them,

saying, 'Do not trouble this house any more, and we will again appease you by offerings.' The *mu-tang* is, of course, according to the belief of those who seek her services, possessed by a powerful dæmon, and by means of her incantations might induce this dæmon to evict the one which was causing the sickness by aiding her exorcisms, but where the latter is particularly obstinate, she may require larger fees and more offerings in order that she may use incantations for bringing to her aid a yet more powerful dæmon than her own." II, p. 163.

The top-knot is the Korean symbol of manhood. Boys on being invested with it, generally on the eve of marriage, become men. The master of ceremonies on this important occasion must be a lucky and prosperous man and have a number of sons. "With much ceremony and due deliberation the master of the ceremonies proceeds to unwind the boy's massive plait, shaves a circular spot three inches in diameter on the crown of his head, brings the whole hair up to this point, and arranges it with strings into a firm twist from two and a half to four inches in length, which stands up from the head slightly forwards like a horn. The *mang-kun*, fillet, or crownless skull-cap of horse-hair gauze, coming well down over the brow, is then tied on, and so tightly as to produce a permanent groove in the skin, and headaches for some time. The hat, secured by its strings, is then put on, and the long, wide coat, and the boy rises up a man. The new man bows to each of his relation in regular order, beginning with his grandfather. . . . He then offers sacrifices to his deceased ancestors before the ancestral tablets, lighted candles in high brass candlesticks being placed on each side of the bowls of sacrificial food or fruit, and, bowing profoundly, acquaints them with the important fact that he has assumed the top-knot." II, pp. 174-176.

"Korean cities without priests or temples; houses without 'god-shelves'; village festivals without a *mikoshi*, or idols carried in festive procession; marriage and burial without priestly blessing; an absence of religious ceremonials and sacred books to which real or assumed reverence is paid, and nothing to show that religion has any hold on the popular mind, constitute a singular Korean characteristic.

"Putting aside Buddhism with its gross superstitions, practised chiefly in remote places, and the magisterial homage before the Confucian tablets to the memory of the Great Teacher, the popular cult—I dare not call it a religion—consists of a number of observances dictated by the dread of bodiless beings created by Korean fancy, and representing chiefly the mysterious forces of nature. . . . The external evidences of this cult are chiefly heaps of stones on the tops of passes, rude shrines here and there containing tawdry pictures of mythical beings, with the name in Chinese characters below, strings from which depend small bags of rice, worn-out straw shoes, strips of dirty rags, and, though rarely, rusty locks of black hair. Outside of many villages are high posts (not to be confounded with the distance posts) with their tops rudely carved into heads and faces half human, half dæmonic, from which straw ropes, with dependent straw tassels, recalling the Shintoism of Japan, are stretched across the road. There are large or distorted trees also, on which rags, rice, bags, and old shoes are hung, and under which are heaps of stones at which it is usual for travellers to bow and expectorate. On the ridge poles of royal buildings and city gates there are rows of grotesque bronze or china figures for the purpose of driving away evil dæmons, and at cross-roads a log of wood perforated like a mouse-trap, and with one hole bunged up, over which travellers step carefully, may sometimes be seen. In cities the beating of drums, accompanied by the clashing of cymbals, vie with the laundry sticks in breaking the otherwise profound stillness of night, and in travelling through the country, the *mu-tang*, or sorceress, is constantly to be seen going through various musical and dancing performances in the midst of a crowd in front of a house where there is sickness." II, pp. 222 *seq.*

"Korean Shamanism or Dæmonism differs from that of northern Asia in its mildness, possibly the result of early Buddhist influence. It is the cult of dæmons not necessarily evil, but usually the enemies of man, and addicted to revenge and caprice. Though the Shamans are neither an order, nor linked by a common organisation, they are practically recognised as a priesthood, in so far as it is through their offices that the dæmons are approached and propitiated on behalf of the people." II, p. 225.

There are now two chief classes of Shamans in Korea, the *Pan-su* and the *mu-tang*. "The *Pan-su* are blind sorcerers, and those parents are fortunate who have a blind son, for he is certain to be able to make a good living and support them in their old age." p. 226.

"The services of sorcerers or geomancers are invariably called for in connection with the choice of sites for houses and graves, in certain contracts, and on the occasion of unusual calamities, sickness, births, marriages, and the purchase of land. The chief functions of the Shaman are the influencing of dæmons by ritual and magical rites, propitiating them by offerings, exorcisms, and the procuring of oracles. In their methods dancing, gesticulations, a real or feigned ecstasy, and a drum, play an important part." II, p. 227.

"Among the reasons which render the Shaman a necessity are these. In Korean belief, earth, air, and sea are peopled by dæmons. They haunt every umbrageous tree, shady ravine, crystal spring, and mountain crest. On green hill-slopes, in peaceful agricultural valleys, in grassy dells, on wooded uplands, by lake and stream, by road and river, in north, south, east, and west, they abound, making malignant sport out of human destinies. They are on every roof, ceiling, fire-place, *kang*, and beam. They fill the chimney, the shed, the living-room, the kitchen—they are on every shelf and jar. In thousands they waylay the traveller as he leaves his home, beside him, behind him, dancing in front of him, whirring over his head, crying out upon him from earth, air, and water. They are numbered by *thousands of billions*, and it has been well said that their ubiquity is an unholy travesty of the Divine Omnipresence. This belief, and it seems to be the only one he has, keeps the Korean in a perpetual state of nervous apprehension, it surrounds him with indefinite terrors, and it may truly be said of him that he 'passes the time of his sojourning here in fear.' Every Korean home is subject to dæmons, here, there, and everywhere. They touch the Korean at every point in life, making his well-being depend on a continual series of acts of propitiation, and they avenge every omission with merciless severity, keeping him under this yoke of bondage from birth to death.

"The phrase 'dæmon-worship' as applied to

Korean Shamanism is somewhat misleading. These legions of spirits, which in Korean belief people the world, are of two classes, the first alone answering to our conception of *dæmons*. These are the self-existent spirits, unseen enemies of man, whose designs are always malignant or malicious, and spirits of departed persons, who, having died in poverty and manifold distresses, are unclothed, hungry, and shivering vagrants, bringing untold calamities on those who neglect to supply their wants. It is true, however, that about eighty per cent. of the legions of spirits are malignant. The second class consists also of self-existent spirits, whose natures are partly kindly, and of departed spirits of prosperous and good people, but even these are easily offended and act with extraordinary capriciousness. These, however, by due intercessions and offerings, may be induced to assist man in obtaining his desires, and may aid him to escape from the afflictive power of the evil *dæmons*. The comfort and prosperity of every individual depend on his ability to win and keep the favour of the latter class.

"Koreans attribute every ill by which they are afflicted to *dæmoni*acal influence. Bad luck in any transaction, official malevolence, illness, whether sudden or prolonged, pecuniary misfortune, and loss of power or position, are due to the malignity of *dæmons*. It is over such evils that the *Pan-su* is supposed to have power, and to be able to terminate them by magical rites, he being possessed by a powerful *dæmon*, whose strength he is able to wield." II, pp. 227-229.

When a sorcerer (*Pan-su*) undertakes to expel an unclean demon from a house, he equips himself with a wand of oak or pine a foot and a half long, and a bystander is asked to hold this in an upright position on an ironing stone. "Magic formulas are recited till the rod begins to shake and even dance on the stone, this activity being believed to be the result of the *dæmon* having entered the wand." The sorcerer converses with the demon, whose answers are indicated by the motions of the wand. If the demon does not now withdraw quietly, the sorcerer proceeds to dislodge him. "A special wand, made of an eastern branch of a peach tree, which has much repute in expelling *dæmons*, is taken, and is held on a table in a vertical position by an assistant. The *Pan-su* recites a further part of his magic ritual, its power

being shown by acute movements in the wand in spite of attempts to keep it steady. A parley takes place with the *Chang-gun*, the spirit who has been summoned to find out his objects [?]. He promises to catch the *Chang-kun*, the malignant *dæmon*, and after preparations and offerings have been made he is asked to search for him. The man who holds the wand is violently dragged by a supernatural power out of the house to the place where the *Chang-kun* is. Then the *Chang-gun* is supposed to seize him, and the wand-holder is dragged back to the house. A bottle with a wide mouth is put on the floor, and alongside it a piece of paper inscribed with the name of the unclean *dæmon*, which has been obtained by divination and parley. The paper being touched with the magic wand jumps into the bottle, which is hastily corked and buried on the hill-side or at the cross-roads. . . . The instruments of exorcism used by the *Pan-su* are offerings to be made at various stages of the process, a drum, cymbals, a bell, a divination box, and a wand or wands."

II, pp. 229-231.

Pigs, or sometimes sheep, are sacrificed on stone altars on the hills to guardian spirits before sowing-time and after harvest, as well as in case of drought or other general calamity. "This sacrifice is offered by the local magistrate in the king's name, and though identical in form with that offered to *Hananim* (the Lord of Heaven) is altogether distinct from it." II, p. 231.

Divination is the second function of the *Pan-su*, and of this the highest part is the casting of horoscopes. "When a horoscope contains an arrow, which denotes ill luck, the *Pan-su* corrects the misfortune by formulas used with a bow of peach, with which during the recital he shoots arrows made of a certain reed into a 'non-prohibited' quarter." The instruments of divination employed by the *Pan-su* are "frog-boxes" and dice-boxes. The frog-box is made like a tortoise with movable lips, and contains three *cash*, which are thrown three times; by the way they fall the *Pan-su* judges what is going to happen. "The second implement of divination is a bamboo or brass tube closed at both ends, but with a small hole in one to allow of the exit of small bamboo splinters, of which it contains eight. The same thing is to be seen on innumerable altars in China.

Each splinter has from one to eight notches on it, and stands for a symbol of certain signs on that divining table three thousand years old, called the *Ho-pai*, which is implicitly believed in by the Chinese. Two of these splinters give two sets of characters, eight being connected with each symbol. When the *Pan-su* has obtained these he is ready to evolve his oracle." II, pp. 232 seq.

"The second and larger division of the Shamans consists of the *mu-tang*. Though the *Pak-su Mu*, who are included among the *mu-tang*, are men, the female idea prevails so largely that these wear female clothing in performing their functions, and the whole class has the name of *mu-tang*, and is spoken of as female. The *mu-tang* is universally prevalent, and her services are constantly and everywhere sought." She enters on the office with very little ceremonial beyond some instruction from some one who has practised magic. But she must have a "supernatural call," which consists in the assurance of demoniacal possession, the demon being supposed to seize upon the woman and to become in fact her *doppelganger*, so completely is her personality superimposed on hers. II, p. 234.

The *mu-tang* performs *Kauts*, or pacifications and propitiations of demons, which are divided into occasional and periodic, the latter being demon festivals, one public, the other private. The public one is a triennial festival held either by a large village or by an aggregation of hamlets. Its object is the tutelary demon of the neighbourhood, and its methods are sacrifice, petition, worship and thanksgiving. A booth, decorated with tags of brilliant colour, is erected near the demon's shrine, and with an accompaniment of music, dancing, and extravagant gesticulation the offerings are presented to the spirits. The popular belief is that the demons become incarnate in the *mu-tang*, who utters oracles; the people bring her bowls of rice and ask for a revelation of their future during the next three years.

The private festival is one of thanksgiving to the household demons, and is necessary to secure a continuance of their good offices. It may be biennial or triennial. A pig is sacrificed, offerings are made, *mu-tang* are hired, and the fetishes of the demons are renewed or cleaned. The ritual consists of invocation, petition, offering, and

purification. A household spirit becomes incarnate in the *mu-tang*, and through her makes oracular revelations of the future. At another stage deceased parents and ancestors appear in the *mu-tang*, who personates them. At Seoul this festival is observed by families at the demon shrines outside the city walls, and not in private houses. II, pp. 235-237.

"One of the very common occasions which requires [*sic*] the presence of a *mu-tang* is the ceremonial known as the Rite of Purification, defilement being contracted by a birth or death or any action which brings in an unclean dæmon, whose obnoxious entrance moves the guardian or friendly dæmons to leave the house. A wand cut from a pine tree to the east of the house is used to bring about their return. It is set working by the muttered utterance of special spells or formulas by the *mu-tang*; the *mont-gari*, or tutelary spirit, is found, and by means of prayers and offerings is induced to resume his place, and the unclean dæmon is exorcised and expelled. The beating of a drum and the frequent sprinkling of pure water are portions of this rite." II, p. 237.

The utterance of oracles is another great function of the *mu-tang*. She procures them from her familiar demon either directly or through the divining chimes or by the rice divination. "The latter consists of throwing down some grains of rice on a table and noting the combinations which result. The 'divining chime' is a hazel wand with a circle of bells at one end. These are shaken violently by the *mu-tang*, and in the din thus created she hears the utterance of the dæmon."

II, pp. 237 seq.

The *mu-tang* also arranges for the sale of children to demons, the object of the sale being to secure the prosperity and long life of the boy (girls are of little account). "When the so-called sale has been decided on, the father consults the sorceress as to when and where it shall be made. The place chosen is usually a boulder, near home, and the child is there 'consecrated' to the dæmon by the *mu-tang* with fitting rites. Thenceforward, on the 15th day of the first moon, and the 3rd day of the third moon, worship and sacrifice are offered to the boulder. After this act of sale the name of the dæmon becomes part of the boy's name. It

is not an unusual thing for the sale to be made to the *mu-tang* herself, who as the proxy of her dæmon accepts the child in case she learns by a magic rite that she may do so. She takes in its stead one of its rice bowls and a spoon, and these, together with a piece of cotton cloth on which the facts concerning the sale of the child are written, are laid up in her own house in the room devoted to her dæmon. There is a famous *mu-tang*, whose house I have been in, just outside the south gate of Seoul, who has many of these, which are placed on tables below the painted daubs of dæmons ordinarily, but which, on great occasions, are used as banners. At the periodic festivals offerings are made on behalf of these children, who, though they live with their parents, know the sorceress, or *mu-tang*, as *Shin*, and are considered her children." II, pp. 238 *seq.*

"The *mu-tang* rites are specially linked with the house dæmon and with *Mama*, the smallpox dæmon. The house dæmon is on the whole a good one, being supposed to bring health and happiness, and if invited with due ceremony he is willing to take up his abode under every roof. He cannot always keep off disease, and in the case of contagious fevers, etc., he disappears until the rite of purification has been accomplished and he has been asked to return. The ceremonies attending his recall deserve notice. On this great occasion the *mu-tang* in office ties a large sheet of paper round a rod of oak, holds it upright, and goes out to hunt him. She may find him near, as if waiting to be invited back, or at a considerable distance, but in either case he makes his presence known by shaking the rod so violently that several men cannot hold it still, and then returns with the *mu-tang* to the house, where he is received with lively demonstrations of joy. The paper which was round the stick is folded, a few *cash* are put into it, it is soaked in wine, and is then thrown up against a beam in the house to which it sticks, and is followed by some rice which adheres to it. That special spot is the abiding place of the dæmon. This ceremony involves a family in very considerable expense.

"The universal belief that illness is the work of dæmons renders the services of a *Pan-su* or *mu-tang* necessary wherever it enters a house, and in the case of smallpox, the universal scourge of Korean childhood, the dæmon, instead of being exorcised,

bottled, or buried, is treated with the utmost respect. The name by which the disease is called, *Mama*, is the dæmon's name. . . . On the disease appearing, the *mu-tang* is called in to honour the arrival of the spirit with a feast and fitting ceremonial. Little or no work is done, and if there are neighbours whose children have not had the malady, they rest likewise, lest, displeased with their want of respect, he should deal hardly with them. The parents do obeisance to the suffering child, and address it at all times in honorific terms. Danger is supposed to be over after the 12th day, when the *mu-tang* is again summoned, and a farewell banquet is given. A miniature wooden horse is prepared, and is loaded for the spirit's journey with small bags of food and money, fervent and respectful adieus are spoken, and he receives hearty good wishes for his prosperous return to his own place!" II, pp. 239 *seq.*

"In the course of many centuries the office of the *mu-tang* has undergone considerable modification. Formerly her power consisted in the foretelling of events by the movements of a turtle on the application of hot iron to his back, and by the falling of a leaf of certain trees. Her present vocation is chiefly mediatorial." II, pp. 239 *seq.*

"Taking the male and female Shamanate together, the Shamans possess immense power over the people, from the clever and ambitious Korean queen, who resorted constantly to the *Pan-su* on behalf of the future of the crown prince, down to the humblest peasant family. They are in intimate contact with the people in all times of difficulty and affliction, their largest claims are conceded, and they are seldom out of employment.

"The dæmons whose professed servants the Shamans are, and whose yoke lies heavy on Korea, are rarely even mythical beings who might possibly have existed in human shape. They are legion. They dwell in all matter and pervade all space. They are a horde without organisation, destitute of genus, species, and classification, created out of Korean superstitions, debased Buddhism, and Chinese mythical legend."

II, p. 241.

The best known and most dreaded of the demons are the *Tok-gabi*, "the souls of those who have come to sudden or violent ends. They are bred

on execution-grounds and battlefields, and wherever men perish in numbers. They go in overwhelming legions, and not only dwell in empty houses but in inhabited villages, terrifying the inhabitants. . . . People leave their houses and build new ones because of them." They are accused of playing many pranks, such as "pounding doors and windows all night, till it seems as if they would be smashed, yet leaving no trace of their work." II, pp. 242 seq.

Another great group of demons are the spirits of the mountains. "I found their shrines in all the hilly country, along both branches of the Han, by springs and streams, and specially under the shade of big trees, and on *Ampelopsis*-covered rocks, a flat rock being a specially appropriate site from its suitability for an altar, and thus specially 'fortunate.' The dæmon who is the tutelary spirit of the *ginseng*, the most valuable export of Korea, is greatly honoured. So also is the patron-dæmon of deer-hunters who is invariably represented in his shrine as a fierce-looking elderly man in official dress riding a tiger. Surrounding him are altars to his harem, and there are also female dæmons, mountain spirits, who are pictured as women, frequently Japanese. The tiger, which abounds in Central and Northern Korea, is understood to be the confidential servant of these mountain dæmons, and when he commits depredations, the people, believing the dæmon of the vicinity to be angry, hurry with offerings to his nearest shrine. . . . These spirits, believed to be very powerful, are much feared by farmers, and by villagers living near high mountains. They think that if, when they are out on the hill-sides cutting wood, they forget to cast the first spoonful of rice from the bowl to the dæmon, they will be punished by a severe fall or cut, or some other accident. These spirits are capricious and exacting, and for every little neglect take vengeance on the members of a farmer's household or on his crops or cattle." II, pp. 243 seq.

"The phase of dæmonolatry which is the most common, and the first to arrest a traveller's attention, is also the most obscure. The *Sōng Whoang Dan* (altar of the Holy Prince), the great Korean altar, rudely built of loose stones under the shade of a tree, from the branches of which are suspended such worthless *ex votos* as strips of

paper, rags, small bags of rice, old clouts, and worn-out shoes, looks less like an altar than a decaying cairn of large size. A peculiarity of the *Sōng Whoang Dan* is that they are generally supposed to be frequented by various dæmons, though occasionally they are crowned by a shrine to a single spirit. Korean travellers make their special plea to a travellers' dæmon who is supposed to be found there, and hang up strips of their goods in the overhanging branches, and the sailor likewise regards the altar as the shrine of his guardian dæmon, and bestows a bit of old rope upon it. Further than this, when some special bird or beast has destroyed insects injurious to agriculture, the people erect a shrine to it on these altars or cairns, on which may frequently be seen the rude daub of a bird or animal." II, pp. 244 seq.

The *To-ti-chi Shin* and the *Chon-Shin* are local demons who occupy spots on the mountain-sides. They receive worship at funerals, and a sacrifice similar to that offered in ancestral worship is made to them before the body is laid in the earth. "The shrine of *Chon-Shin* is a local temple, a small, decayed erection usually found outside villages. In Seoul he has a mud or plaster shrine in which his picture is enshrined with much ceremony, but in the country his fetish is usually a straw booth set up over a pair of old shoes under a tree. For the observances connected with him all the residents in a neighbourhood are taxed. He may be regarded as the chief dæmon in every district, and it is in his honour that the *mu-tang* celebrate the triennial festival formerly described."

II, p. 245.

The household spirits are another group of the Korean demons. *Sōng-Ju*, the spirit of the ridge-pole, who presides over the home, occupies a sort of imperial position with regard to the other household spirits. His fetish consists of some sheets of paper and a paper bag containing as many spoonfuls of rice as the household is years old on the day when the *mu-tang* suspends it to the cross-beam of the house. *Ti Ju*, or lord of the site, is another household demon. Offerings of food are made to him on the 1st, 2nd, 3rd, and 15th of each month. "This food is afterwards eaten by the family, and a continual offering is represented by a bit of cloth or a scrap of old rope. His fetish is a bundle of straw, empty inside,

placed on three sticks, but in some circumstances a flower-pot with some rice inside is substituted. *Op Ju*, the kitchen demon, is the third of the trio which are permanently attached to the house. His fetish is a piece of cloth or paper nailed to the wall above the cooking-place. After these come the dæmons who are attached to the family and not the house, the first of them being *Cho Wang*, a spirit of the constellation of the Great Bear, a very popular spirit. His shrine is outside the wall, and his fetish, to which worship is paid, is a gourd full of cloth and paper. *Cho Wang* is often the dæmon familiar of a *mu-tang*. *Ti Ju*, No. 2, is the fate or luck of the family, and every household is ambitious to secure him. His fetish is a straw booth three feet high, in which is a flower-pot containing some rice covered with a stone and paper.

"The greatest of the family dæmons is an ancient and historical dæmon, *Chöi Sök*, who is regarded as the grandfather of *San Chin-chöi Sök*, the dæmon of nativity. His fetish, unless it becomes rotten or is accidentally destroyed, descends from father to son. He has several fetishes, and when he receives homage at the triennial festival, the *mu-tang* puts on the dress of an official. He is the dæmon of nativity and the giver of posterity, and is a triple dæmon. Korean women hearing of the Christian Trinity have been known to say that *San Chin* enables them to understand the mystery! He is believed to have the control of all children up to the age of four. He avenges ceremonial defilement, such as the sight by an expectant mother of a mourner or a dead object, and outside a house where there has been a recent birth, a notice warning visitors not to enter is often put up on his behalf. He imposes on plebeian mothers a period of seclusion for twenty-one days after a birth, but for noble mothers one hundred days, for which period the rays of the sun are rigidly excluded from both mother and child." II, pp. 247 seq.

*Pa-mul*, the demon of riches, is worshipped in the granary. His fetish is a paste jar set up on two decorated bags of rice. There is also a demon of the gate, whose fetish hangs over the entrance.

II, p. 248.

When a demon is beginning to take possession of a woman who will afterwards be a *mu-tang*, she becomes either slightly or seriously ill, and during

her illness, which may last for weeks or years, she dreams of a dragon, a rainbow, peach trees in blossom, or of a man in armour who is suddenly metamorphosed into an animal. Under the influence of these dreams she becomes like an insane person, and when awake sees many curious things, and before long speaks as an oracle of the spirits. II, p. 251.

Among the equipment of a *mu-tang*, or sorceress, are a drum shaped like an hour-glass, copper cymbals, a copper rod with tinklers hung from it by copper chains, gongs, and "a pair of telescope-shaped baskets for scratching, chiefly used in cases of cholera, which disease is supposed to result from rats climbing about in the human interior. The scratching sound made by a peculiar use of these baskets, which resembles the noise made by cats, is expected to scare away these rodents." II, p. 252.

"The preliminaries of exorcism are that the *mu-tang* must subject herself to certain restraints varying from a month to three days, during which time she must abstain from flesh and fish, and must partially fast. Before an exorcism ashes are steeped in water and the sorceress takes of this, and sprinkles it as she walks round the house, afterwards taking pure water and going through the same ceremony." II, p. 252.

In exorcising "the demon of the Yi family" the *mu-tang* dances till she works herself up into a delirious frenzy and falls down foaming at the mouth. If the malignant "demon of the Yi family" arrives at a house, he can only be appeased by the death of a man, an ox, or a pig. "Therefore when the *mu-tang* becomes aware that he is come to a house or neighbourhood, a pig is at once killed, boiled, and offered up entire—the exorcist takes two knives and dances a sword-dance, working herself into a 'fine frenzy,' after which a box is made and a Korean official hat and robes are placed within it, as well as a dress suitable for a palace lady. The box is then placed on the top of the family clothes chest, and sacrifices are frequently offered there." II, p. 253.

"The belief in the efficacy of the performances of the *mu-tang* is enormous. In sickness the very poor half starve themselves and pawn their clothing to pay for her exorcisms." II, p. 250.

A book called *The Confucianist Scholars' Handbook of Latitudes and Longitudes*, published at the expense of the government of Korea in 1896, and edited by the Minister of Education, contains the following passage: "Europe is too far away from the centre of civilisation, i.e., the Middle Kingdom; hence Russians, Turks, English, French, Germans, and Belgians look more like birds and beasts than men, and their languages sound like the chirping of fowls." II, p. 269.

MRS. BISHOP (ISABELLA L. BIRD): *Korea and her Neighbours*. (2 vols. London, 1898.)

#### 41. JAPAN

"From the 13th to the 15th of July is held the Festival of the Dead—the *Bommatsuri* or *Bonku*—by some Europeans called the Feast of Lanterns. But in many places there are two such festivals annually; for those who still follow the ancient reckoning of time by moons hold that the *Bommatsuri* should fall on the 13th, 14th, and 15th days of the seventh month of the antique calendar, which corresponds to a later period of the year."

Early on the morning of the 13th new mats of rice straw are spread on all Buddhist altars and within the little household shrines, before which morning and evening prayers are offered up in every believing home. Shrines and altars are also decked with coloured papers and with flowers and sprigs of certain hallowed plants, especially lotus-flowers. Then a tiny lacquered table with food offerings is placed on the altar. The food consists of boiled rice, fruits according to the season, etc., but not fish, meat, or wine. Water is set for the ghosts, and tea is poured out every hour for them. Everything is served up daintily in little cups and bowls and plates, as if for living guests, with chopsticks laid beside them. So for three days the dead are feasted.

At sunset, pine torches, fixed in the ground before each home, are lit to guide the spirits. Sometimes on the first evening welcome fires (one hundred and eight in number) are kindled along the shore of the sea or lake or river. And pretty lanterns are hung every night at the entrance of the houses, lanterns of special forms and colours, with beautifully painted suggestions of landscapes and flowers. On the same night, those who have dead friends go to the cemeteries

and make offerings there, and pray, and burn incense, and pour out water for the ghosts. Flowers are placed there in bamboo vases, and lanterns are lighted and hung before the tombs. On the evening of the 15th offerings are made by the priests in the temples for the ghosts who have no living friends to care for them.

On the third and last night takes place the weirdly beautiful ceremony of the farewell (*Bon-odori*). In each house small boats made of barley straw have been freighted with food, with tiny lanterns, and written messages of faith and love. The frail craft are then launched on canal, lake, sea, or river, each with a miniature lantern glowing at the prow, and incense burning at the stern. "Down all the creeks and rivers and canals the phantom fleets go glimmering to the sea; and all the sea sparkles to the horizon with the lights of the dead, and the sea wind is fragrant with incense." pp. 106-110.

When a person is certainly going to get well of smallpox, a feast is given to Hosono-Kami, the god of smallpox. On a small straw mat one or more small earthenware vessels are placed. These are filled with a preparation of rice and red beans, of which the god is very fond. Little bamboo wands with red paper cuttings fastened to them are then planted either in the mat or in the rice and beans. After that, the offering is either hung on a tree or set afloat in a stream at some distance from the house of the convalescent. This is called "seeing the god off." I, p. 147.

The long bridge at Matsue in Japan, after it was built, began to sink, and a flood carried half of it away. So "a human sacrifice was made to appease the vexed spirits of the flood. A man was buried alive in the river-bed below the place of the middle pillar, where the current is most treacherous, and thereafter the bridge remained immovable for three hundred years. . . . Yet so profoundly is the legend believed, that when the new bridge was being built thousands of country folk were afraid to come to town; for a rumour arose that a new victim was needed, who was to be chosen from among them, and that it had been determined to make the choice from those who still wore their hair in queues after the ancient manner. Wherefore hundreds of aged men cut off their queues." I, pp. 148 *seq.*

"By every shady wayside and in every ancient grove, on almost every hill-top and in the outskirts of every village, you may see, while travelling through the Hondu country, some little Shintō shrine, before which, or at either side of which, are images of seated foxes in stone. Usually there is a pair of these, facing each other. But there may be a dozen, or a score, or several hundred, in which case most of the images are very small. And in more than one of the larger towns you may see in the court of some great *miya* a countless host of stone foxes, of all dimensions, from toy figures but a few inches high to the colossi whose pedestals tower above your head, all squatting around the temple in tiered ranks of thousands. Such shrines and temples, everybody knows, are dedicated to Inari, the god of rice." I, p. 310.

"Inari, the name by which the fox god is generally known, signifies 'Load of Rice.' But the antique name of the Deity is the August-Spirit-of-Food. . . . In much more recent times only has he borne the name that indicates his connection with the fox-cult, Mi-Ketsu-no-Kami, or the three-fox god. Indeed, the conception of the fox as a supernatural being does not seem to have been introduced into Japan before the tenth or eleventh century; and although a shrine of the deity, with statues of foxes, may be found in the court of most of the large Shintō temples, it is worthy of note that in all the vast domains of the oldest Shintō shrine in Japan—Kitzuki—you cannot find the image of a fox. And it is only in modern art—the art of Toyokuni and others—that Inari is represented as a bearded man riding a white fox.

"Inari is not worshipped as the god of rice only; indeed, there are many Inari. . . . Inari has been multiplied by reason of his different attributes. For instance, Matsue has a Kamiya-Sanno-Inari-San, who is the god of coughs and bad colds—afflictions extremely common and remarkably severe in the land of Izumo. . . . At Oba, likewise, there is a particular Inari, of great fame. Fastened to the wall of his shrine is a large box full of small clay foxes. The pilgrim who has a prayer to make puts one of these little foxes in his sleeve and carries it home. He must keep it, and pay it all due honour, until such time as his petition has been granted. Then he must take it back to the temple, and restore it to the box, and,

if he be able, make some small gift to the shrine.

"Inari is often worshipped as a healer; and still more frequently as a deity having power to give wealth. . . . Therefore his foxes are sometimes represented holding keys in their mouths. And from being the deity who gives wealth, Inari has also become in some localities the special divinity of the *joro* (courtesan) class." pp. 312-314.

"Fox-images in Izumo seem to be more numerous than in other provinces, and they are symbols there, so far as the mass of the peasantry is concerned, of something else besides the worship of the rice deity. Indeed, the old conception of the deity of rice-fields has been overshadowed and almost effaced among the lowest classes by a weird cult totally foreign to the spirit of pure Shintō—the fox-cult. The worship of the retainer has almost replaced the worship of the god. Originally the fox was sacred to Inari only as the tortoise is still sacred to Kōmpira; the deer to the great deity of Kasuga; the rat to Daikoku; the tai-fish to Ebisu; the white serpent to Benten; or the centipede to Bishamon, god of battles. But in the course of centuries the fox usurped divinity. And the stone images of him are not the only outward evidence of his cult. At the rear of almost every Inari temple you will generally find in the wall of the shrine building" a small round hole, in which offerings of food for foxes are placed. Rice is scattered about near the hole; and peasants come and clap their hands before the hole, utter a prayer, and swallow a grain or two of the rice in the belief that it will either cure or prevent sickness. The fox for whom such a hole is made is an invisible or phantom fox.

There are various kinds of ghostly foxes, and very various opinions prevail as to them. It would be impossible to unravel the confusion of the popular beliefs on the subject. We hear of the field-fox, the man-fox, the Inari-fox, etc. All foxes have supernatural powers. There are good and bad foxes. The Inari-fox is good. The worst fox is the Ninko or Hito-kitsune (man-fox); this is especially the fox of demoniacal possession. It is rarely seen, except by those to whom it attaches itself. It likes to live in the houses of men and be fed by them, and to the homes where it is well cared for it will bring prosperity. It will see that the rice-fields shall never lack water, nor the cooking-pot rice. But if offended, it will bring

misfortune to the household, and ruin to the crops. The wild fox (Nogitsune) is also bad. It also sometimes takes possession of people; but it is especially a wizard, and prefers to deceive by enchantment. It can assume any shape and make itself invisible; but the dog can always see it, so it fears the dog. "The peasantry kill it; but he who kills a fox incurs the risk of being bewitched by that fox's kindred, or even by the *ki*, or ghost of the fox. Still if one eats the flesh of a fox, he cannot be enchanted afterwards. The Nogitsune also enters houses. . . . Most families having foxes (*i.e.*, phantom or invisible foxes) in their houses have only the small kind, or Ninko; but occasionally both kinds will live together under the same roof." The writer thinks that the fox-superstition is of Chinese origin, and he refers to Chamberlain's *Things Japanese*, *s.v.* "Demonic Possession."

"Goblin foxes are peculiarly dreaded in Izumo for three evil habits attributed to them. The first is that of deceiving people by enchantment, either for revenge or pure mischief. The second is that of quartering themselves as retainers upon some family, and thereby making that family a terror to its neighbours. The third and worst is that of entering into people and taking diabolical possession of them and tormenting them into madness. This affliction is called *kitsune-tsuki*.

"The favourite shape assumed by the goblin fox for the purpose of deluding mankind is that of a beautiful woman; much less frequently the form of a young man is taken in order to deceive some one of the other sex. Innumerable are the stories told or written about the wiles of fox-women."

I, p. 322.

"Strange is the madness of those into whom demon foxes enter. Sometimes they run naked shouting through the streets. Sometimes they lie down and froth at the mouth, and yelp as a fox yelps. And on some part of the body of the possessed a moving lump appears under the skin, which seems to have a life of its own. Prick it with a needle, and it glides instantly to another place. By no grasp can it be so tightly compressed by a strong hand that it will not slip from under the fingers. Possessed folk are also said to speak and write languages of which they were totally ignorant prior to possession. They eat only what

foxes are believed to like—*tofu*,<sup>1</sup> *aburagé*,<sup>2</sup> *azukimeshi*, etc.—and they eat a great deal, alleging that not they, but the possessing foxes, are hungry.

"It not infrequently happens that the victims of fox-possession are cruelly treated by their relatives—being severely burned and beaten in the hope that the fox may be thus driven away. Then the *Hoin* or *Yamabushi* is sent for—the exorciser. The exorciser argues with the fox, who speaks through the mouth of the possessed. When the fox is reduced to silence by religious argument upon the wickedness of possessing people, he usually agrees to go away on condition of being supplied with plenty of *tofu* or other food; and the food promised must be brought immediately to that particular Inari temple of which the fox declares himself a retainer. For the possessing fox, by whomsoever sent, usually confesses himself the servant of a certain Inari, though sometimes even calling himself the god.

"As soon as the possessed has been freed from the possessor, he falls down senseless, and remains for a long time prostrate. And it is said, also, that he who has once been possessed by a fox will never again be able to eat *tofu*, *aburagé*, *azukimeshi*, or any of those things which foxes like.

"It is believed that the man-fox (*Hito-kitsune*) cannot be seen. But if he goes close to still water, his shadow can be seen in the water. Those 'having foxes' are therefore supposed to avoid the vicinity of rivers and ponds.

"The invisible fox, as already stated, attaches himself to persons. Like a Japanese servant, he belongs to the household. But if a daughter of that household marry, the fox not only goes to that new family, following the bride, but also colonises his kind in all those families related by marriage or kinship with the husband's family. Now every fox is supposed to have a family of seventy-five—neither more nor less than seventy-five—and all these must be fed. So that although such foxes, like ghosts, eat very little individually, it is expensive to have foxes. The fox-possessors (*kitsune-mochi*) must feed their foxes at regular hours; and the foxes must always eat first—all the seventy-five. As soon as the family rice is cooked

<sup>1</sup> "*Tofu* is a curd prepared from beans, and resembling custard in appearance (p. 333)."

<sup>2</sup> "*Aburagé* is a name given to dried bean-curd or *tofu*. *Azukimeshi* is a preparation of red beans boiled with rice."

in the *kama* (a great iron cooking-pot), the *kitsune-mochi* taps loudly on the side of the vessel, and uncovers it. Then the foxes rise up through the floor. And although their eating is soundless to human ear and invisible to human eye, the rice slowly diminishes. Wherefore it is fearful for a poor man to have foxes."

Besides, these foxes are untrustworthy servants. They may initiate and maintain for a time the prosperity of the family; but should misfortune befall it, they will suddenly flee away, taking all the valuables of the household along with them. And all the fine things which foxes bring to their masters are things which have been stolen from somebody else. It is therefore very immoral to keep foxes. Again, foxes make public what they hear said in private, thus causing scandals. Lastly, they are apt to take offence at some member of the family, though no cause has knowingly been given, and then there is no saying what the consequences may be.

For these and other reasons, people believed to have foxes are shunned. "Intermarriage with a fox-possessing family is out of the question; and many a beautiful and accomplished girl in Izumo cannot secure a husband because of the popular belief that her family harbours foxes. As a rule, Izumo girls do not like to marry out of their own province; but the daughters of a *kitsune-mochi* must either marry into the family of another *kitsune-mochi*, or find a husband far away from the province of the gods. Rich fox-possessing families have not overmuch difficulty in disposing of their daughters by one of the means above indicated; but many a fine, sweet girl of the poorer *kitsune-mochi* is condemned by a superstition to remain unwedded. . . .

"Among men believed to have foxes there are some who know how to turn the superstition to good account. The country-folk, as a general rule, are afraid of giving offence to a *kitsune-mochi*, lest he should send some of his invisible servants to take possession of them. Accordingly, certain *kitsune-mochi* have obtained great ascendancy over the communities in which they live. In the town of Yonago, for example, there is a certain prosperous *chōnin* whose will is almost law, and whose opinions are never opposed. He is practically the ruler of the place, and in a fair way of becoming a very wealthy man. All because he is thought to have foxes. . . .

"Now the belief in foxes does not affect persons only; it affects property. It affects the value of real estate in Izumo to the amount of hundreds of thousands.

"The land of a family supposed to have foxes cannot be sold at a fair price. People are afraid to buy it; for it is believed the foxes may ruin the new proprietor. The difficulty of obtaining a purchaser is most great in the case of land terraced for rice-fields, in the mountainous districts. The prime necessity of such agriculture is irrigation—irrigation by a hundred ingenious devices, always in the face of difficulties. There are seasons when water becomes terribly scarce, and when the peasants will even fight for water. It is feared that on lands haunted by foxes, the foxes may turn the water away from one field into another, or, for spite, make holes in the dykes and so destroy the crop." I, pp. 324-330.

Account of Shintō (the national Japanese worship of the dead), and of the household shrines.

II, pp. 385-416.

Emblems used at the New Year festival to secure good fortune and prosperity. II, pp. 493-498.

"The other festival I wish to refer to is that of the *Setsubun*, which, according [to] the ancient Japanese calendar, corresponded with the beginning of the natural year, the period when winter first softens into spring. It is what we might term, according to Professor Chamberlain, 'a sort of movable feast'; and it is chiefly famous for the curious ceremony of the casting-out of devils—*Oni-yarai*. On the eve of the *Setsubun*, a little after dark, the *Yaku-otoshi*, or caster-out of devils, wanders through the streets from house to house, rattling his *shakūjo*,<sup>1</sup> and uttering his strange professional cry: '*Oni wa soto!—fuku wa uchi!*' ('Devils out! Good fortune in!'). For a trifling fee he performs his little exorcism in any house to which he is called. This simply consists in the recitation of certain parts of a Buddhist *Kyō*, or sutra, and the rattling of the *shakujō*. Afterwards dried peas (*shiro-mame*) are thrown about the

<sup>1</sup> "This is a curiously shaped staff with which the divinity Jizō is commonly represented. It is still carried by Buddhist mendicants, and there are several sizes of it. That carried by the *Yaku-otoshi* is usually very short."

house in four directions. For some mysterious reason, devils do not like dried peas—and flee therefrom. The peas thus scattered are afterwards swept up and carefully preserved until the first clap of spring thunder is heard, when it is the custom to cook and eat some of them. But just why, I cannot find out; neither can I discover the origin of the dislike of devils for dried peas. . . .

“After the devils have been properly cast out, a small charm is placed above all the entrances of the dwelling to keep them from coming back again. This consists of a little stick about the length and thickness of a skewer, a single holly-leaf, and the head of a dried *iwashi*, a fish resembling a sardine. The stick is stuck through the middle of the holly-leaf; and the fish’s head is fastened into a split made in one end of the stick; the other end being slipped into some joint of the timber-work immediately above a door. But why the devils are afraid of the holly-leaf and the fish’s head, nobody seems to know.”

II, pp. 498 *seq.*

“When a thunder-storm comes, the big, brown mosquito curtains are suspended, and the women and children—perhaps the whole family—squat down under the curtains till the storm is over. From ancient days it has been believed that lightning cannot kill anybody under a mosquito curtain. The *Raijū*, or thunder-animal, cannot pass through a mosquito-curtain.” II, p. 500.

“One more feature of the *Setsubun* festival is worthy of mention—the sale of the *hitogata* (‘people-shapes’). These are little figures, made of white paper, representing men, women, and children. They are cut out with a few clever scissors’ strokes; and the difference of sex is indicated by variations in the shape of the sleeves and the little paper *obi*. They are sold in the Shintō temples. The purchaser buys one for every member of the family, the priest writing upon each the age and sex of the person for whom it is intended. These *hitogata* are then taken home and distributed; and each person slightly rubs his or her body with the paper, and says a little Shintō prayer. Next day the *hitogata* are returned to the *kannushi*, who, after having recited certain formulas over them, burns them with holy fire. By this ceremony it is hoped that all physical misfortunes

will be averted from the family during a year.”

p. 503.

“The thunder-animal springs from tree to tree during a storm, they say; wherefore to stand under trees in time of thunder and lightning is very dangerous; the thunder-animal might step on one’s head or shoulders. The thunder-animal is also alleged to be fond of eating the human navel; for which reason people should be careful to keep their navels well covered during storms, and to lie down upon their stomachs if possible. Incense is always burned during storms, because the thunder-animal hates the smell of incense. A tree stricken by lightning is thought to have been torn and scarred by the claws of the thunder-animal; and fragments of its bark and wood are carefully collected and preserved by dwellers in the vicinity; for the wood of a blasted tree is alleged to have the singular virtue of curing toothache.”

II, pp. 500 *seq.*

They say that the sea always grows rough “during the period of the Festival of the Dead, the three days of the *Bon*, which are the thirteenth, fourteenth, and fifteenth of the seventh month by the ancient calendar. And on the sixteenth day, after the *shōryōbune*, which are the ships of souls, have been launched, no one dares to enter it; no boats can then be hired; all the fishermen remain at home. For on that day the sea is the highway of the dead, who must pass back over its waters to their mysterious home; and therefore upon that day is it called *Hotoke-umi*—the Buddha-Flood—the tide of the returning ghosts. And ever upon the night of that sixteenth day, whether the sea be calm or tumultuous, all its surface shimmers with faint lights gliding out to the open—the dim fires of the dead; and there is heard a murmuring of voices, like the murmur of a city far-off, the indistinguishable speech of souls.” II, pp. 504 *seq.*

“Each drowned sailor has his tomb in the neighbouring *hakaba*, and beneath it something of him has been buried. What? Among these people of the west something is always preserved which in other lands is cast away without a thought—the *hozo-no-o*, the flower-stalk of a life, the navel-string of the newly born. It is enwrapped carefully in many wrappings; and upon its outermost covering are written the names of the father, the mother, and the infant, together with the date and hour of

birth, and it is kept in the family *o-mamori-bukuro*. The daughter, becoming a bride, bears it with her to her new home; for the son it is preserved by his parents. It is buried with the dead; and should one die in a foreign land, or perish at sea, it is entombed in lieu of the body." II, pp. 507 *seq.*

"From all these little villages the *shōryōbune* are launched upon the sixteenth day. They are much more elaborately and expensively constructed on this coast than in some other parts of Japan; for though made of straw only, woven over a skeleton framework, they are charming models of junks, complete in every detail. Some are between three and four feet long. On the white paper sail is written the *kaimyō*, or soul-name of the dead. There is a small water-vessel on board, filled with fresh water, and an incense-cup; and along the gunwales flutter little paper banners bearing the mystic *manji*, which is the Sanscrit *svastika*.

"The form of the *shōryōbune* and the customs in regard to the time and manner of launching them differ much in different provinces. In most places they are launched for the family dead in general, wherever buried; and they are in some places launched only at night, with small lanterns on board. And I am told also that it is the custom at certain sea-villages to launch the lanterns all by themselves, in lieu of the *shōryōbune* proper, lanterns of a particular kind being manufactured for that purpose only.

"But on the Izumo coast, and elsewhere along this western shore, the soul-boats are launched only for those who have been drowned at sea, and the launching takes place in the morning instead of at night. Once every year, for ten years after death, a *shōryōbune* is launched; in the eleventh year the ceremony ceases." II, pp. 509 *seq.*

"I may mention a curious superstition about the *yanagi*, or willow tree. Sufferers from toothache sometimes stick needles into the tree, believing that the pain caused to the tree-spirit will force it to exercise its power to cure." II, pp. 598 *seq.*, note.

A robber who intends to break into a house has recourse to magic. "He looks about the premises for a *tarai*, a kind of tub. If he finds one, he performs a nameless operation in a certain part of the yard, and covers the spot with the tub, turned upside down. He believes if he can do that that a magical sleep will fall upon all the inmates

of the house, and that he will thus be able to carry away whatever he pleases, without being heard or seen.

"But every Izumo household knows the counter-charm. Each evening, before retiring, the careful wife sees that a *hocho*, or kitchen-knife, is laid upon the kitchen floor, and covered with a *kandari*, or brazen wash-basin, on the upturned bottom of which is placed a single straw sandal, of the noiseless sort called *zōri*, also turned upside down. She believes this little bit of witchcraft will not only nullify the robber's spell, but also render it impossible for him, even should he succeed in entering the house without being seen or heard, to carry anything whatever away. But, unless very tired indeed, she will also see that the *tarai* is brought into the house before the *amadō* (thin, sliding screens of soft wood, used as a protecting fence, p. 692) are closed for the night. If through omission of these precautions (as the good wife might aver), or in despite of them, the dwelling be robbed while the family are asleep, search is made early in the morning for the footprints of the burglar; and a *moxa*<sup>1</sup> is set burning upon each footprint. By this operation it is hoped or believed that the burglar's feet will be made so sore that he cannot run far, and that the police may easily overtake him." II, pp. 603 *seq.*

"While on the subject of death I may speak of a primitive but touching custom which exists both in Oki and Izumo—that of calling the name of the dead immediately after death. For it is thought that the call may be heard by the fleeting soul, which might sometimes be thus induced to return. Therefore when a mother dies, the children should first call her, and of all the children, first the youngest (for she loved that one most), and then the husband and all those who loved the dead cry to her in turn.

"And it is also the custom to call loudly the name of any one who faints, or becomes insensible from any cause; and there are curious beliefs underlying this custom," *viz.*, that the person's self is absent and needs to be recalled. II, p. 611.

LAFCADIO HEARN: *Glimpses of Unfamiliar Japan*. (2 vols. London, 1894.)

<sup>1</sup> [*Moxa* is a corruption of the native name of the mugwort plant. Small cones of its fibre are used for cauterising, being placed on the patient's skin, lighted, and left to smoulder till wholly consumed.]

*BOOK IV*

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N O R T H E R N   A S I A

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Siberia  
Mongolia



# NORTHERN ASIA

## 42. KAMTCHATKA

Mr. Dobell once shot a bear. On this the Kamtchatdales who were with him "went through their usual ceremony, namely, first to stick a sharp knife into each eye and then to rip up the belly. This they said was absolutely necessary, as bears sometimes have been known to recover, even after several severe wounds, and kill the persons who had cut open their bellies with an intention of skinning them; 'Whereas,' said they, 'if their eyes had first been put out, they could not have seen anything, and those persons would have escaped.'" I, p. 19.

"The Kamtchatdales of Oukinsky coast have adopted some of the customs and habits of their northern neighbours, the Karaikecs. For instance, should a young man fall in love with a girl, and that [*sic*] he is not rich enough to obtain her by any other means, he immediately enslaves himself to her father as a servant for three, four, five, or ten years, according to agreement, before he is permitted to marry her. When the term agreed on expires, he is allowed to marry her, and live with the father-in-law as if he were his own son. During the time of his servitude, he lives on the smiles of his mistress, which ought to be very benignant to enable him to endure so long the frowns of an imperious master, who never spares him from the severest labour and fatigue. One Toyune himself assured me he had served three years for his wife under a very hard master, and that nothing but the love he bore his intended bride could have made him support it!" I, p. 82.

PETER DOBELL: *Travels in Kamchatka and Siberia, with a Narrative of a Residence in China.* (2 vols. London, 1830.)

## 43. SIBERIA

The journey was executed by order of the Russian government, in the years 1820-1824. The translator in his preface says: "Les côtes de la Sibérie, a partir de l'embouchure de la Kolima, ont été visitées par lui, à l'ouest jusqu'aux bouches de l'Indiguirka, et à l'est jusqu'à l'île Kolioutchine [Burneys' Island]." I, p. vii.

In travelling with some Yakuts from Yakutsk on his way to Kolimsk, on the Arctic Ocean, the writer says: "Nous nous mettons en route par un chemin qui gravit une colline sur laquelle le mélèze et le pin étendent leur ombrage. Je remarquai quelques arbres près du sentier que nous suivions, et dont les antiques troncs étaient parés de tougges de crin de cheval; un grand nombre de bâtons, ornés de la même manière, étaient plantés autour. Le Yakoute qui dirigeait le convoi, l'arrêta en cet endroit, mit pied à terre, arracha quelques crins de la crinière de son cheval, et alla les suspendre au tronc de l'un de ces arbres, avec toutes les marques de la plus grande dévotion; puis, s'approchant de moi, il me déclara d'un air radieux que cette offrande nous assurait dorénavant la protection de l'*Esprit des forêts*, et que notre voyage serait certainement heureux! J'appris que les bâtons, ornés de crins, étaient des ex-voto offerts par les voyageurs à pied. . . . Mes Yakoutes, pour se distraire des ennuis de la route, ne cessèrent point de chanter pendant toute cette journée: leur chant, triste et monotone, est en harmonie avec leur caractère morose, dissimulé et superstitieux; mais, quant aux paroles, elles sont fort poétiques et ne se rapportent guère aux objets qu'ils ont sous les yeux: le poète vante les beautés du paysage, le feuillage touffu des arbres aux larges troncs, le bruit du fleuve rapide, et les crêtes élevées des monts sourcilleux! Sachant qu'ils improvisaient, et ne voyant aucun objet à l'entour qui pût leur inspirer ces paroles, je les attribuais à une imagination exaltée, peut-être par l'aspect même de cette nature épouvantable, lorsque mon *cicerone*, le sous-officier, m'explique qu'il s'agissait d'*éloges* adressés à la contrée, dictés par la crainte que leur inspire l'*Esprit des forêts*, et le désir de se le rendre propice." I, pp. 47 seq.

"Les chemins, naturellement mauvais, étaient devenus presque impraticables à la suite de pluies continuelles; nous en fûmes dédommagés en partie par la variété des points de vue: le grand nombre de petits lacs dispersés ça et là contribuaient à embellir le tableau; ils nous obligèrent à de fréquents détours; ce qui nous fit faire 20 verstes en pure perte. Ces lacs sont généralement

de forme ovale, et le feuillage des mélèzes qui croissent sur leur bords escarpés, en se reflétant dans l'eau, la font ressembler à un vaste miroir. Autour, tout est calme, silencieux; à peine entend-on de temps en temps le sifflement de l'air fendu par le vol rapide de quelque oiseau qui cherche à échapper à un ennemi prêt à l'atteindre, ou le bruit du feuillage frôlé par l'agile écureuil qui saute de branche en branche." I, pp. 49 *seq.*

Notes on the Yakuts. I, pp. 52-61.

The language and features of the Yakuts betray their Tartar origin. They are a pastoral people; all their property consists in their numerous herds of horses and horned cattle, on which they subsist. The great abundance of furry animals in their vast forests, and the profits they make by selling the skins to the Russians, have given them a passion for the chase, in which they are very expert. Inured from childhood to all kinds of privations, they are extraordinarily hardy; as for cold, they seem not to feel it. They travel in winter in their ordinary attire, without heavy cloaks or tents, and sleep at nights on the snow. They also endure hunger to an incredible degree. In Siberia they are called "men of iron." "La vue du Yakoute est perçante: l'un d'eux, chose incroyable! nous assura qu'en examinant un jour le ciel, il avait vue *une grande étoile bleuâtre en avaler de plus petites et les vomir ensuite*: c'étaient les éclipses des satellites de Jupiter que cet homme avait observées." The Yakuts eat beef and horse-flesh, always boiled; and they drink the milk of cows and mares. The roasting of meat and the baking of bread are arts unknown to them. I, pp. 52-55.

The natives of the Kolimsk district (Yakuts, etc.) have a strong dislike of salt. I, p. 163.

The village of Ostrovnoyë is built on one of the islands in the River Aniouy, 250 versts from Nijné-Kolimsk. Here an annual fair is held, which is attended by the warlike Tchouktchas [Chukchees] from Bering Strait and by Russian merchants from Yakoutsk. The Tchouktchas serve as commercial intermediaries between the Russians and the natives of north-west America. For in their frail and leaky barks they boldly cross the stormy and misty straits, to procure skins and walrus teeth from the natives, to whom they give in exchange

Russian wares, such as tobacco, iron, glass beads, etc. Having procured the skins and walrus teeth from the American tribes, the Tchouktchas return home and set off for the fair of Ostrovnoyë, taking with them also some articles from their own country, such as whalebone, bags of walrus skin, and garments of reindeer hide. They travel armed, with their wives and children, and accompanied by herds of reindeer. It is a regular emigration; there are hundreds of them. At Ostrovnoyë they stay about ten days and then return home by the same way. The Russian merchants bring to the fair articles of copper, iron, and wood, also tobacco, and an enormous quantity of glass beads for the women. The writer attended the fair and was much struck by the contrast between the phlegmatic calm and taciturnity of the Tchouktchas on the one side and the excessive excitement and volubility of the Russians on the other. The fair was formally opened on March 10th (the writer says February; but the context proves that this is a mistake), 1821; and after much discussion it was decided that the rate of exchange should be sixteen fox skins and twenty marten skins for two pounds of tobacco. The Tchouktchas have a remarkable power of estimating the weight of an object without the use of scales. The writer saw some of them detect the absence of one pound weight out of a hundred. The fair lasts three days, then every one hastens to depart, leaving the place deserted, fort and huts being hidden under an undulating mantle of dazzling white snow, above which nothing appears but the blackened flag-pole on which the flag had been hoisted to announce the opening of the fair. This fair is of some importance for the north of Siberia; the value of the merchandise brought to it yearly amounts to more than 200,000 roubles. It has created new wants among the Tchouktchas, who now cannot do without many articles of daily use of which formerly they had no idea.

I, pp. 245-256.

The Tchouktchas are the only numerous people of northern Asia who have preserved their independence. They live as nomads, under tents, on the produce of their herds of reindeer, with which they roam over the vast *tundras*, over lofty rocks and steep mountains; though their boundaries were much restricted as a consequence of the bloody conflicts in which they engaged with the

Cossacks, the conquerors of Siberia. It was in 1750 that they sustained a great defeat which compelled them to fly for refuge to the most inaccessible of their mountains, where the conquerors did not care to follow them. Afterwards they entered into commercial relations with the Russians.

A good many Tchouktchas have been baptised, but their conversion is only nominal and is generally based on interested motives.

I, pp. 259-261.

The Tchouktchas are cruel. Children born with any deformity are put to death. And persons who suffer from the infirmities of age, or who can no longer endure the fatigues of a nomadic life are killed (*égorgé*) ruthlessly. So ingrained is the custom that often the old people themselves beg their children to put an end to an existence which has become a burden to them. A case of this sort happened while the writer was at Ostrovnoyë. One of the Tchouktcha chiefs, a respected old man, gathered his sons about him, told them that he was weary of life, and entreated them to deliver him from it. His children were very sorry, but esteeming it a sacred duty to comply with his wishes they cut his throat. Even the baptised Tchouktchas cannot be persuaded to abandon these sanguinary customs; the shamans have succeeded in maintaining the practice. A certain number of these sorcerers accompany the Tchouktchas on all their expeditions, and it is due to them that another not less horrible custom—that of human sacrifice—has not yet been abolished. The Tchouktchas who came to the fair of Ostrovnoyë in 1814 brought with them the seeds of a fatal malady, which soon carried off many of the people and spread its ravages also among the herds of reindeer. The resources of art, furnished by the local authority, were powerless to stay it, and the plague raged with redoubled violence from day to day. The shamans were accordingly consulted, and after performing various conjurations declared that the spirits were angry and that they would not stay the plague till the virtuous Kotchène, one of the most venerated chiefs, had been offered to them in sacrifice. Kotchène was the idol of the people, and the seers nearly paid with their life for this barbarous counsel. However the pestilence continued to rage, and the shamans remained inexorable,

refusing the presents which were offered to them if they would appease the anger of the spirits, despising the threats that were addressed to them, and braving the ill usage to which they were subjected. Then even those who esteemed the victim most highly were shaken in their devotion and thought it their duty to consent to the crime. Kotchène prepared for death, and summoning the people declared that the increasing ravages of the epidemic proved that the spirits were angry at the delay; and he added that wishing above all things to save his people he devoted himself to death for their sake. So saying, he offered his breast to the executioners, but no one was hardy enough to raise a sacrilegious hand against him, and the shamans had to force Kotchène's own son to become a parricide by cutting his father's throat. I, pp. 263-267.

The shamans do not form a caste. Any person may become a shaman. Young people of a vivid imagination hear old men tell of the power of the spirits and of the might which they bestow on their delegates, the shamans. These stories are listened to greedily and treasured in the memory. Thus prepared, his imagination predisposed to hallucination, the young man visits the shamans, watches with a shudder of horror the convulsive movements which agitate them when they receive their inspiration, and is seized with an eager desire to enter for himself into communication with the invisible powers. So he "*se voue au célibat, recherche la solitude, et se nourrit d'aliments irritants, qui portent la flamme dans son sang déjà échauffé. Ces visions tant souhaitées, ces Esprits infernaux, revêtus de formes bizarres, ne sont bientôt plus, pour le néophyte, des êtres imaginaires; non, il les voit devant lui et reçoit leurs oracles. C'est ainsi que se forment les chamans, sans qu'il y ait de leur part la moindre hypocrisie.*" I, pp. 268 *seq.*

"Les nomades de la Sibérie ont la plus grande répugnance pour le sel, et n'en font jamais usage."  
I, p. 274.

The language of the Tchouktchas "*est un amalgame de sons gutturaux et nasillards, tellement étranges, que je ne puis les comparer qu'au crie de l'oie, au râlement du renne et à l'aboiement du chien.*" I, pp. 275 *seq.*

Notes on the Tchouktchas. II, p. 315-322.

The Tchouktchas inhabit the extreme north-east of Asia from the Bay of Tchaounsk to Bering Strait, and from the Anadirsk to the sources of the Soukhoy-Aniouy and the Arctic Ocean. To the south of them are the Koryaks, and to the west the Tchouvanez and the Youkaguies.

Formerly the Tchouktchas were all nomads, roaming the *tundras* (marshy plains) with their reindeer and living on the produce of these animals. But some of them lost their herds through disease, and were obliged to support themselves by fishing the whale, the walrus, and the seal. These people accordingly abandoned the *tundras* and the mountains and settled on the sea-coast. As the sea-beasts frequent especially the sea near Bering Strait, that is the part of the coast which is most thickly peopled by the Tchouktchas. Thus the Tchouktchas are divided into the sedentary and the nomad or reindeer Tchouktchas. The two divisions live on good terms with each other and exchange their respective products.

The sedentary Tchouktchas are grouped in small villages. They build their huts of poles or of whalebone covered with reindeer skins. The huts are conical. In the interior of it is a small, square tent which serves as a bedroom; in very great cold the cooking also is done in it. The fire is fed with moss, bones, or whalebone sprinkled with fat. The principal occupation of the sedentary Tchouktchas is the chase of walrus and seals.

II, pp. 316-318.

Slavery exists among the Tchouktchas. The richer people have whole families of slaves. These slaves may not change their abode; they have no property, and are entirely dependent on their masters, who employ them in the hardest tasks, but feed and clothe them. The writer believes that the slaves are descendants of former prisoners of war.

The food of the Tchouktchas is mainly flesh. They eat reindeer meat boiled in the fat of the seal or the whale. The flesh of the polar bear and the skin of the whale are considered dainties. They do not eat fish if they can get anything else, and they have a strong dislike of salt. All their food is eaten cold. II, pp. 321 *seq.*

DE WRANGELL: *Le Nord de la Sibérie. Voyage parmi les peuplades de la Russie Asiatique et dans la mer glaciale*, traduit du Russe par le prince Emmanuel Galitzin. (2 vols. Paris, 1843.)

#### 44. SIBERIA

“In der grossen Reihe von Nomaden, mongolischen Stammes, welche den Norden Asiens durchstreifen, sind die Koräisch-Tschuktschischen Stämme das äusserste östlichste Glied, und bilden durch Aehnlichkeit der körperlichen Bildung, der Sprache, der Sitten und Gewohnheiten und der Religion, ein von ihren westlichen Nachbar - Völkern sehr zu unterscheidendes Ganzes.” col. 100.

Amongst the Koriaks (“die Koräken”), when a child is born, a reindeer is at once brought to the mother and slaughtered in the tent itself. This is a sacrifice to the evil spirits of the earth, who are given a life in order that they may spare the newborn child. A wooden idol, representing the evil spirit of the earth, receives a small portion of the flesh and blood of the reindeer; the rest belongs to the mother only. col. 116 *seq.*

“Ist ein Koräke erkrankt, so suchen die Verwandten und Bekannten, durch Anrufen der bösen Geister, von denselben das Abwenden des verursachten Leidens zu erleben, auch suchen sie selbst durch allerlei Kräuter oder durch Sympathien dem Kranken die Gesundheit wieder zu geben. Ist aber alle Hülfe umsonst, und der Kranke fühlt seine letzte Stunde nahen, dann fordert der religiöse Aberglaube, sich selbst oder durch Freundeshand den Todesstoss zu geben, um sich, wie sie behaupten, aus den Händen des Bösen, der sie tödten will, zu retten und sich dem guten Gott zu übergeben. Solche Selbstmorde kurz vor dem Tode sind in der neueren Zeit schon etwas seltener geworden, dennoch aber häufig genug.

“Die Leiche eines Koräken wird auf weisse Rennthier-Felle gelegt und ganz in weisse Rennthier-Felle gekleidet, welche mit Wolfshäuten besäumt werden. (Weiss ist die Trauerfarbe dieses Volkes, der Wolf aber wird religiös verehrt.) So wird der Verstorbene auf einen neuen Schlitten gesetzt, vor den zwei seiner besten Rennthiere

gespannt sind, und zu einem Scheiterhaufen, den man am nächsten holzreicheren Ort errichtet hat, gefahren. Hierher folgen die Verwandten und Freunde. Am Scheiterhaufen werden die Rennthiere erstochen und dann mit dem Schlitten und der darauf sitzenden Leiche auf denselben gehoben. Der Leiche werden alle Geräthschaften und Waffen, so wie die Pfeife nebst kleinem Tabaks-Vorrath mitgegeben, und dann wird Alles den Flammen übergeben. Es heisst nun, der Verstorbene ist in sein eigentliches Vaterland hinübergefahren zum guten Gott, wo er sein geliebtes Nomadenleben fortsetzen kann und zwar unangefochten von den bösen Geistern der Erde.

“Nun werden alle Rennthiere, welche man mitgebracht, geschlachtet und nicht früher wird der Platz verlassen, als bis Alles verzehrt und der Todte völlig verbrannt ist. Ein pflichtmässiger Liebesdienst der nächsten Verwandten ist's, das Feuer zu schüren und die schwerer verbrennbaren Theile, wie z.B. den mit Feuchtigkeit angefüllten Magen, mit Spiessen zu durchstossen. Die Asche wird nicht gesammelt, sondern bleibt am Platze liegen. Die am Bestattungs-Orte geschlachteten Rennthiere gehören nun, nach ihrem Glauben, ebenfalls zur neuen Heerde, welche der Todte in jenem Leben um sich sammelt.

“Der Gebrauch, die Leichen zu begraben, findet sich bei den Koräken nicht. Sie halten diese Art der Bestattung für eine unwürdige und den begrabenen Todten für verloren. Nur das Verbrennen der Leiche hat für sie Sinn und erfüllt seinen Zweck ganz, denn mit dem Rauch und mit dem Dampf steigt der Geliebte gerade gegen Himmel.

“Die nomadisirenden Koräken sind ohne Ausnahme bis auf den heutigen Tag noch ungetauft. Die Religion dieses Volkes ist ein ganz eigenes Gemisch von Verehrung guter und böser Gottheiten. Den guten Gott, *Apapel* (d.h. nach ihrer Sprache der Alte), den Herren der ganzen Schöpfung, stellen sie sich so vollkommen gut vor, dass er nicht einmal strafen will. Er scheint nach ihrem Glauben eine passive Rolle in Bezug auf das menschliche Erdenleben zu spielen. Er lässt es mit den Menschen geschehen, wie es eben geht, und überlässt es ihnen, sich, wie es ihnen nur gelingen mag, aus den Klauen der bösen Geister zu befreien. Der gute Gott wird von ihnen daher auch nur selten angerufen, und wohl nur bei Bestattung der Leichen oder in ganz ausser-

ordentlichen Fällen angebetet. Alle ihre religiöse Gebräuche haben nur Bezug auf die bösen Geister der Erde. Ihre Religion ist somit eine schlaue-Politik, oder ein Handel mit diesen Geistern, um sie nach Möglichkeit von den Menschen schädlichen Handlungen abzuhalten. Ihre Phantasie sieht überall, in jedem Berge, im Meer, an den Flüssen, im Walde und auf den Ebenen Dämonen lauern, welche sie sich, unbedingt nur das Böse wollend und sehr habgierig vorstellen. Aus diesem Grunde kommen die häufigen Opfer vor, durch welche sie die Habgier dieser Unersättlichen zu befriedigen, und sich dass ihnen Werthe und Theuere zu erkaufen suchen. Diejenigen unter dem Volk, von welchen man glaubt, dass sie am leichtesten die Wünsche der Bösen errathen können, und in einer gewissen Gunst derselben stehen, heissen Schomanen. Die von ihnen ausgeführten religiösen Handlungen sind des Schomanen oder der Schomanen-Dienst. Die Schomanen müssen bei jedem vorkommenden Fall ihren Rath, wie man sich der Teufel zu entledigen habe, ertheilen und die Wünsche derselben offenbaren. Ein, über einen in ovaler Form zusammengebogenen Holzreifen gespanntes Leder, ist die Zaubertrommel. Diese besteht immer aus der Haut von Bergschafen, ist mit Metallklappern reich verziert und spielt eine wichtige Rolle beim Schomanen. Ein mit Wolfsfell überzogener Stab dient zum Schlagen derselben. Soll *schomant* werden, so nimmt in der Regel der Schoman eine Dosis von Fliegenpilz (*Amanita muscaria*) ein, den die Koräken seiner berauschenden Wirkung wegen schätzen, und versetzt sich dann durch Schreien, Singen und Trommeln vollends in einen solchen Grad von Wahnsinn, dass er anfängt die wildesten Sprünge zu machen und sich in manchen Fällen durch Spiesse schreckliche Wunden beibringt. Die Koräken lauschen nun mit Aufmerksamkeit auf jedes Wort, das er ausspricht, und entnehmen sich daraus die Befehle des Angerufenen, welche sie dann mit Gewissenhaftigkeit befolgen. Ist Jemand erkrankt oder hat sich verirrt, haben sich Rennthiere verlaufen, vor grossen Wanderungen, bei Geburten wird schomant, und die Antwort des Schoman ist fast ohne Ausnahme, dass der böse Geist an Opfer an Tabak, Kleidungsstücken, Rennthieren oder Hunden verlangt. Hunde, eine kleine langhaarige schwarze Race, den Spitzen ähnlich, werden in jeder Jurte in

Menge angetroffen und einzig nur zum Opfern gehalten. An Bergen, auf Weiden oder an besonders gefürchteten Orten sieht man oft Opfer an Tabak oder Mundvorräthen liegen, selbst von Geräthschaften und Waffen, welche dann kein Vorübergehender anrührt. Grössere Feste werden nur gefeiert zur Zeit wenn die Rennthiere kalben, d.h. im März oder April, und wenn diese Thiere die Geweihe abwerfen oder neue bekommen bei diesen Gelegenheiten wird ein Theil des neuen Reichthums durch grössere Opfer abgegeben, um den Rest um so sicherer zu behalten.

“Von den Thieren steht nur der Wolf, als Diener der Teufels, in besonderer Achtung. Die Wölfe dürfen nicht erschossen werden, sondern nur erschlagen, und die Felle derselben finden dann bei manchen religiösen Gebräuchen ihre Anwendung.

“Nach dem Tode kommt jeder gute Koräke zum guten Gott und zwar in diesen unmittelbaren Schutz, wo er nichts mehr zu fürchten hat, sondern das glücklichste, das reichste Leben führt. Dieser Gott ist zu gut, um den Menschen Krankheit und Tod zuzuschicken, daher sie auch überzeugt sind, dass die bösen Geister ihnen die Krankheiten schicken und sie durch den Tod zu sich nehmen wollen, wo ihrer nur Qual und Pein wartet. Darin liegt der Grund der gebotenen Selbstmorde vor dem Tode.” col. 122–125.

The Chukchees. col. 126–132.

All the writer's information about the Chukchees (“die Tschuktschen”) was obtained from a merchant named Trifonow, who had traded with them since 1828. col. 126.

“Die Rennthier-Heerden eines reichen Tschuktschen sind oft so gross, dass den Besitzern selbst die Zahl der Thiere unbekannt ist. Trifonow versichert, dass er Heerden auf Ebenen gesehen habe, welche dieselbst dargestellt überdeckten, dass man, so weit das Auge reicht, einen Wald von Geweihen sah. . . . Der reiche Tschuktsche ist der Wohlthäter seiner Umgegend. Niemand geht von ihm, ohne Geschenke an Lebensmitteln und an Kleidungsstücken mit auf den Weg zu erhalten. Ebenso werden den Gottheiten oder den Verstorbenen sehr reiche Opfer oder Geschenke gebracht. Ist aber ein vornehmer und geachteter Gast angelangt, so hat das Rennthierschlachten kein Ende, und der Schmaus dauert

so lange der Gast bleibt. Sobald derselbe am Zelt angelangt ist, wird er sogleich hinein geführt und gespeist, darauf erst gefragt, woher er kommt und wie es ihm geht. Hat man sich so begrüsst und nach dem Wissenswerthen erkundigt, dann werden alle Bekannten der Umgegend zu einem Feste geladen.

“Vier Rennthiere werden ausserhalb des Zeltes in den vier Weltgegenden erstochen und dann so vertheilt, dass der Wirth nebst seiner Familie allein von dem nach Osten erstochenen Thiere speist, der Gast aber die drei andere erhält. Hierauf werden noch so viele Thiere getödtet, als nöthig sind, alle Theilnehmer am Feste zu sättigen und dieselben auf den Rückweg zu versorgen. Die Zahl der bei solchen Gelegenheiten geschlachteten Rennthiere soll oft 40 übersteigen. Bei solchen Festen wird immer schomant, den Göttern werden Opfer gebracht, Kriegsspiele werden gehalten, im Fall sich ein Verbrecher unter ihnen findet, so wird ein solcher bei diesen Gelegenheiten öffentlich verhöhnt, beschimpft und bestraft, und endlich vergessen sie nie, ihren geliebten Todten durch Brandopfer hinüberzuschicken. Dergleichen Feste werden noch abgehalten, wenn die Rennthiere kalben oder neue Geweihe erhalten, nach besonders reicher Jagd, nach Siegen, und wenn ein Wolf getödtet worden ist. Nach ihrer Idee ist dieses Thier von einem bösen Geiste besessen, welcher ihre Heerden vernichten will. Auch bei den Tschuktschen darf ein Wolf nur erschlagen werden, nie aber erschossen.” col. 130 seq.

“Die Sitte des Tatuiren findet sich auch bei ihnen (den Tschuktschen) nur bei verheiratheten Weibern, welche fast ohne Ausnahme bunt erscheinen sollen.” col. 132.

“Bei den Tschuktschen ist der Mord oder Selbstmord eines Kranken vor seinem Tode etwas durchaus gebotenes und geschieht ohne Ausnahme. Das Verbrennen der Leichen ist wohl nur durch grössere Festlichkeiten bei den Tschuktschen ausgezeichnet, sonst wird auch hier der in weissen Fellen gekleidete Todte mit seinen Waffen, seinen Rennthieren und seinem Schlitten zusammen verbrannt. . . .

“Die Religion stimmt in allen wesentlichen Punkten mit der Koräkischen überein: *Apapel* ist der unbedingt gute Gott und die bösen Geister der Erde quälen den Menschen, weshalb ihren

zahlreichen Götzenbildern reiche Opfer gebracht werden müssen. Der Schoman mit seiner Schoman-Trommel, im buntesten Kostüm, muss auch hier den Willen der Götter offenbaren und dieselben bei allen Festen anrufen." col. 132. \*

C. VON DITTMAR: "Ueber die Koräken und die ihnen sehr nahe verwandten Tschuktschen," *Bulletin de la Classe Historico-Philologique de l'Académie Impériale des Sciences de St. Pétersbourg*, XIII. (1856.)

#### 45. SIBERIA

Among the Samoyeds of the Gulf of Obi the following are the funeral ceremonies. The deceased is washed and dressed in his best clothes, then he is taken out of the tent (*tchorum*) by an opening in it opposite to the place where he died. The body is then conveyed on the back of the favourite reindeer of the deceased to the grave. When the body has been buried, the grave is covered with planks and earth. Then four men, armed with clubs, "brisent la tête du renne favori, placé en sens inverse de la tête du défunt." If the animal expires without a movement, the omen is good; but if it lifts its head, it is a sign that another of the tribe will soon die. A great fire is then kindled on the grave; and oil, fat, bread and tobacco are thrown into it, and the garments of the persons present are fumigated at it. Then all present, beginning with the shaman (*tadibé*), take wands, stride across ("enjambent") the grave, one after the other, and tread it down. After that they stick ("enforcent") the wands in the ground. p. 6.<sup>1</sup>

"Parmi les Ostiaks et les Samoïèdes on retrouve souvent de petits peuplades qui, bien que composées de quelques centaines d'individus, ne connaissent pas leur origine et se considèrent tous comme parents; ils se soutiennent réciproquement, mais ne se marient pas entre eux." p. 23.

"La magie, qui tient lieu de religion, est aussi le lien qui unit les individus des deux sexes, dont chacun adore depuis longtemps une idole distincte. Les Ostiaks païens avaient des notions d'un Etre suprême qu'ils nommaient Turm ou Turoum

mais qu'ils n'osaient invoquer. C'est pour ce motif qu'ils imaginèrent des dieux plus infimes, dont le pouvoir de faire le bien et le mal était borné, et qu'ils invoquaient comme de bons ou de mauvais génies. Dans les temps les plus reculés, quelques uns de ces génies avaient été fabriqués en bois par des chamanes et revêtus d'habillements bizarres qui leur donnaient l'aspect d'hommes estropiés; d'autres étaient faits de métal et représentaient des oiseaux, divers animaux, et surtout des ours. Les Ostiaks croyaient à des dieux de terre et de mer, protecteurs de leurs industries, et ils leur bâtissaient des temples dans des lieux écartés protégés par d'épaisses forêts. Ils avaient la même vénération pour certains arbres et pour quelques montagnes. Ils offraient à leurs idoles leurs plus belles fourrures, des flèches, des monnaies d'argent, etc. Leurs prêtres, les chamanes, se chargeaient de présenter les offrandes à la divinité, dont ils rapportaient la réponse. Ils y avait également diverses solennités en l'honneur des idoles. Tout cela se pratique plus ou moins encore aujourd'hui, notamment chez les Ostiaks païens du nord. Chez eux, de même que chez les Samoïèdes, le serment est un acte d'une suprême importance; pour le rendre plus solennel, on pose la main sur une tête d'ours, au moment de jurer, ce qui s'interprète ainsi: 'Qu'un ours me dévore, si je fausse mon serment!' p. 24.

The Ostiaks of Itrych have long been baptised, and are devoted to the rites of the Greek church, believing firmly in the truth of the Christian doctrines. p. 22.

"Les Tchérémisses habitent de petits villages irréguliers ornés de beaux bouquets d'arbres, et ces villages ne consistent souvent qu'en quelques groupes de fermes avec une enceinte commune. Les habitants se livrent ensemble non-seulement aux travaux de la ferme et à la culture des champs, mais ils partagent même souvent le travail et les produits de la moisson. Plusieurs colonies de ce genre, dont les Tchérémisses tiennent les noms secrets par superstition, forment une commune." p. 24.

"Les Tchérémisses des prairies, qui vivent pour la plupart disséminés, sont au contraire [as opposed to their brethren of the mountains, who are zealous adherents of the Greek church]

<sup>1</sup> Note that the descriptions of the different ethnographic groups are pagged separately.

encore à demi païens. Dans l'idée qu'ils se forment d'une famille nombreuse de divinités, beaucoup d'entre eux distinguent de bons et de mauvais génies auxquels ils offrent des sacrifices. Aux derniers ils attribuent tous les accidents fâcheux et les maladies qui les atteignent eux et leurs animaux." They practise ceremonies intended to prevent the souls of the deceased from returning to their houses (ceremonies not described). p. 25.

Among the Bashkirs, a Tartar people of mixed extraction, the dead are buried, and the funeral always ends with horse races. p. 29.

The greater part of the vast provinces of eastern Siberia is occupied by the Tougous, who separated from the Moguls at a remote time. Christianity as yet has made little progress among them; they are still the most devoted to Shamanism of all the Siberian peoples. p. 69.

Among the nomad Tougous of the Government of Yenisseisk, "il arrive souvent qu'une femme enceinte est délivrée sans aucune assistance; le mari pratique alors une seconde porte au tchoum [tent], y conduit sa femme et allume un petit feu que la mère du nouveau-né doit enjamber trois fois pour sa purification, tandis qu'on lave l'enfant dans une eau voisine ou dans de la neige. . . . Durant trois jours la mère du nouveau-né est considérée comme impure; elle n'ose pas même, en voyage, monter sur un renne, et doit aller à pied." p. 70.

The Christian Tougous are buried in the skin of a reindeer, which has been killed for the purpose. A man's implements (for fishing, hunting, etc.) are buried with him, also a kettle, in the bottom of which a hole has been knocked. Beside a woman are placed a knife and the crook ("houlette") with which she guided the reindeer. The reindeer which has been killed is cooked and eaten; one of its thighs is laid on the grave; the rest is eaten by the persons present. Then they shift their camp. "Ils interceptent avec de la neige ou des arbres la route qu'ils viennent de parcourir, afin d'ôter au défunt la possibilité de les suivre." Among the heathen Tougous the ceremonies are different. The dead are wrapped up in reindeer skins, but hung upon trees instead

of being buried. "Les Tougous de Touroukhansk préparent aussi à leurs morts une espèce de lieu de repos sur des arbres dont ils coupent toutes les branches afin qu'ils ne puissent pas en descendre." p. 71.

The Lamoutes or Tougous in the neighbourhood of the Sea of Okhotsk are a race of nomad herdsmen. They possess large herds of reindeer which supply them with all they need—fooding, clothing, and tents; but from motives of superstition they never count their herds. p. 73.

"Peuples de la Sibérie Orientale." pp. 1-13.

The Tchouktchis (Chukchees) inhabit the mountainous, marshy, and moss-covered territory on the north-eastern coast of Siberia, from the Bay of Tchaoun to the mouth of the Anadyr. They are divided into the sedentary Tchouktchis on the coast, and the pastoral Tchouktchis of the mountains and marshes. The latter are the richer and more numerous; they keep herds of reindeer. According to their occupations the Tchouktchis are divided into three classes; those who live by their reindeer; those who live chiefly by fish and other sea creatures; and those who live mainly by trade. p. 5.

"Chez les Tchouktchis, la fille de l'oncle, ou de la tante du futur est considérée comme la fiancée la plus convenable." p. 7.

"Il y a chez les Tchouktchis trois grandes solennités: la première a lieu au mois d'avril, lorsque les rennes mettent bas; la seconde en juillet et août, lorsqu'on tue ces animaux pour en faire des vêtements; et la troisième en automne, quand le temps du rut est passé. Le Tchouktchi célèbre en outre le changement de ramure de ses rennes; l'époque à laquelle on rassemble les ramures tombées; l'ouverture de la pêche et de la chasse, et le commencement d'un long voyage. L'action de tuer un loup est aussi pour ce peuple l'occasion d'une fête pendant laquelle on s'écrie: 'Loup, ne te fâche pas contre nous; ce n'est pas nous qui t'avons tué, mais ce sont les Roussaki qui t'ont anéanti.' Lorsque le mauvais temps se prolonge ou que le chasse-neige est trop violent, les Tchouktchis tuent un renne pour apaiser le

ciel, et courent ça et là en luttant les uns contre les autres, dans un singulier état d'exaltation.

"Pour prêter un serment, le Tchouktchi saisit sa langue avec la main, la tire violemment hors de sa bouche et la montre aux assistants jusqu'à la gorge." p. 7.

With the exception of a few persons who have been baptised, the Tchouktchis are addicted to the grossest form of shamanism. They have no priests for the regular worship; each father of a family discharges his religious duties. In popular assemblies, the function of priest is discharged by the head of the family who issued the invitation. At the time of starting on a fishing expedition to Tchaoun, a different person is chosen on each occasion to recite the prayer for an abundant catch. When a victim (reindeer) is to be sacrificed, the priest despatches it with a stab of a knife under the left shoulder-blade. According as the beast falls, the will of the demons is interpreted; the position of its head and of some of its limbs is also carefully noted. The reindeer's head is cut off, but its bones are neither sawn nor broken. A burning coal is placed on the animal's shoulder-blade, and they seek to discover the future by observing the gradual extinction of the coal. With the blood of the victim the man first smears the forehead, breast, and soles of the feet of his wife; the woman, in her turn, smears with the blood her husband, her children, the tent, and the compartment (*polog*) of the tent. For some sacrifices dogs are preferred to reindeer, especially dogs that have been bought. p. 7.

The Tchouktchis have small idols in memory of the dead or in honour of invisible beings. These they carry about with them everywhere, attached to their garments or hung round their neck. The old idols are kept in the tents; when a festival is held, they are brought to the place of sacrifice, and some fat is offered to them. The Tchouktchis believe that the mountains, streams, lakes, etc., are inhabited by invisible beings whom they call *avynralian*, a name which they give in general to every head of a family. They offer arrows, tobacco, and fat to these spirits, and sometimes they sacrifice reindeers and dogs in their honour. Persons distinguished for their intelligence become shamans. Women as well as men may be shamans. These personages are highly honoured for their

wisdom, their second-sight, and magical powers. They heal the sick, cause those who are well to fall sick, raise and calm storms, get possession of the moon (which causes a lunar eclipse), etc. p. 8.

Amongst the Koriaks, when a man wishes to marry he brings presents to his future father-in-law. If they are accepted, he enters into the service of the man whose daughter he wishes to marry, and in this service the hardest work is laid upon him, such as watching the reindeer, fetching wood, etc. He never speaks to his betrothed. If he pleases her father, he gets the girl to wife as the reward of several (sometimes ten) years of incessant labour. If he does not please the girl's father, he is sent about his business, and all his pains are wasted. p. 10.

Amongst the Koriaks, a younger brother who has no wife may marry the widow of his elder brother; but an elder brother may not marry his younger brother's daughter. p. 10.

Among the Koriaks, "les morts sont brûlés en compagnie des rennes que l'on a tué préalablement, de traîneaux, d'armes et d'ustensiles, afin qu'ils puissent s'élever aux cieus avec la fumée et qu'ils aient immédiatement sous la main tout ce qui est nécessaire à la vie nomade. L'inhumation paraît aux Koriaks indigne du défunt. Sur la tombe, ou plutôt sur le bûcher, on tue tous les rennes qui ont été amenés, on mange ceux qui ne doivent pas être brûlés, et on ne se retire qu'après que le cadavre a été complètement consumé." p. 10.

According to the Koriaks "le dieu bon, Apapel, c'est-à-dire l'ancien, le souverain maître de toute la création, est adoré par eux comme l'être parfait par excellence; mais ils ont la conviction qu'il laisse les hommes lutter seuls contre les mauvais génies, en sorte qu'on l'invoque rarement. Leurs pratiques religieuses n'ont conséquemment pour but que d'opérer une réconciliation avec les esprits méchants, afin de les empêcher de nuire aux hommes. De même que les Tchouktchis, les Koriaks croient à l'existence d'un démon presque dans chaque localité. Des gens particulièrement doués remplissent l'office de prêtres, de magiciens et de médecins; leurs fonctions s'accomplissent toutes avec des cérémonies semblables à celles des Toungouses. Ainsi que chez

les Tchouktchis, la renne joue le principal rôle dans presque toutes les solennités des Koriaks. Parmi les animaux sauvages, le loup jouit d'une considération particulière comme serviteur du démon: on n'ose ni le tuer ni même tirer sur lui, et sa peau est employée à plusieurs usages religieux. p. 11.

T. DE PAULY: *Description ethnographique des peuples de la Russie*. (Handsomely printed in folio, with many fine coloured plates, illustrating the appearance and costume of the natives.) (Saint-Petersbourg, 1862.)

#### 46. SIBERIA

The writer lived among the Tchuktchis [Chukchees] at Oumwaidjik on Bering Straits, from September 8 to October 18, 1896.

pp. 193, 271.

"The Tchuktchis are very reticent about their religion, and when this subject was touched upon Koari (the chief) invariably changed the conversation. I gleaned, however, that a man who dies a violent death insures eternal happiness, but an easy, lingering dissolution is generally followed by torment in the next world. This, perhaps accounts for the cheerfulness with which a Tchuktchi will risk his life at sea or in mortal combat, and the terror with which a malady (which we should consider trifling) inspires him. But death, under any shape, is lightly looked upon by most Tchuktchis, who seldom mourn a lost one, even for an hour. . . .

"The most weird and terrible Tchuktchi ceremony is undoubtedly the *kamitok*. This is the putting to death (with their free consent) of the aged or useless members of the community. When a Tchuktchi's powers have decreased to an appreciable extent (from age, accident, or disease), a family council is held and a day fixed for the victim's departure for another world. Perhaps the most curious feature of the whole affair is the indifference shown by the doomed one, who takes a lively interest in the proceedings, and often assists in the preparations for his own death. The execution is always preceded by a feast, where seal and walrus meat are greedily devoured, and whisky consumed until all are intoxicated. A spontaneous burst of singing and the muffled roll

of walrus-hide drums then herald the fatal moment. At a given signal a ring is formed by the relatives and friends, the entire settlement looking on in the background. The executioner (usually the victim's son or brother) then steps forward, and, placing his right foot against the back of the condemned, slowly strangles him to death with a walrus thong. A *kamitok* took place during the latter part of our stay at Oumwaidjik, but as most of the spectators had drunk themselves into a state of frenzy we deemed it prudent to remain concealed until it was over. Women are never put to death by this means, and the origin of the custom is as obscure as it is ancient. Its institution is probably due to the barren nature of this land, where every mouthful of food is precious and where men must literally 'work to live.' " pp. 222-225.

"Evil spirits apparently predominate in the Tchuktchi religion, and all the ceremonies we saw performed appeared to be of a propitiatory nature. When a long sea voyage was contemplated, the Shamans would precede the departure of its crew by strange antics on the beach, presumably for the purpose of insuring fine weather. I noticed, however, that on these occasions it generally blew harder than usual. A mountain at the back of the settlement was spoken of by Koari (the chief) with bated breath, as the abode of devils, and I was gravely informed that any one approaching it within a certain distance was seized, and strangled, by invisible hands. Even the poorest natives were sometimes seen casting pieces of seal-meat (which they could ill spare) into the waves, not only to avert storms, but also to induce their gods to send them food in the shape of bear or walrus; for the practice was continued long after the ice had come down, and when there was but little open water." p. 226.

The Tchuktchis at Oumwaidjik subsisted on whales, walrus, and especially hair-seals, of which the last furnish the staple food of the people, and provide them with garments for their nether limbs. pp. 226 *seq.*

"Were it not for seal and walrus, however, the Tchuktchi race would in a very few years be entirely extinct. It is not easy to picture a spot so utterly desolate that even drinking water is

scarce and brackish, and vegetation is represented by seaweed on the shore and a few tufts of wiry grass; but this is the case at Oumwaidjik. On the Alaskan shore poppies, daisies, and anemones bloom luxuriantly throughout the summer, and I counted no less than twenty kinds of wild flowers within a radius of a mile from St. Michael. The flowers were poor scentless things, but imparted an air of gaiety to the landscape that one may seek in vain on the gloomy, fog-laden coast of north-eastern Siberia. It was curious to note how their sterile surroundings had developed the inventive faculties of the Tchuktchis. Wood is entirely lacking, save when the timbers of some wrecked whaler are washed up by the sea; but whalebone efficiently replaces it for beams and supports for the huts, while seal oil and broken deer bones are used as fuel. Walrus hides are substituted as timber for boats and the walls and roofs of buildings; thongs, made of the same material, form strong, serviceable ropes; the skin of the hair-seal supplies clothing and shoe leather, and so on, *ad infinitum*; but there is scarcely an article in daily use which does not owe its origin to one of those three useful animals: the deer, the walrus, or the seal." pp. 231 *seq.*

HARRY DE WINDT: *Through the Gold Fields of Alaska to Bering Straits.* (London, 1898.)

#### 47. SIBERIA

The Jukagirs are to be found in two departments of the province of Jakutsk, namely, the department of Werchojansk and the department of Kolymsk. The country is bounded on the north by the frozen sea, on the south by the Werchojansk mountains, on the west by the Lena river, and on the east by the Stanowoi mountains. Its area is more than three times that of France, but the population is barely 20,000. You may often travel for hundreds of versts (1 verst=1.06 kilometres) without meeting with a single human being.

The climate is the severest on the face of the earth. "Hier besteht das, was man Kältepol nennt." Somewhat further south, in the town of Werchojansk, 70° centigrade below zero have been registered. The writer has himself met with a temperature of 67° centigrade below zero. The climate grows perceptibly milder as you approach the Arctic Ocean, but there the winter is longer,

the summer cold and misty, and the constant winds cause even the least degree of cold to be keenly felt. The rivers begin to thaw in May and are frozen again in September. In summer the whole country appears as one vast morass of grass or moss, interspersed with countless lakes, and traffic or intercourse between the various parts of it almost ceases. Riding horses wade up to the belly in the swamps. Reindeer can be used for riding only in the mountainous districts, where the water can easily drain off. Even the high table lands soon turn into swamps. In winter the ice-bound, snow-covered, sunless land presents a perfect picture of what our earth will be when, if astronomers are right, the sun's fire is extinct and life on the globe has ceased to exist. pp. 2-4.

The Jukagirs on the Jassatschnaja river.

pp. 12-32.

In former days, before their contact with the Russians, the only domestic animals which the Jukagirs had were dogs. The people lived in territorial groups, which consisted of families and blood relations; each group took its name from the river beside which it dwelt. The social relations of the Jukagirs were very primitive; no authority of any kind was recognised. "Trotz des Fehlens einer Autorität genossen einige Personen innerhalb der grossen Familien oder territorialen Gruppen besondere Vorrechte, und das ganze Leben eines Geschlechtsmitgliedes war einer Reihe von Verhaltungen und Vorschriften unterworfen, die einen ganzen Codex ausmachten. Die Sitte, nach der ganze Gruppen von Verwandten mit einander nicht sprechen dürfen, gehört in das Familienrecht der Jukagiren; sie beugte augenscheinlich dem Geschlechtsverkehr innerhalb gewisser Verwandtschaftsgrade vor. . . .

"Von grossem Interesse ist die Sitte, dass das Mädchen weder auf die Spur des zur Jagd gegangenen Bruders sehen noch gewisse Teile des von ihm erlegten Wildes essen darf. Verlässt sie das Haus zu der Stunde, da der Bruder zur Jagd ist, so muss sie auf die Erde blicken und darf niemals von der Jagd sprechen oder über dieselbe nachfragen. Diese Sitte trägt schon einen religiösen Charakter, da sie mit dem Tierkultus verknüpft ist. Als typisch für die Primitivität ihrer socialen Ordnung erscheint die Gegenüberstellung der Männer und Frauen als zweier

besonderer Gruppen. Dies beobachtet man zuerst bei den Spielen, bei welchen Männer und Frauen zwei feindliche Parteien bilden, alsdann in der Sprache, deren einzelne Laute von den Frauen anders ausgesprochen werden als von den Männern, ferner darin, dass den Frauen die Verwandtschaft nach mütterlicher Seite hin, den Männern dagegen nach väterlicher Seite hin wichtiger ist." pp. 13 seq.

"Da nun Nahrung und Kleidung denselben Tieren entnommen werden, so überträgt sich die Verehrung auf dieselbe, und die Jagd erhält einen religiösen Charakter. Zwischen dem Jäger und dem Tiere besteht ein geheimnisvolles Band. Liebt das Tier den Jäger nicht, so könnte er es nicht erlegen. Welche eigenartige Liebe, sich zum Verzehren preiszugeben! Aber der Schutzgeist des Tieres, Pädshul, welcher den Jäger, der das Tier zur Ernährung erlegt, mit Nachsicht behandelt, wird aufgebracht, wenn der Mensch zwecklos Tiere tötet. Als dann entführt der Pädshul dem unvernünftigen Jäger das Wild." p. 17.

"In den alten Zeiten erforderte der Tierkultus Opfer, ja sogar—wie manche erzählten—Menschenopfer; auch jetzt noch macht man den Jagdgeistern Geschenke und bringt ihnen Opfer." The writer was told by a Jukagir a story of a man who killed an elk and whose younger sister made some remarks on the dead animal, in consequence of which the hunter could find nothing to kill, and the people began to be hungry. A shaman, being consulted, directed that the girl, a dog, and a bitch should all be hanged together. The people bethought them, "If a wench must die, that does not matter at all, but if we were all to die, that would be serious." So they hanged her forthwith. Next morning the hunter went forth and before noon he came back, having killed an elk. After that they began to kill animals again and to recover from their hunger. "Auf diese Weise wurde der Geist des Elentieres versöhnt." pp. 18 seq.

"Die Sitte, eine Hochzeit zu feiern, ist den Jukagiren unbekannt, dagegen feiern sie stets die Geburt des ersten Kindes, d.h. sie laden Gäste zu einem Mahle ein. Dieses nennt man *patschil*. Von dieser Zeit an verlieren die Eltern ihren

Namen und heissen nur noch Vater und Mutter des Erstgeborenen. Diese Sitte hat sich bis auf den heutigen Tag neben den christlichen Namen erhalten." pp. 26 seq.

W. JOCHELSON: "Die Jukagiren im äussersten Nordosten Asien," *Jahresbericht der Geographischen Gesellschaft von Bern*, XVII. (Bern, 1900.)

#### 48. SAKHALIN ISLAND, SIBERIA

THE GILYAKS. "Les villages sont en général habités par les membres d'une même famille; chaque Guiliak vient au monde avec tant de pères et tant de mères, qu'il est assez difficile de se retrouver dans le système des parentés. Il appelle toujours 'ytk,' c'est-à-dire père, non seulement son père, mais les frères et les cousins germains de son père, et 'ymk,' c'est-à-dire mère, les sœurs et les cousines germaines de sa mère. Tous les enfants de frères et cousins germains sont considérés comme frères et sœurs, et sont distingués sous le nom de 'rouer,' sorte de mot collectif comme l'est en allemand le mot 'Geschwister.' La famille forme un clan très fermé, mais le mariage entre parents n'est pas permis; le père a une très grande autorité sur ses fils, et le frère aîné sur les frères cadets. Les familles sont groupées en tribus, se vantant de descendre du même père, et chaque Guiliak sait toujours le nom de sa tribu. Lorsqu'un enfant vient au monde, il reçoit un nom; il existe un cycle de noms dans chaque tribu, où deux personnes ne peuvent porter le même nom; si un enfant reçoit un nom déjà porté par un homme encore vivant, l'homme ou l'enfant mourront dans l'année. Lorsqu'un homme meurt, il est défendu de prononcer son nom; quand vient la fête de l'ours, que l'on immole et envoie comme messenger à la divinité, afin d'obtenir du gibier et des poissons en abondance, on bat la peau de l'ours en criant le nom du défunt; à partie de ce jour, le nom peut être prononcé par tous, et sera donné à un enfant qui naîtra dans la suite. Les noms de garçons sont choisis par le père qui consulte sur cet objet les vieux de la famille; ils signifient souvent force, courage, bravoure, intelligence, etc. Les noms de femmes ne sont pas pris forcément dans le cycle de la tribu." pp. 165 seq.

Among the Gilyaks (Guiliaks) boys and girls live and play together, "mais lorsque arrive l'époque

de la formation, les frères et les sœurs ne doivent plus se parler, et s'ils le font, c'est en détournant les yeux." p. 167.

Among the Gilyaks, when an elder brother is away on a journey, his younger brother enjoys marital rights over his elder brother's wife; but the converse does not hold good, the elder brother never has any rights over his younger brother's wife. pp. 170 *seq.*

"Autrefois pour ne pas payer de dot, un Guiliak enlevait une fille dans un village voisin, et un des gars du village frustré rendait à l'ennemi la pareille." Hence wars between villages, and duels. p. 171.

Among the Gilyaks, "la moitié des objets appartenant en propre au mort doit être détruite, et la moitié de ses chiens immolés; plus on brûle de choses, plus le respect témoigné au mort est grand." p. 172.

The chief sins among the Gilyaks are: "le meurtre, le vol, le fait de laisser éteindre le foyer ou d'y cracher, de faire cuire au feu et non au soleil la graisse de phoque, etc." p. 173.

"C'est un péché de faire mourir un dieu, et comme le foyer est quelque peu dieu, c'est un péché que de le laisser éteindre. Le foyer est, pour ainsi dire, le dieu de la famille. Quand celle-ci est trop nombreuse, que la vie devient difficile pour tous, qu'il faut se séparer l'aïeul donne au plus vieux de ceux qui s'éloignent une partie du foyer." p. 176.

"Chez les Aïnos—Croyances et superstitions—La maison aïno—Le type aïno." pp. 185–205.

"Les Aïnos n'ont pas à la vérité un dieu, mais des dieux; toute force de la nature qui les accable sans qu'ils la comprennent devient dieu ou diable, selon le plus ou moins de mal qu'elle leur fait. Dieu vit dans l'espace et non dans le ciel et il est assisté de nombreux petits dieux, sous-dieux et esprits de toute espèce; il y a aussi des diables, toujours malicieux et cruels. Quand on cherche à obtenir à ce sujet une explication, on s'aperçoit qu'ils confondent les dieux et les diables, et que l'un nomme dieu ce que l'autre appelle diable.

A mon avis le mot et l'idée de diable sont récents chez les Aïnos, et leur furent donnés par les Russes. Ils croient simplement qu'il existe une quantité innombrables de dieux ou d'esprits, qui sont capricieux, et qui ont les mêmes défauts que les hommes. . . .

"Les dieux sont très jaloux les uns des autres; non contents de jouer de mauvais tours aux hommes, ils se querellent et se battent, et malheur au pauvre Aïno qui passe au milieu d'eux pendant le combat! Le vent et la pluie sont des ennemis acharnés, ainsi que la mer et le tonnerre, le soleil et la neige, le feu et l'eau. Les esprits du feu même se haïssent entre eux, et s'il y a dans une même maison deux foyers, il ne faut pas porter de la cendre ou de la braise de l'un dans l'autre, car la guerre s'élèverait entre eux. Quand deux dieux se battent, l'un parfois tue l'autre; les Aïnos le croient fermement. Il est interdit aussi de porter du feu du foyer hors de la maison. Enfin, hiver comme été, le feu doit brûler dans le foyer sans s'éteindre, car le feu qui s'éteint est un dieu qui meurt. Quand ils s'endorment ou quand ils s'absentent, les Aïnos couvrent le feu de cendres, afin de trouver le lendemain ou à leur retour quelques braises rouges encore. Si le feu est éteint, on ne peut le rallumer qu'à l'aide du briquet; les allumettes ne peuvent guère servir que pour la pipe.

"Laisser tomber dans l'eau un tison, une allumette ou même une simple cigarette, est un péché; car le feu est vaincu par l'eau: un esprit de l'eau tue un esprit du feu." pp. 191–193.

"Les Aïnos sont si terrifiés par les dieux, qu'ils pensent à eux à tout instant: quand ils mangent, quand ils boivent, quand ils fument, ils font toujours quelque offrande. Ils en font parfois en se couchant, et s'ils voyagent, ils trouvent, sur la route, des endroits où vivent des esprits avides de présents; il y a aussi des pierres sacrées, qu'il faut particulièrement vénérer.

"Ils offrent enfin à leurs dieux ce qu'ils appellent des 'inaos': ce sont des morceaux de bois terminés en copeaux, fixés souvent à de très longues perches. A chaque circonstance importante de la vie, ils dressent les 'inaos': il y en a de tous les côtés de la maison, on en pare la cage de l'ours, on en élève dans la plaine au bout de grandes perches plantées en terre; il y en a à la barque et au traîneau. Les 'inaos' jouent un peu le rôle des

cièrges de la religion chrétienne, mais il faut voir surtout en eux un reste du culte chamaniste et un souvenir des sacrifices humains. Le haut de 'l'inao' est la grossière image d'une tête à forte chevelure, et le bâton représente le corps; il y en a même qui montrent un sexe grossièrement façonné. Ces derniers se placent en général sur des tombeaux." pp. 194 *seq.*

"Chez les Aïnos—Mœurs et Coutumes—Le mariage—La Maternité—Occupations des indigènes—Cérémonies funèbres." pp. 207-226.

"Quelquefois, en effet, le frère aîné meurt, laissant une veuve et un frère cadet; celui-ci épouse alors la femme de son frère, ce qui est pour lui une économie, car cette femme appartenant déjà à sa famille, il n'a pas de dot à verser." p. 212.

"Le docteur Kirilov a trouvé plusieurs cas de polyandrie: il a vu onze hommes qui vivaient avec cinq femmes, et une autre fois, une femme de plus de trente ans, qui habitait avec deux hommes, l'un âgé de vingt-cinq ans, et l'autre n'ayant que treize. Je suis entré dans une maison où trois frères vivaient avec une seule femme; j'ignorais ce détail et je demandai à l'un d'eux, en montrant un gamin qui jouait dans le sable devant la porte: 'C'est ton fils?' 'Non' répondit-il, 'c'est le nôtre à tous les trois!'" pp. 213 *seq.*

During his wife's confinement "le mari, cependant, entre dans une maison voisine de la sienne, et il se couche sans mot dire auprès du foyer, il reste ainsi sans bouger et silencieux, jusqu'au moment où il apprend la naissance de l'enfant. Il lui est alors permis de boire un peu d'eau et de manger du poisson; mais il n'ose pas encore parler, il lui est défendu de boire de l'eau de vie, il doit éviter tout péché, car c'est le moment où une partie de son âme passe dans le corps de son enfant. Ses amis l'invitent à sortir, lui offrent d'aller chasser avec eux: il faut qu'il refuse leur invitation, et pendant six jours, il reste couché; le septième jour, tout lui est permis, il rentre alors dans sa maison, va voir sa femme et le nouveau-né, reprend ses travaux et sa vie habituelle."

p. 215.

"Quand un malade souffre d'une maladie nerveuse, de la petite vérole ou même d'une autre

maladie, ils disent qu'un dragon est entré dans son corps et qu'il faut l'en chasser; ils nettoient à fond le foyer, puis entourent le malade en silence, et le battent en poussant de grands cris; ils jettent certaines plantes odoriférantes sur le sol, courent, en faisant de grands gestes, choquent des sabres pour effrayer le mauvais esprit." p. 220.

"On ne prononce plus jamais le nom du mort, et si un étranger le fait devant quelqu'un de la famille en deuil, celui-ci baisse la tête et s'en va sans répondre. Les enfants ne parlent plus jamais de leur père: on craint les morts, c'est pourquoi leur souvenir est mal conservé. Il ne reste, par conséquent, que quelques légendes dans la mémoire du peuple: les Aïnos n'ont pas d'histoire."

p. 224.

"La fête de l'ours chez les Aïnos—Respect religieux pour l'ours—La veille de la fête—Discours à la victime—Le sacrifice—Après le sacrifice." pp. 227-258.

"Les Aïnos, comme les Guiliaks d'ailleurs, s'emparent, chaque année, d'un jeune ourson; ils l'enferment dans une cage de bois, et la plus vénérée de leurs femmes est chargée de le nourrir avec le plus grand soin. Lorsque la bête atteint l'âge de deux ans, les indigènes invitent leurs amis, et, au cours d'une fête pittoresque dont on lira plus loin les détails, ils immolent solennellement l'ours en le chargeant de leurs commissions pour le dieu de la forêt, près duquel son âme vivra désormais. L'ours, quoi qu'on en ait dit, n'est pas considéré comme un dieu, il est le messager que la divinité écoute favorablement." p. 227.

"Les indigènes de Sibérie n'aiment pas à prononcer le mot d'ours: ils disent 'le petit vieillard, le maître de la forêt, le respecté, le savant,' et le plus souvent ils ne nomment d'un seul mot court et typique: 'lui!' Certains sont plus familiers et l'appellent 'mon cousin.'" p. 231.

Description of the bear festival. pp. 232-258.

In Saghalien the bear festival is held by the Gilyaks as well as by the Ainos. The bear is caught very young in the forest, and is kept in a wooden cage near his master's house. Thence it is only taken, bound with cords and straps, to

bathe in the neighbouring river. All the people follow it and address friendly words to it. The animal generally belongs to the richest man in the village, but all think it an honour to contribute to his subsistence. Generally it is the grandmother who brings him his food, but sometimes he is fed by young girls. He receives a share, and often the best share, of everything that the Ainos eat, such as fish soup, raw salmon, dog's cutlets, wild strawberries, etc. The festival is always held in winter and at night. Two or three days before it people assemble from all the villages. The day before the festival is devoted to weeping; the day before that is a time of drinking, dancing and singing. The men make *inaos* of various sizes. The women plait of creepers a long belt, which the bear will wear at the sacrifice; from it hang small bags containing dried fish, seal-fat, dog's flesh, rice, tobacco, etc., being provisions for the long journey which the bear's soul will take to the divinity. The girls make ear-rings of creepers and grass, which will deck the victim's head. The old women, ranged round the cage on all-fours, weep, groan, and sob. They relieve each other at this task, and go in turn to sleep and eat in one of the huts. The signal for weeping is always given by the woman who, for two years, has taken charge of the bear and has daily brought him his food. These long lamentations by old women are no longer observed in all the villages; among the southern Ainos they have almost disappeared. Dances take place in the house and near the cage, the men dancing on one side and the women on the other. All these preparations, including the dances and laments, last two or three days. On the last evening, when all is ready, dogs are killed and cooked, seal's-fat smoked, rice is boiled, leaves of tobacco cut, and pots filled with *sake*, i.e. a fermented liquor made from rice. During the evening there is a scene of weeping in the house of the bear's owner, who makes a display of all his riches. In most villages the weeping is short; the hot *sake* loosens all tongues and cheers all hearts. About two o'clock in the morning the old men rise, quit the hut, and go to the bear's cage, before which some indefatigable old women are still groaning. The most eloquent of the old men now makes a long speech to the bear, the substance of which is always the same. He reminds the bear of all that they have done for him, how they rescued him from the terrible forest, fed him,

made a beautiful new cage for him, gave him baths in the river, and brought him fish, dogs, and strawberries for him to eat, and surrounded his cage in winter with straw, that he might sleep warm and comfortable; in short, he had never wanted for anything. "Now (he proceeds) we are holding a great festival in your honour. Be not afraid. We will not hurt you. We will only kill you and send you to the god of the forest who loves you. We are about to offer you a good dinner, the best you have ever eaten among us, and we will all weep for you together. The Aino who will kill you is the best shot among us. There he is, he weeps and asks your forgiveness; you will feel almost nothing, it will be done so quickly. We cannot feed you always, as you will understand. We have done enough for you; it is now your turn to sacrifice yourself for us. You will ask God to send us, for the winter, plenty of otters and sables, and for the summer, seals and fish in abundance. Do not forget our messages, we love you much, and our children will never forget you." The woman then brings the bear his last dinner and thrusts it between the bars of the cage; then she falls down beside the cage and sobs. The emotion is general, the old women begin weeping afresh, and the men utter stifled cries. At first the bear is too much frightened by all this unusual noise and tumult to eat; but at last his appetite gets the better of him and he falls to. A little light now appears on the horizon; the day will soon break. The young men now come up, and removing some of the planks of the cage try to pass a rope or a strap round the beast's body. They poke him with a long stick to make him get up, so that he may be strapped the easier. The bear is very surly and tries to bite and scratch. When the strap has been passed round his body, most of the bars are removed, and the bear leaps out. To the strap are attached long thongs: the Ainos lay hold of them, an equal number on each side, and pulling hard hold the beast so that he cannot stir. The next thing is to pass round him the belt plaited for him by the women. The task is difficult and even dangerous; only a brave man, who has reinforced his natural courage by copious libations, dares undertake it. In the struggle he is sometimes scratched and his blood flows, but he does it. The belt being on him, the young men pierce his ears and insert in them the ear-rings prepared by the girls. Some *inaos* are put round

his neck, and he is made to walk thrice round the cage, then round the house of his master, then round the house of the old man who made the speech. Sometimes the bear is in a very bad temper and has to be dragged; sometimes he submits quietly. Sometimes he is practical, smells the food in the bags attached to his belt, rends the bags, and devours the contents. Next, the bear is tied to a tree, which has been decked with *inaos*; near it is another tree similarly decked, though not so grandly. The bear paces round the tree, while the orator approaches and delivers a long harangue, which sometimes lasts till the dawn. "Remember!" cries the old man, "remember! I remind you of your whole life and the services we have rendered you. It is now for you to do your duty. Do not forget what I have asked of you. You will tell the gods to give us riches, that our hunters may return from the forest laden with rare furs and animals good to eat; that our fishers may find troops of seals on the shore and in the sea, and that their nets may crack under the weight of the fish. We have no hope but in you. The evil spirits laugh at us, and too often they are unfavourable and malignant to us, but they will bow before you. We have given you food and joy and health; now we kill you in order that you may in return send riches to us and to our children." The bear, more and more agitated, listens to these long discourses without conviction; he goes round and round the tree and howls sadly. To encourage him and show him the road to follow, a dog is called and hung on the tree opposite him. As soon as the first beam of the sun appears, an Aino, standing a few paces from the bear, bends his bow and sends a fatal arrow into the breast of the bear. Immediately he throws away his bow, and flings himself on the ground; the woman who has brought the bear his food daily does the same, sobbing; and the old men and old women imitate them, weeping and crying. Then they bring some food to the dead bear (rice and wild potatoes), they speak to him, pitying and thanking him. Then they cut off his head and paws, which (especially the head) are kept as sacred things; it would be a great sin to sell them or even give them away. The bear's body is cut up, and his skin used as a garment or blanket. Women were formerly excluded from the banquet on the bear, but now they share in it. The blood is drunk warm by all persons present.

The flesh is boiled; custom forbids it to be roasted. The skin is taken care of by an old man, who carries it carefully as if it were a child. Neither the skin nor the boiled flesh may enter the house by the door. As the houses have no windows, an Aino gets up on the roof and lets the flesh, the head, and the skin down through the smoke-hole. The skin is carefully folded and placed on one of the corners of the hearth; the head is generally placed on the skin with little sticks in the ears. The head of the dog which was killed is also placed near the hearth. Rice and wild potatoes are offered to the two heads, and beside the bear's head are placed a flint ("un briquet"), a pipe, and tobacco. Custom requires that the guests should eat up the whole animal before they depart, though a portion is reserved for those who have been prevented from coming by illness. No morsel of the sacred bear may be given to the dogs, and the flesh may not be pickled; the use of salt and pepper is forbidden. The banquet lasts long; they drink, dance, and get drunk. Afterwards the men carry the bear's head into the depths of the forest and lay it on a heap of bones, where the skulls of many bears, killed at similar festivals, are bleaching. The writer made his way over decaying trunks of trees and through inextricable creepers to one of these charnel-houses in the almost inaccessible depths of the forest. The Ainos think that the bear knows the fate in store for him, but that he believes himself to be sacrificed for his own good and the good of men. His soul always avenges itself on those who have insulted him or made him suffer. pp. 232-258.

"L'ours chez les Guiliaks—La fête du chasseur—Festin et jeux divers—Croyances et coutumes."  
pp. 259-269.

The Gilyaks also have the custom of shutting up a bear in a cage and sacrificing it solemnly. The festival resembles that of the Ainos, but is simpler and the details less picturesque. They treat the beast much more familiarly and have less respect for him than the Ainos. They have a great respect for a hunter who has killed many bears. When he has killed one, the people feast on it with some ceremony. pp. 261-267.

"Il est bon que les familles des chasseurs fassent des offrandes aux esprits maîtres de la forêt;

ceux-ci sont nombreux, exigeants et malicieux. Les femmes n'ont pas le droit d'assister aux offrandes, leur présence déplaît aux esprits; les hommes seuls jettent dans la forêt des feuilles de tabac et des grains de riz, et les divinités leur preuvent leur satisfaction en ne leur faisant pas de mal et en mettant du gibier sur leur route. Pendant que le père chasse, les enfants doivent éviter des dessins sur le bois ou dans le sable, car dans la forêt les sentiers deviendraient aussi compliqués que les dessins, et le chasseur risquerait de s'égarer sans espoir de retour. Un condamné politique qui avait entrepris d'apprendre la langue russe à des enfants guiliaks, les faisait parfois lire et même écrire; mais les parents leur défendaient d'écrire quand un de leurs était absent; l'écriture leur semblait un dessin très compliqué, et leur superstition s'exaspérait à l'idée du danger qu'un tel dessin faisait courir aux chasseurs qui traversaient la forêt!" pp. 267 seq.

The Gilyaks are more fishers than hunters. Hence every year they make offerings to the divinities of the waters who send them seals and fish. "Ils se réunissent au mois d'avril devant la mer et au bord des rivières; ils portent alors des plats en bois, pleins de riz, et surtout de baies sauvages séchées et conservées. Le plus éloquent fait un petit discours à ses divinités, si capricieuses entre toutes, à qui il jette les présents. La cérémonie finit toujours par un dîner auquel seuls les hommes sont admis.

"Les divinités des eaux ont encore plus d'horreur de la femme que celles de la forêt; les femmes qui ont perdu un enfant sont détestées par elles; quant aux femmes enceintes, il suffit qu'elles se promènent le long de la rivière pour que le poisson épouvanté s'enfuit pendant des mois. C'est un péché aussi que de verser de l'eau sale dans la rivière; on n'y doit pas cracher, et tel indigène me reprochait un jour d'avoir jeté un bout de cigarette allumée dans la rivière Naiba; double péché: j'avais offensé le dieu des eaux et anéanti un des esprits du feu." pp. 268 seq.

PAUL LABBÉ: *Un bain Russe. L'île de Sakhaline.* (Paris, 1903.)

#### 49. SIBERIA

This region, which takes its name from the River Anadyr, forms the extreme north-east

corner of Asia. It is as large as Italy and Spain together. The country is on the whole mountainous. On the coast the vegetation is very scanty. Only moss and lichens cover the ground with a thick carpet. Here and there some green islands or clumps of low alder bushes in the glens and hollows break the dreary monotony of the scenery and bring a little life into this gloomy realm of stagnation and death. In the deeper places the water gathers and forms bottomless swamps. This is the character of the *tundra*, or plain, of the Anadyr basin; it occupies the whole of the Bering peninsula and stretches away southward along the Anadyr Gulf to Kamtchatka. In the interior the vegetation is richer. Here there are forests of all the kinds of trees to be found in Siberia—cedars, larches, aspens, poplars, birches, alders, ashes, mountain-ashes, and willows. The fauna is more plentiful than in any other part of Arctic Siberia. Reindeer abound and are the most important animals to the natives. The Alpine hare, the bear, the wolf, the red fox, the white polar fox, the rare blue fox, the polar bear, and the ermine are also to be found. Partridges and geese are the most important birds, and in the sea there live sea-lions, seals, whales, and walruses.

The average temperature is  $-8^{\circ}$  centigrade. Only from June till the end of September does it rise above the freezing-point. Thus winter reigns the greater part of the year. In the middle of August the ground is already covered with hoar-frost, and the first snow falls at the beginning of September. The chief article of trade is the skin of the reindeer.

pp. 261 seq.

The population consists of Chukchees, Koryaks, and Chukmars. The chief influence on their habits and ways of life is exercised by the reindeer. Those of the natives who possess reindeer lead quite a different life from the sedentary natives, who have none. The following account applies to the reindeer-Chukchees, as they are called. A sharp boundary cannot be drawn between these Chukchees and the Koryaks who possess reindeer; but roughly speaking, the Anadyr river forms the boundary, the Chukchees being to the north of it and the Koryaks to the south.

Externally both peoples remind one of the Mongolian type, with round skulls, flat faces, and prominent cheek-bones. A close ethnographical resemblance may be traced between them and

the Eskimo of North America; their habits, ways of life, weapons and equipment also agree. p. 285.

"Einer der eigentümlichsten Gebräuche, der zum zweitenmal in dieser Grausamkeit kaum bei einem andern Volke der Erde vorkommen dürfte, ist die seit undenklicher Zeit bei ihnen herrschende Gewohnheit des Tötens der Greise und Kranken, welche den Zweck hat, dem Siechen und Hinfälligen die Leiden eines langen Todeskampfes zu ersparen. Ein solcher Tod gilt dem Tschuktschen als das natürliche Ende des Daseins, und wenn jemand seine letzte Stunde herannahen fühlt, so ordnet er selbst die Art und Weise an, durch welche er in das jenseits befördert zu werden wünscht und die ihm als das letzte Zeichen der Anhänglichkeit erscheint, die ihm seine Angehörigen noch zu erzeugen vermögen. Die einen verlangen mit Steinen erschlagen zu werden, andere ziehen den Tod durch das Beil oder Messer vor, noch andere lassen ihrem Leben durch Erwürgen ein Ende bereiten." p. 287.

Christianity makes slow progress among the Chukchees. They are willing enough to be baptised, but on account of their nomadic life and the absence of churches they soon forget the Christian doctrines and return to their old customs. p. 288.

HAUPTMANN CREMAT: "Der Anadyrbezirk Sibiriens und seine Bevölkerung," *Globus*, LXVI. (Brunswick, 1894.)

## 50. SIBERIA

Of the various Siberian races the Yakuts are the most recent arrivals in the far north. p. 53.

The Tungus are the most numerous and widely distributed tribe of northern Asia. They are just as distinct a race as the Turks, Finns, and Moguls. Many Tungus are known by local names, such as Manchu, Lamut, Orochon, etc., but all these tribes belong to one linguistic family. pp. 54 *seq.*

The Tungus have a custom of avoidance, "in accordance with which, for example, one may not address one's daughter-in-law or sister-in-law directly." p. 64.

In all the northern tribes of Siberia visited by the author parents after the birth of children are

known as "the father of So-and-so," "the mother of So-and-so." p. 87.

"The special terms relating to reindeer are exceedingly numerous. There is no general term for 'reindeer,' but two distinct words for the wild and the domesticated deer. Then there is another term for reindeer broken in to driving; each animal in a team has its own individual name. There are different terms for a female fawn, a doe, a doe with young, a doe which has borne her first fawn, one of the third year with a second fawn, etc. Similarly there is a distinct name for each 'age-class' among bucks, and these names differ according to whether the deer are wild or domesticated, and if domesticated, according to whether they are broken or unbroken. The richness of these technical vocabularies—as indeed of these tribes in general—may be judged from the fact that the Tungus have a special term for 'a domesticated doe which has borne a fawn, not, as is usual, in May, but in June or July.' This particular refinement of language is due to the necessity of avoiding any confusion that might arise from such unconventional conduct on the part of does with an innovating tendency; for the Tungus' calendar is based on the assumption of regularity of habits in the reindeer, on conditions of natural illumination, and on meteorological conditions. Thus the sixth month, *Ovilahinni*, is described as that in which 'the sun no longer hides itself, the snow thaws, and the doe gives birth to her young.'"

pp. 94 *seq.*

"While the Tungus have a very elaborate 'table of degrees' of relationship and affinity within which marriage is not permitted, a Yurak has very wide liberty of choice in matrimony. Practically only his mother and his wife's mother are taboo. He may marry any other woman of his own clan—even his sister or his first cousin—or any woman of another clan.

"There are very strict regulations in this matter in the canons of the Russian church. Yet the Tungus are often shocked by a pope's permitting the marriage of Tungus who by their own laws are forbidden to marry. A Tungus may not take his wife from his mother's family or from that of his brother's wife, for instance. Under the present conditions of life the rigid boundaries of marriage-classes are breaking down, however.

This is partly due to the influence of the popes, but much more to that of environment. A man would have to spend the greater part of his life in his sledge, travelling through *tundra* and *taiga* (forest), in order to find a bride who did not come within the prohibited degrees." pp. 107 seq.

Among the Samoyeds, custom does not allow a woman to speak directly to her son-in-law, and he may not address his mother-in-law. p. 110.

Among the Yurak at a marriage, "the time for the wedding having arrived, a feast was held in the *chum* [tent] of the bride's parents. Among the guests were the parents of the bridegroom, but he himself was not present. Two reindeer were killed, one behind the *chum* [tent] in the holy place where the gods repose on their sledges, the other in front of the entrance. When the feast was over, the bride was bundled up in a specially heavy fur coat, and a kerchief was tied over her face. She was carried out of the *chum* [tent] across the pool of blood made by the slaughter of the deer, and thrown like a piece of baggage on her sledge. . . ." On the arrival of the bride at the bridegroom's tent, "a young doe was now strangled at the entrance to the *chum* [tent], a vein was opened, and the sacrificial blood gushed out, forming a large pool immediately in front of the doorway. The bride, still blindfolded, was lifted from her sledge and carried across this into the *chum* [tent] care being taken that her feet should touch the blood. The bridegroom sat by the fire awaiting his bride." pp. 113-115.

In accordance with Tungus law, a widow goes to live with the elder brother of her deceased husband. p. 180.

The Yurak, Samoyeds, and Tungus are all officially described as Christians; but in fact they are all shamanistic, in spite of difference in the degree of their religious fervour. p. 202.

Hulgudyakit "is the spirit 'owner' of wild reindeer, personification of good luck in hunting, and, like these deer, prefers the most inaccessible solitudes, living as he does on an isolated mountain-top. Hunters who wish to secure his co-operation in hunting must climb the perpendicular cliffs to the table-like summit, and leave, hanging from

the top of a pole planted in the ground, as a sacrifice to the spirit, a dog or a fox." p. 204.

"A definite conception of 'gods,' chiefly in human form, though any object of unusual shape or appearance may be worshipped also, seems to obtain among the Yurak. Only the shamans know how their images should be fashioned. Each family has one or more of these images, carved in wood, which are kept on sledges used for no other purpose, outside the tent. A space behind the tent is reserved for the sacred sledges, and no woman may enter this charmed area, which is known as the *si*. As far as the exclusion from it of women is concerned, the *si* includes also half of the interior of the tent. The half near the door and the ground outside in front of the tent is profane and open to both sexes.

"All the reindeer nomads sacrifice tame deer to gods or spirits whom they wish to propitiate, or on certain special occasions like the spring sun festival of the Avamsk Samoyed, marriages, or funerals. The victim is usually strangled by means of a lariat twisted about its neck, the ends being held by two men and drawn in opposite directions. It is considered a bad omen by the Yurak if blood is shed—from the mouth or nose of the unfortunate animal—during this part of the proceedings. If the sacrifice is to be a blood-offering, the throat of the victim is cut afterwards.

"The Yurak of the *tundra* west of the lower Yenisei not only perform sacrifices in this manner, but also a man will devote some of the deer of his herd to the service of the particular *num* (god) he selects as his special patron. These dedicated deer must be used for no other purpose than to draw the sledge of that *num* when the family is on *irgish* to new hunting-grounds or pastures. If the god is angry, other reindeer must be taken from the herd and set free; and it is an evil omen if these animals return to the herd. The god is not to be placated, for he has refused to receive the offering. The Minusinsk 'Tartars,' far to the south, have a similar practice of devoting some of the horses of their herds alive to the spirits.

"Children are also sometimes consecrated to the service of a god. This involves their remaining celibate for life, and making frequent sacrifices to the god." The case of a Yurak is cited, who thus devoted several of his daughters, one after the other, to a god. pp. 205-207.

"When the sun reappears at the end of the winter the Taz Yurak hold a communal ceremony, 'the changing of the sledges' of their household gods. Many Yurak are present at this ceremony, which is presided over by a shaman. . . . When the *num* (god) is installed in his new sledge, this is placed in such a position that he faces the south, the region of light and life, while the abandoned shrine is placed behind the other so that the curved fore-ends of the runners point towards the north, the land of shadow and of death. When all the new sledges have been completed, the old ones are left on the top of the high hill where the 'changing' has taken place, all ranged in due order, their runners pointing northward."

pp. 208 seq.

The Minusinsk district in the upper (southern) valley of the Yenisei is "a mine of archæology." Excavations have brought to light bones of the mammoth and woolly rhinoceros, side by side with human skeletons and tools of stone and bone; hundreds of burial mounds (*kurgany*), surrounded by rings of flat, tall stones, brought from hundreds of miles away; implements in thousands, fashioned of stone, bronze, and iron, dug out of the mounds or picked up in the steppes; remains of elaborate mining arrangements in the shafts of old copper mines; long-disused irrigation ditches. The monumental stones contain inscriptions in an unknown tongue. Among these monuments are stone figures with long, narrow faces, clasping with both hands an urn (called "old women," *babasing*) against the breast. By the present natives these stones are regarded with special reverence. Religious ceremonies are still held before them. Each big *baba* (figure clasping an urn) has its own legend. Near a tributary of the upper Yenisei is a group of megaliths, some shaped in human form, others representing cattle. The cattle "are said to be the herd of one of the human figures, a *baba* who ran away long ago from her husband in China and came to these lands with her daughter (another of the stones), and the cattle. Her husband pursued her to the Abakan steppe, and seeing her in the distance shouted to her. She looked round, and in that moment she and her daughter and the cattle were all turned to stone. Lot's wife on the Abakan! The daughter's hair is plaited into numerous pig-tails. . . . Some of these stones are believed to mark the last resting-place of native

heroes, and no Minusinsk 'Tartar' passes one of them without leaving beside it a pious offering of milk or bread, or if he has nothing else at hand, a smaller stone or the branch of a tree."

pp. 225-228.

In the southern valley of the Yenisei the so-called Tartars eat large quantities of the roots of two plants called *kandik* and *sarana*. Hence two months are named after these plants in the Soyot calendar. May is the "time for collecting *kandik*"; June is the "time for collecting *sarana*." p. 239.

M. A. CZAPLICKA: *My Siberian Year*. (London, N.D.)<sup>1</sup>

## 51. SIBERIA

"The Koryak have remained until now the least known of all the tribes of Siberia. So far no one has made a special study of them." p. 13.

"Dittmar visited the Koryak region in 1852. He was a mining engineer, and was sent by the government to carry on geographical and geological explorations. . . . In regard to the Koryak religion, he informs us that they worship the good god by the name of Apa'pel; whereas 'apa'pel' means 'grandfather,' and the Koryak apply it to their sacred rocks, hills, capes, to all of which sacrifices are offered." pp. 13 seq.

The maritime Koryak of northern Kamchatka, although still preserving their language, have long since embraced Christianity, and, setting aside a number of superstitions, have forgotten their former religion. The same may be said, to a great extent, of the Alutora maritime Koryak, who also have been converted to Christianity; but, according to Mr. Bogoras, the latter have preserved a great number of myths. The reindeer Koryak, however, as well as the maritime Koryak north of Alutorsky Cape, along the shore of the Pacific Ocean, and the maritime Koryak inhabiting the shores of Penshina Bay, have to a considerable extent preserved their primitive religion. The efforts of the Russians to convert them to the orthodox faith have so far proved futile. . . . But in spite of the fact that Christianity has been

<sup>1</sup> [See also *Aboriginal Siberia* (Oxford, 1914) by the same writer.]

adopted only to a limited extent among the Koryak, their own religion is at present in a state of decay, which is caused by their coming in frequent contact with Russian traders and Cossacks, who, especially the latter, ridicule the idols, sacrifices, and ceremonies of the Koryak. Many of the ceremonies and myths are mere survivals of the past, and their meaning has been lost. As early as the middle of the eighteenth century, the religion of Kamchadal, according to Krasheninnikoff and Steller, was influenced by the Russians in the same manner." pp. 15 seq.

"Big Raven (*Quikinn-a'qu* or *Kutkinn-a'ku*) is looked upon by the Koryak as the founder of the world." p. 17.

"All the tales about Big Raven belong to the cycle of raven myths which are popular on the American as well as the Asiatic shores of the North Pacific Ocean. But while the *Ku'rkil* of the Chukchee, and the raven of the North American Indians, play a part only in their mythology, particularly in the myths relating to the creation of the world, and have no connection with religious observances, Big Raven (*Quikinn-a'qu*) plays an important part in the religious observances of the Koryak. Steller calls the Kamchadal *Ku'tka* 'the greatest deity of the Kamchadal, who created the world and every living being.' Like the heroes of the other raven myths, Big Raven of the Koryak appears merely as the transformer of the world. Everything in the world had existed before he appeared. His creative activity consisted in revealing things heretofore concealed, and turning some things into others; and, since everything in nature is regarded by the Koryak as animated, he only changed the form of the animated substance. Some things he brought down ready made to our earth from the Supreme Being in heaven. Big Raven appears as the first man, the father and protector of the Koryak; but at the same time he is a powerful shaman and a supernatural being. His name figures in all incantations. These are either prayers addressed to him, or, in cases of treating the sick, dramatic representations of myths relating how Big Raven treated his own children, the patient personifying one of Big Raven's children. His presence is presupposed in pronouncing the incantation, and sick people are treated by means of his name. In

the same manner he is supposed to be present at every shamanistic ceremony. When the shamans of the maritime Koryak commence their incantations, they say, 'There, Big Raven is coming!' The reindeer Koryak told me that during shamanistic ceremonies a raven or a sea-gull comes flying into the house, and that the host will then say, 'Slaughter a reindeer, Big Raven is coming! . . . '

"In some myths we meet, together with Big Raven (*Quikinn-a'qu*), who turns into a raven only when putting on a raven's coat, the real raven (*va'lve*, 'raven'; or *Valva-mtila-n*, 'Raven-Man') as a representative of birds of that species, a droll and contemptible personage, who feeds on dog carcasses and excrement, and has nothing in common with the cult. The Koryak do not consider it a sin to kill a raven. The raven, nevertheless, plays some part in their cosmogony. He swallowed the sun, and Big Raven's daughter got it out of his mouth, whereupon she killed him. This suggests the tale of the liberation of the sun told by the Indians of the North Pacific coast. . . . Almost all of the recorded Koryak myths, with very few exceptions, deal with the life, travels, adventures, and tricks of Big Raven, his children, and other relatives. In this respect the Koryak mythology is very similar to the transformer myths of the Tlingit relating to the raven *Yêlch* or *Yêtl*." pp. 18 seq.

"*The Supreme Being*. Though occupying the most important place in the religious life of the Koryak, the conception of the Supreme Being is vague. It is quite materialistic, although some names of this deity, translated into a civilised language, suggest abstract ideas. Nothing is known of his origin or his world-creating activity, except that he sent Big Raven down to our earth to establish order; but he is the personification of the vital principle in nature taken in its entirety. On the other hand, he is an anthropomorphic being—an old man living in a settlement in heaven, and having a wife and children. He is a benevolent being, well disposed toward men, but displaying little activity. The course of events takes place under his supervision. If he wills, he can give abundance and plenty, or put an end to prosperity, and send a visitation of famine and other calamities upon

<sup>1</sup>Boas, *Indianische Sagen*, pp. 311-328.

mankind; but he seldom makes use of his power to do evil to men."

The Supreme Being is known under the following names: Universe (World, Outer One), Supervisor, Something Existing, Existence, The-One-on-High, the Master on High, Master, Dawn. Some identify the sun with him.

"What are the relations of the people to this deity? They are based rather on a sense of gratitude and the desire to secure his good-will than on fear. Gratitude is expressed in the offering of sacrifices; but the latter are also offered in advance to secure future prosperity, or as atonement for transgressions of taboos.

"All the thoughts of the Koryak are concentrated upon the procuring of food, the hunting of sea and land animals, picking berries and roots, and the safekeeping of the herds. All these things are in abundance as long as The-One-on-High looks down upon earth; but no sooner does he turn away than disorder reigns. . . . The notions as to the direct interference of the Supreme Being with worldly affairs are very confused. Men seem to be left to their own resources in their struggle with evil spirits, diseases, and death; they appeal for help to Big Raven, to protecting spirits, and to amulets.

"The abode of the Supreme Being is identified with the world beyond the clouds, the sky, 'the heaven village' inhabited by the people of the sky . . . who possess reindeer, and resemble the people [of] our world, of the earth.

"The wife of the Supreme Being is called Supervisor-Woman. . . .

"Besides his general function as supervisor of the course of things on earth, The-One-on-High is particularly concerned in birth. He sends the souls of the new-born into the wombs of their mothers. The souls (*uyi'cit* or *uyi'rit*) are hung up in the house of the deity on posts and beams. The duration of the earthly life of each soul is marked beforehand on thongs tied to them. A long strap indicates longevity; a short one, the early death of the child to be born. After death the human soul returns to The-One-on-High, who after a time sends it into a relative of its former owner, to be reborn." pp. 23-26.

Malevolent mythical beings are the *kalau* (singular, *kala*). "The *kala* appears sometimes as an invisible being that kills people by supernatural

or, rather, invisible means; and sometimes he appears as a common cannibal. . . . According to Koryak ideas, the *kalau* constitute families, just like human beings, with an old man as the head of the family, his children, their wives, etc. . . . They are invisible to human beings, and are capable of changing their size. They are sometimes so numerous in houses, that they sit on the people, and fill up all corners. With hammers and axes they knock people over their heads, thus causing headaches. They bite, and cause swellings. They shoot invisible arrows, which stick in the body, causing death, if a shaman does not pull them out in time. The *kalau* tear out pieces of flesh from people, thus causing sores and wounds to form on their bodies." pp. 27 seq.

"*'Owners' and other Supernatural Beings.* Another class of supernatural beings are known as owners or masters (*E'tin*). They represent the idea of a more or less powerful being who is the 'owner' of an object, who resides in the object. Among the Koryak the conception is not well developed. It seems to me that this conception belongs to a state of religious consciousness higher than that of the Koryak, among whom it is not yet differentiated from a lower animistic view of nature. The conception of 'masters' residing, under the name of *inua* ('its man'), within things or phenomena of nature, is quite clear among the Eskimo, is well developed with the Yukaghir (they call their owners *po'gil*), and is especially developed among the Siberian tribes with typical Asiatic culture. Among the Yakut the masters are called *i'tti*; and the word *e'cen* or *i'sin* is used in the same sense among the Buryat. According to the idea prevalent among all these tribes, every object—or at least every important natural object—has a spirit-owner residing within it. I have been unable to observe a clear conception of this kind among the Koryak." p. 30.

"*Guardians and Charms.*" pp. 32-46.

The following case was witnessed by the writer. Two brothers of the reindeer Koryak, after their father's death, divided between themselves the reindeer herd, intending to live apart. According to custom, the family sacred fire-board, the guardian of the herd, was given to the younger brother.

Then the older brother made a new sacred fire-board for himself. It was put on the cross-beam to dry, and in a few days its consecration took place. A reindeer was slaughtered as a sacrifice to The-Master-on-High, and the figure (for the sacred fire-board is shaped roughly in human form) was anointed with the sacrificial blood and fat. "Thereupon the mother of the two brothers pronounced an incantation over it, consisting of an appeal to Big Raven to set up the new sacred fire-board as a guardian of the herd. Then fire was for the first time obtained from the sacred fire-board by means of drilling; and the wooden god, or rather guardian, black from hearth smoke, and shining from the fat that had been smeared upon it, became the guardian of the herd and of the hearth. 'Now my reindeer will have their own herdsman,' said Qačai, the older of the two brothers, with a smile, in reply to my questions. . . .

"While the invisible, organising, creative, and destructive forces—the Master-on-High, Big Raven, and *kalau*—are deities or spirits of the entire tribe (with the exception of those that serve individual shamans), the 'protectors or guardians' belong each to a family, an individual, and in some cases to a whole village. In general the guardians form a group of objects that are supposed to take care of the welfare of man, and keep away all evil from him. The particular function of the guardians depends upon the office with which they are charged. The same little figure may act as the guardian of a family or of an individual. Nevertheless some 'guardians' have definite forms and duties." pp. 32 *seq.*

(Though the writer does not expressly say so, he plainly implies that all these "guardians" are material objects. Thus he says (p. 32): "Passing from the conceptions of invisible supernatural beings to the religious significance of concrete objects, I shall begin with a discussion of guardians and charms. It is very difficult to answer the question, In what way does an image of man or animal, made by man, or do objects in their natural state, and having no likeness to animated objects, come to be considered as deities or guardians?" And again on p. 33 he tells us that the "guardians" here discussed by him are now "in the collection of the Museum.")

*Sacred Implements for Fire-making.* pp. 33–36.

The sacred implements for making fire include

a fire-board with holes in it, in which the drill is turned. The board is usually of dry aspen wood, which readily ignites, and is roughly shaped like a human being. A head is carved out at one end; and eyes, nose, and mouth are indicated. In some boards the other end is carved to represent legs. (The writer says nothing as to any indication of sex, whether male or female.) The fire-making implements further include a small bow, a wooden drill, and a head-piece of stone or bone, with a shallow socket, which is put on the thin upper end of the drill; while the thick [*sic*] lower end of the drill is set in one of the holes of the board. The head-piece is held by one person, the board by another, and the bow is turned by a third (to make the drill revolve in the hole of the board). (The writer says nothing of the sex of the persons who make the fire; but from Plate VI, which bears the title "Ceremony of starting the new fire," it appears that all three persons are men, not women.) The fire-drill is not complete without a small leather bag filled with small pieces of coal, in which the coal dust produced by drilling is collected. It is considered a sin to scatter the coal dust.

The maritime as well as the reindeer Koryak consider the sacred fire-board, first of all, the deity of the household fire, the guardian of the family hearth. During important festivals and ceremonies fire is obtained by means of these sacred fire-boards.

The other functions of this charm are different among the two groups of the Koryak. Among the maritime Koryak the sacred fire-board is the master of the underground house and the helper in the hunt of sea mammals, while among the reindeer people it figures as the master of the herd. The maritime Koryak call it "father," the reindeer people "master of the herd."

"At the left side of the house of the maritime Koryak, near the door leading to the porch, a place is usually set aside for guardians and charms, and it is called the 'stake-house' (*op-yan*). The sacred fire-board is the most important among the images of this shrine. It is adorned with a collar made of sedge-grass, which is used in all sacrifices. This collar serves the charm in place of clothing. It is 'fed' from time to time by smearing its mouth with fat. This is done not only during festivals that have a direct bearing on its cult, but also on the occasion of all other

religious and family festivals. From the sacrificial fat, the soot of the hearth, and the indescribable filth prevailing in the Koryak house, the charm becomes covered with a heavy coat of shining black filth; and the more highly esteemed the charm is, the dirtier and the blacker will it become. When, owing to frequent use, the entire base of the charm is filled with holes, a new board is made. The old one, however, is left, like a deserving veteran, in the place set aside for the sacred objects. When moving from the winter house into the summer house, nearer to the sea, the maritime Koryak takes his charms along; but sometimes summer and winter house have each their own sacred fire-board." . . .

The reindeer Koryak keep the sacred fire-board ("the master of the herd") in a bag on a pack-sledge or on the covered sledge in which the mother and small children travel. Amongst the reindeer people the fire-board is also supplied with a lasso, a sacrificial ladle, and some small wooden figures or forked sticks, representing a watch dog, a wolf, and herd-boys or herds-men. The fire-board keeps the wolf near him to prevent the animal from attacking the herd, while the forked figures (the herd-boys) help him to guard the herd. The sacred fire-board also secures the herd against sickness, and prevents the reindeer from straying and getting lost. When a reindeer is slaughtered, the sacred fire-board is taken out and smeared with the blood.

Among the maritime as well as the reindeer Koryak the sacred fire-board is connected with the family welfare, and therefore must not be carried into a strange house. It is usually transmitted to the younger son, or to the younger daughter, provided her husband remains in his father-in-law's house and the brothers establish new houses for themselves or raise separate herds. Often fire-boards are found that have outlasted two, three, or more generations.

pp. 32-36.

The drum, which plays an important part in ceremonials and shamanistic performances, also ranks with the sacred fire-board as one of the guardians of the household. The drum is the master of the sleeping-apartment, where it is kept. Every married couple has a drum of its own.

p. 36.

*Kamaks and Kalaks.* pp. 36-41.

A large class of guardian charms are called *kamaks* and *kalaks*. Among the maritime Koryaks the most important of these is the guardian of the inhabited place. It is a post, tapering at the top and sometimes forked, the thinner branch representing an arm. It is placed close to the village, usually on a hill overlooking it, or on a rock over the sea. It is put up by the founder of the habitation, that is, by the person who erects the first house, and is passed by inheritance to his descendants. As the settlement grew, house-owners would put up habitation guardians of their own, but these were only family guardians. The general guardianship of the settlement belongs to the first guardian erected by the founder. It serves as the intermediary between the villagers and the rulers of the sea and of the hunting-grounds. The post may vary from six to two feet in height. The lower part is girt with sacrificial sedge-grass. When the hunt of sea animals, wild reindeer, and mountain sheep is over, the sacred post is smeared with the blood and fat of the animals. It also receives sacrifices of horns and antlers of animals killed in the hunt, and of the vertebræ of whales. The priestly duties in regard to the post are performed by a descendant of the founder, usually the eldest of the family. He smears the post with fat, 'feeds' it, and adorns it with sacrificial grass. In a year of a successful hunt, a dog is sometimes sacrificed to the post.

Another *kamak* is a rough wooden figure made to guard the nets. It is kept with the other charms and is smeared with the blood of sea animals and with blubber.

The "little *kalaks*" are a string or bundle of small figures (forked sticks, with the head and face rudely indicated). The people wear these attached to the belt in travelling or hunting alone. The little figures act as companions and guard the traveller or hunter against the evil spirits which might else waylay him.

The "searching-*kamak*-face" is a small, rude figure in human shape, which is the special protector of babies. It is usually sewn to the back of the child's skirt collar. The charm guards or restores the child's soul, which may be frightened out of the body by evil spirits or go astray in sleep. In such cases the "searching-*kamak*-face" catches the soul and puts it back in the body of the child. The charm is transmitted by inheritance, and the

older it is, the more powerful it becomes. When a child is born in a family, the charm is taken off from the older child and sewn to the clothing of the new-born infant. pp. 36-41.

*The Skin Boat.* Among the rest of the family deities the skin boat, as an implement for procuring food, is an important guardian of the family hearth among the maritime Koryak. It may not be sold nor given to strangers. The first launching of the boat in spring, and the last beaching of it in autumn, are family festivals. At the prow is placed a forked figure with a face carved on it. This is considered the manager of the boat.

*The Ladder.* The ladder which serves as entrance to the winter house of the maritime Koryaks is also classed among the guardians of the house. A human face is rudely carved on the top. It is called the Old Woman. The ladder is the master of the house entrance. It is supposed to keep out evil beings. From time to time it is smeared with seal-blubber and other fat.

*Sacred Arrows.* Often an arrow, given as an offering after a wolf has been killed, is found among the guardians of the hearth. It is either driven into the ground or tied to a pointed stick which is driven into the ground, near the hearth.

*Divining Stones.* These are rounded pebbles chosen by a shaman or other experienced man and sewn up in leather bags. They play an important part in the ritualistic life of the Koryak. Like all "guardians," they are necessary attributes of the family hearth. Divining is practised at all ceremonies—when a child is given its name, before starting on a journey, after a death, during a whale festival, etc. When in use, the bag is hung on a stick, a question is put, and the stick is lifted. If the stone in the bag does not move, the answer is in the negative. If it swings, the answer is in the affirmative. pp. 41-44.

In speaking of amulets the writer says: "Tattooing, so far as it is not done as a matter of fashion, is also to be classed with amulets. Aching parts of the body are tattooed in order to drive away the pain. Tattooing is thus made to serve as an amulet or guardian. The design of the tattooing frequently represents a human figure. . . . It is practised on women as well as on men; while tattooing as an ornament is practised on women only, and is called *lo'-ke'le* ('face-painting'). Some

women tattoo the face as a charm against barrenness." p. 46.

*Shamanism.* pp. 47-59.

"The professional shaman is called *eñe'ñala'n* (that is, a man inspired by spirits), from *e'ñeñ* ('shaman's spirit'). Every shaman has his own guardian spirits, that help him in his struggle with the disease-inflicting *kalau*, in his rivalry with other shamans, and also in attacks upon his enemies. The shaman spirits usually appear in the form of animals or birds. The most common guardian spirits are the wolf, the bear, the raven, the sea-gull, and the eagle. Nobody can become a shaman of his own free will. The spirits enter into any person they may choose, and force him to become their servant. Those that become shamans are usually nervous young men subject to hysterical fits, by means of which the spirits express their demand that the young man should consecrate himself to the service of shamanism. I was told that people about to become shamans have fits of wild paroxysm alternating with a condition of complete exhaustion. They will lie motionless for two or three days without partaking of food or drink. Finally they retire to the wilderness, where they spend their time enduring hunger and cold in order to prepare themselves for their calling. There the spirits appear to them in visible form, endow them with power, and instruct them. The second of the two shamans of whom I shall speak below told me how the spirits of the wolf, raven, bear, sea-gull, and plover appeared to him in the desert—now in the form of men, now in that of animals—and commanded him to become a shaman, or to die." p. 47.

"There was a time when the Koryak had all the different kinds of shamans that are still in existence among the Chukchee. The Koryak tell of miracles performed by shamans who have died recently, but at the present time there are very few professional shamans among them. I did not find a single shaman in the settlements of the maritime Koryak along Penshina Bay. . . . "During the entire period of my sojourn among the Koryak I had opportunity to see only two shamans." pp. 48 seq.

"The Koryak shamans have no drums of their own. They use the drums belonging to the

family in whose house the shamanistic performance takes place." p. 48.

In the case of a syphilitic patient, with large ulcers in his throat, "the shaman orders the isolation of the patient from his relatives, lest the spirits that had caused the disease might pass to others." p. 50.

"The drum must not be taken out of the house without its cover. A violation of this taboo may result in bringing on a blizzard." p. 50.

The writer witnessed a performance by a Koryak shaman. The performer beat a drum violently and sang in a loud voice, summoning the spirits. His principal guardian spirits were the bear, the wolf, and the raven, and "the appearance of the spirits of these animals was accompanied by imitations of sounds characteristic of their voices." p. 51.

*Shamans that Change their Sex.* "Among the Koryak, only traditions are preserved of shamans who change their sex in obedience to the commands of spirits. I do not know of a single case of this so-called 'transformation' at the present time. Among the Chukchee, however, even now shamans called *irkā'-la'ul* may be found quite often. They are men clothed in women's attire, who are believed to be transformed physically into women. The transformed shamans were believed to be the most powerful of all shamans. The conception of the change of sex arises from the idea, alluded to further on, of the conformity between the nature of an object and its outer covering or garb." In his chapter on the Koryak, Krasheninnikoff makes mention of these transformed shamans (*ke'yev*, *qava'u*, or *qev'e'u*, as the Koryak call them.) He compares them with the Kamchadal *koe'kčūč*, as he calls them, i.e., men transformed into women.

Women shamans, and those transformed into women, are considered to be very powerful. During menstruation a woman may not touch a drum. pp. 52-54.

*Family Shamanism. The Drum.* "The power of the drum lies in the sounds emitted by it. On the one hand, the rhythm and change of pitch produced by skilful beating with the stick evoke

an emotional excitement in primitive man, thus placing the drum in the ranks of a musical instrument. On the other hand, the sound of the drum, just like the human voice or song, is in itself considered as something living, capable of influencing the invisible spirits. The stick is the tongue of the drum, the Yukaghir say. As seen from Tale 9, the Master-on-High himself, in his creative activity, needs a drum. Big Raven borrowed the drum from him, and gave it to men." p. 54.

Comparison of Asiatic and American drums.

pp. 56-59.

*Incantations.* pp. 59-64.

"In almost every family there is some woman, usually an elderly one, who knows some magical formulas; but in many cases some particular women become known as specialists in the practice of incantations, and in this respect rival the power of professional shamans.

"The belief regarding magic formulas is, that the course of events may be influenced by spoken words, and that the spirits frequently heed them; or that an action related in the text of an incantation will be repeated, adapted to a given case. In this way, diseases are treated, amulets and charms are consecrated, animals that serve as food supply are attracted, and evil spirits are banished.

"All incantations originate from the Creator (Tenanto'mwan). He bequeathed them to mankind to help them in their struggle with the *kalau*. He and his wife Miti' appear as acting personages in the dramatical narrative which constitutes the contents of the magic formulas. The incantations are passed from generation to generation; but every woman versed in this art regards her formulas as a secret which, if divulged, would lose its power. A magic formula cannot serve as an object of common use. These women, when performing an incantation, pronounce the formula, and at the same time perform the actions described in it. This is done for a consideration. I know of a woman on the Taigonos Peninsula, whose husband was poor and a good-for-nothing, and who made a living by incantations. 'The magic formulas are my reindeer, they feed me,' she said to me. A good incantation is worth several cakes of pressed tea, or several packages of tobacco, or a reindeer. When a woman sells an incantation,

she must promise that she gives it up entirely, and that the buyer will become the only possessor of its mysterious power." pp. 59 seq.

1. *Incantation for the protection of a lonely traveller against evil spirits* (free translation): "The Creator began to worry, saying 'My son will probably be carried away by a *kala*; he will be carried away by a *kala* while he is sleeping alone in the wilderness.' Therefore the Creator transformed his son into excrement, for the *kala* does not like the smell of it. Thus the son of the Creator fell asleep well, and woke up without harm.

"In this incantation the belief is characteristic that the son of the Creator (that is, the traveller), charmed in this way, when preparing for the night in the wilderness, is actually turned by the Creator into excrement, just as, in the Koryak and Kamchadal tales, Big Raven's excrement assumes the form of a woman. Something like the same trend of thought, though deviating somewhat from it, is found in connection with similar measures taken in other parts of Siberia for guarding against evil spirits. Among the natives of the Altai, if a person loses all his children, one after another, his new-born child is given as ill-sounding a name as possible; for instance, *It-koden* ('dog's buttocks'), thus trying to deceive the spirits which kidnap the soul, making them believe that it is really a dog's buttocks. In a similar manner, wishing to convince the spirits that the new-born child is a puppy, the Yakut call the child *it-ohoto*; that is, 'dog's child.' The Gilyak, on their way home after hunting, call their village *Otx-mif* ('excrement country'), in the belief that evil spirits will not follow them to such a bad village. pp. 60 seq.

2. *Incantation for charming an amulet for a woman* (free translation): "The Creator considered, and said, 'What shall I bring for my sick daughter?' Then he procured an amulet, brought it to his daughter, and placed it on her in order that the spirits should not visit her. Thus the amulet prevented the visit of spirits." p. 61.

3. *Incantation for the treatment of headache* (free translation): "The Creator himself caused his daughter to have headache. He went to the wilderness, and overtook a couple—a *kala* with his wife. The former had an axe; the latter, a

woman's knife. The Creator took the couple and brought them home. Then the *kala* commenced to knock with his axe the head of the Creator's daughter; and the *kala*'s wife began to hack the head of the girl with her knife. Miti', the mother of the latter, went to the Creator's sister, and said, 'Charm away my daughter's headache.' The Creator's sister answered, 'The Creator himself caused the sickness: let him cure it.' Then the Creator carried back to their old place those who were knocking with the axe, and cutting with the knife, the head of his daughter. After that the Creator went in the direction of the dawn, and when he reached there, he came to a little house in which a woman lived. The woman gave him a hare. The Creator took it home, and of it made a head-band for his daughter. The hare cried out, and in that way cured the girl's head. The seams of the injured skull joined together. Each day she woke up better, until she was entirely cured."

According to the woman from whom the above incantation was obtained, the woman who gave the hare to the Creator to cure his daughter was the Sun herself. "The hare is an important amulet. It is looked upon as a strong animal, hostile to the *kalau*. In Tale 74 Eme'mqut kills the *kalau* by throwing a hare's head into their house. During incantations, hare's hair is plaited into the hair of the parts cut [*sic*]; and sometimes parts of the hare—such as its nose, or a part of its ear—are attached to the charm-string."

pp. 61-63.

4. *Incantation for the cure of swelling on the arm* (free translation): "Creator's and Miti's son said, 'My arm is swelling!' Then the Creator said to his wife, 'Miti', fetch my raven's coat and my raven's staff!' She brought them. The Creator dressed himself and went out to the sea, looked upon it, and went to the limit of it. There he met a couple—a gull and a little hare. Both were crying, and from their cry the tide became lower, and the shore commenced to dry. The Creator asked them, 'For what are you both used?' They answered, 'We are used for swollen men—for a bandage on swelling. When we both cry together, swelling ceases.' Then the Creator said, 'I shall take you both home.' Then he carried them both home, and used both for a bandage on his son's swelling. From their cry, the swelling ceased to increase. Then, all by means of their crying, the

swelling improved, and the Creator's son recovered."

When the foregoing spell is to be used for the cure of a woman, it begins with the words: "Daughter of the Creator and Miti." "The association in the text of the idea that the crying of the gull and the hare causes the tide to ebb and the swelling to go down, is interesting. The water recedes on account of the screaming of the gull and of the hare; and in the same manner the swelling is made to decrease by their screams. Of course, on the bandage or amulet, only parts of the hare or gull are used, such as the hare's hair or the beak of the gull; but these parts are substituted for the whole animal." pp. 63 seq.

5. *Incantation for rheumatism in the legs* (free translation). "Miti's and the Creator's son had pains in his legs. Then the Creator said to Miti, 'Wife, fetch my raven coat and raven staff.' Then the Creator went out and always looked up at the sky. Then he flew in the direction of the dawn. Soon he caught sight of a big mountain on the side of sunrise. He reached that mountain, started to ascend it, and finally went to the very top of it. There he found an assembly of Grasses. All their joints had mouths that were always chewing. 'For what are you used?' asked, then, the Creator. 'Our legs pain us,' answered the Grasses, 'and we eat the *kalau* that cause the pain.' The Creator drew that assembly of Grasses out, carried them home, and bound his son's legs with them. The Grasses ate all *kalau* that came upon the legs and caused the pain. Then the Creator's son ceased to suffer with his legs, at every awakening he felt better, and finally recovered."

The grass referred to in the foregoing incantation is "a species of *Equisetaceae*, the joints of which are regarded as mouths that eat *kalau*. Grass charmed in this manner is tied around the affected part." p. 64.

*Festivals.* pp. 65-90.

"The cycle of festivals is different among the maritime and the reindeer Koryak, owing to the difference of their means of subsistence. A cult of the animals upon which their livelihood depends is developed among both groups; the maritime Koryak worshipping sea animals, while the reindeer Koryak worship the reindeer herd. All the

religious festivals of the Koryak centre around these animals.

*Festivals of the Maritime Koryak.* "Following are the main festivals of the maritime Koryak: the whale festival; the celebration at the putting-away of the boat for the winter; and that at its launching in the summer. To the religious customs of the maritime Koryak belongs also that of wearing masks." p. 65.

*The Whale Festival.* pp. 65-77.

The whale festival is considered the most important one. The name for it signifies literally "whale-service." Every killing of a whale is celebrated with a "whale-service"; but the main festival occurs in autumn, usually in October, after the capture of a whale. "Since whales are very seldom obtained nowadays, the ceremony is celebrated in connection with the capture of a white whale." The writer refers to Krasheninnikoff's description of the festival as a festival "of expiation of sins." p. 65.

"The essential part of the whale festival is based on the conception that the whale killed has come on a visit to the village; that it is staying for some time, during which it is treated with great respect; that it then returns to the sea to repeat its visit the following year; that it will induce its relatives to come along, telling them of the hospitable reception that has been accorded to it. According to the Koryak ideas, the whales, like all other animals, constitute one tribe, or rather family, of related individuals, who live in villages like the Koryak. They avenge the murder of one of their number, and are grateful for kindnesses that they may have received.

"The whale festival is not a family festival, but a communal one. All the inhabitants of the village participate in it; but the owner of the skin boat by whose crew the whale has been killed, acts as the host, and takes charge of the festival. He invites his neighbours; and the celebration, which lasts a few days, takes place in his own house or in the largest one of the village. If several boats participated in the capture of the whale, the master of the festival is the one who dealt the deadly blow with his harpoon.

"The villages of the maritime Koryak, especially their summer villages, are mostly situated on

rocky shores rising to some height above the sea. From the roofs of the houses a wide view of the sea may be had. When the inhabitants of the village are out sealing, the women frequently go out and sit on the roof to await the return of the boats. When the women of a certain house discover their boats towing a whale, they put on their embroidered dancing-coats, trousers, and shoes, and masks of sedge-grass, take sacrificial alder branches and fire-brands from the hearth, and go to the beach to meet the whale. (The Koryak custom of bringing out fire-brands from the hearth to meet the newly married daughter-in-law or son-in-law is regarded as a sign that they now belong to the family hearth. In ancient times welcome and honoured guests were in the same way received with fire-brands from the hearth.) If there is an old man who stayed at home in the house, he also puts on a dancing-costume, a grass collar, and a grass girdle, ties plaited grass all over his dress, and takes a whip-like wand of plaited sedge-grass, which he brandishes, apparently to chase away evil spirits. The women and the old man are joined by women from other houses, also attired in their festive coats; and all welcome the whale, dancing round the fire that is brought from the hearth, and is built up outside the house." pp. 66-68.

The writer describes (pp. 69-76) a whale festival of the Koryaks which he witnessed at the village of Kuel in October, 1900. A white whale had been caught in the nets. When the men were returned to the village, bringing the whale on a sledge, a few women in dancing-costumes, but without masks, came out to welcome it with burning fire-brands. They put these down on the ground together with a dish filled with berries and covered with sacrificial sedge-grass. They danced, singing, "Ah! a guest has come!" When the sledge with the whale had reached the shore (apparently the sea was frozen), the women went into the house, took off their dancing-costumes, and soon returned with pails and troughs for gathering the blood and entrails. One of the women took alder branches and a bunch of sacrificial grass, and after having whispered an incantation, put them into the mouth of the white whale. "There is no doubt that this was a sacrifice symbolising a meal given to the whale; but the Koryak were unable to explain to me the

meaning of the alder branches. 'Our forefathers used to do this way,' they said. Then the women cleaned the body of the whale with grass, and covered its head with a hood plaited of grass, apparently with the idea that the whale should not see how it was going to be carved." Before putting the branches in the whale's mouth, a woman reputed to be the most expert in pronouncing incantations, bent over the whale's head and, assisted by her sister, pronounced the following incantation:

"The Creator said, 'I shall go get a white whale for my children as food.' He went and got it. Then he said, 'I shall go for an alder branch.' He went and brought a branch. He brought the branch for the whale. Later on he again procured the same white whale; again he brought a branch. Thus he always did, and thus he always hunted.' "

Then the men cut up the whale, and the women gathered the blood, and divided the meat, blubber, and skin into parts. Two seals were also brought and were included in the festivities which followed. The heads of the seals and of the whale were wrapped in grass-hoods and placed on the roofs of the storehouses.

Next day the inhabitants of the village prepared for the festival. A dog was slaughtered at the sea-shore as a sacrifice to the master of the sea. It seemed as if the whole village had moved to the house of *Qaivi'lok*, the owner of the net in which the white whale was caught. The women spent all their time there working. They plaited travelling-bags of grass for the white whale, made grass masks, prepared berries and roots, etc.

"In the evening of the same day, October 11, the first reception in honour of the guests (the white whale and the seals) took place. When I entered *Qaivi'lok's* house, accompanied by my wife and Mr. *Axebrod*, it was full of people. The skin-covered sleeping-tents and the bedding had been taken out of the house. All around the house, in the spaces between the posts and the walls, the women were busy cooking, cutting up blubber, grinding and mixing spawn and berries, and cutting edible grasses and roots. The men were sitting in a half-circle near the posts, while the youths were standing or sitting on the ground, near the hearth [which was roughly in the middle of the room]. The space to the left of the entrance, as far as the first middle post [the writer means the space to the left of the entrance between the

posts and the wall], was unoccupied. In this section, near the wall, was the shrine (*op-yan*) in which were placed the charms, attired in grass neckties: the sacred fire-board, the master of the nets, the house guardian (*yaya' kamakto*), the spear consecrated to the spirit of the wolf, and a few other minor guardians. Among them was a wooden image of a white whale, in front of which was a small cup filled with water, which was changed every day during the festival; and on a grass bag were small boiled pieces of the nostrils, lips, flippers, and tail of the white whale. . . . It is interesting to note that the sacrifice to the spirit of the animal consists of parts of its own body, while, on the other hand, these parts represent the white whale itself.

"It was very quiet in the house. The people spoke in whispers. . . . The interior of the house had a strange, mysterious, and at the same time a depressing look. There was no fire on the hearth; the coals were only smouldering. Eight stone lamps on wooden stands, the number corresponding to the number of families that participated in the festival, were burning with smoking flames all around the house, where the walls are slanting, and gave off a very unpleasant smell of seal-oil. Their light was lost in the darkness of the vast underground house, the largest in the village. The walls, black from soot, completely absorbed the light of the lamps, and it was very difficult to discern the figures of the women, who were busy cooking. The men and the children were sitting motionless in the middle of the house. All were silent, or spoke in whispers, for fear of awaking the guest before it was time.

"At last the preparatory cooking was done, and all went outside, since, during the ceremonies of that evening, no one was allowed to leave the house. Soon all returned, and each family brought a bundle of faggots, and they built a large fire on the hearth, which lighted the house, and made it appear less gloomy than before. Amid the silence that was still reigning, the women placed near the fire kettles brought from their homes, and melted in them the blubber of the white whale and seals. The women continued to whisper one to another. After the oil was tried [*sic*] out, they went back, each to her lamp, and mixed the oil with the cut willow-herb (*Epilobium angustifolium*). These [*sic*] were ground with spawn of the dog-salmon," various kinds of berries, and roots. "A

little water was added, and the whole was kneaded in troughs, for making puddings, which the white whale was to take along on its journey. These puddings are called *či'lqačil*. When they were ready, the women representing the different families passed from one corner to the other, and exchanged presents, consisting of small pieces of pudding. After this exchange of presents, the host and other men brought in from the porch the heads of the white whale and the two seals, and hung them on a cross-beam at one side of the hearth.

"The silence was suddenly interrupted. From all sides of the house were heard joyous exclamations of the women, who exchanged greetings with one another—'Here dear guests have come!' 'Visit us often.' 'When you go back to sea, tell your friends to call on us also, we will prepare just as nice food for them as for you.' 'We always have plenty of berries,' etc.—and they pointed with their fingers at the puddings that were placed on boards. The fire of the hearth was supposed to represent the sea, to which the whale returns. . . .

"Everybody in the house was carried away with excitement. The men and children talked aloud, and crowded around the hearth. Soon the hunters hung up over the hearth, to boil, the livers of the white whale and of the seals, and the skin of the whale. Then the host, a grass collar around his neck, took a piece of the fat of the white whale, and threw it into the fire, saying, '*Caqhičnin*' [Being, Something-existing], 'we are burning it in the fire for thee!' Then he went to the shrine, placed pieces of fat before the guardians, and smeared their mouths with fat. Thereupon all those present in the house began to partake of the food. They ate dried fish (dipping it in white-whale or seal-oil), boiled seal-meat and whale-meat, broiled skin of the white whale, and pudding. . . . The concluding ceremony of the evening was divining with a shoulder-blade of a seal. This was done by two old men. One held the shoulder-blade, and the other one piled burning coals on it. All the men examined the cracks which formed in the shoulder-blade." The object of the divination was to discover whether the white whale would go back to the sea and call others, and the omens were favourable.

The ceremony of the equipment for the home journey of the white whale took place on the fifth day, October 15. During the three intervening

days (12th, 13th, 14th) the people did no work. In the evening of the 14th there was another gathering in Qaivi'lok's house. Only two lamps were burning in it. "The women finished plaiting the bags required for the ceremony, and the host beat the drum and sang. Then his sisters beat two drums, and sang in praise of the guests—that is, of the white whale and the seals—dancing at the same time in the same way as they had done on the shore when meeting the white whale. During this ceremony they were overcome with such a frenzy, that the deafening roar of their drums was completely drowned by their desperate shrieks, which alternated with guttural rattlings.

"On October 15 the frost was rather severe, the minimum temperature being  $-23^{\circ}\text{C}$ . For more than a mile the shallow beach was covered with blocks of ice, so that the high tide no longer reached the village. Winter had set in, and all hunting of sea animals ceased. By ten o'clock in the morning I was called into Qaivi'lok's house. . . . The hearth was turned into something like an altar. On it were lying the travelling-bags plaited of grass (*Elymus mollis*), and filled with puddings which had been frozen outside. The heads of the white whale and of the seals had been placed on the altar, and sacrificial sedge-grass was hung around them. It was a bright sunny day; and the light passing through the smoke-hole illuminated well the centre of the house and the hearth, leaving the recesses nearer the walls in semi-darkness. . . .

"Both sisters of the owner of the house . . . put on grass masks. They knelt down before the hearth, bent their heads over the altar so that their masks covered the bags, and pronounced an incantation. Not far from the hearth their brother was standing. He wore a grass collar, but no mask. Being a man with a 'strong heart' he was not afraid to meet with face uncovered the spirit of the white whale, which is supposed to be present at the ceremony of the equipment for its home journey; but the women, not being sure of their presence of mind, wore masks.<sup>1</sup> Before the kneeling women, on a separate plate, was a small sacrificial pudding covered with sacrificial grass, for the spirit of the white whale. When the incantation was finished, the women arose and took off their masks; and their brother took the plate with the pudding, and examined it carefully, assisted by the old men. After a long search, they

discovered some slight scratches in two places on its smooth surface, and felt perfectly satisfied, taking them for traces left by the spirit, who apparently had received the sacrifice with favour. This indicated that the white whale was going back to sea to fulfil its mission. The unwillingness of the white whale to return to the sea would be a foreboding of hunger and other calamities. . . .

"After the favourable reception of the sacrifices by the white whale, the people proceeded to send it home. Two men went out, ascended the roof, and let down into the house long thongs, to which the travelling-bags and the heads of the white whale and the seals were tied. Before pulling them up, a preliminary test of lifting them had been made, and it turned out that they were very light. This was the last divination before the final equipment for the home journey of the white whale and the seals. For three days the bags of provisions remained on the roof. Then the puddings were eaten, and the grass bags and masks hung up in the small storehouse. I acquired the latter subsequently for my collection. Towards spring they are usually carried away into the wilderness, where they are left on the ground or hung from the branches of a tree. It is forbidden to burn them." pp. 69-76.

"The following facts are of interest in connection with the festival for 'equipping the whale for its home journey.' The tendency of 'having nothing in common' with the hearth of somebody else is not as strong among the Koryak as among the

<sup>1</sup> "It is an interesting fact that the custom among the Yukaghir of wearing leather masks when dissecting the bodies of their dead shamans was explained to me in the same manner. People do not dare to look with uncovered faces at the body of the shaman. We find the same idea among the Aleutians. They believed, that, while the mystic rites of the annual festival in December were going on, a spirit or power descended into the figure which was prepared for the festival. To look at or see him was death or misfortune; hence the Aleutians wore large masks carved from driftwood, with holes cut so that nothing before them or above them could be seen, but only the ground at their feet. A further illustration of the same idea was shown in their practice of putting a similar mask over the face of a dead person when the body was laid in some rock-shelter. The departed one was supposed to be gone on his journey to the land of spirits; and for his protection against their glances he was supplied with a mask (Dall, 3rd Annual Report, Bureau of Ethnology), p. 137."

Chukchee. The family hearth of the Chukchee is sacred, and the fire of one family must not be brought in contact with the fire of another family. The kettle or teapot of one house must not be brought near the fire of another family, not even into another house. It would desecrate and infect the family hearth. Among the Koryak the taboo of 'non-communion' with a stranger's hearth is observed in a lesser number of cases. For instance, among the maritime Koryak the taboo of carrying fire from one house to another is observed only in summer, since otherwise success in sealing may be brought to an end. But during the whale festival, families that are not interrelated bring into the house where the celebration takes place wood, dishes, food, and sacrificial grass. They build a fire jointly, and cook together. On the other hand, before the celebration takes place, all the bedding and the skin covers of the sleeping-rooms are taken out of the house. Temporarily the house is thus transformed into a ceremonial house." pp. 76 seq.

"Not all the maritime Koryak have transferred the ceremonies connected with the whale festival to white-whale hunting, as it is done in the villages of Paren, Kuel, and Itkana. The Koryak of Kamenskoye and Talovka told me that they celebrate the equipment of the white whale for the home journey without any particular ceremonies, right on the seashore, the customs being the same as those in practice after the capture of seals. They cut off the head of the captured white whale or seal, put berries in its mouth to feed it, hang sacrificial grass around it, and, turning its face seaward, pat it and say, . . . 'When the next high tide comes, induce all your relatives to come with you to visit us.' Then they add, 'Go around the flippers of those who do not wish to come.'<sup>1</sup> Thereupon they turn the face toward the village, and exclaim, 'Uph, [he] has come!' (*Gik y'etti*). The Koryak think that this incantation has the effect of bringing sea animals with the following tide. Before sending off the head, they cut off a piece of the white whale's or the seal's liver; and the Koryak maintain that the liver of the next animal caught will lack a piece at the same place.

"The reindeer Koryak from the Taigonos Peninsula, a number of whom carry on sea-hunting on a small scale during the summer, after having procured a white whale, offer a sacrifice of a reindeer or a dog to the master of the sea (*añqa' ken-eti' nvila'n*). They cut off a piece from the white whale or seal, and, throwing it into the fire, they say, 'Come back later on.' " p. 77.

*The Putting-away of the Skin Boat for the Winter.* "Soon after the whale festival, the maritime Koryak celebrate the festival of putting away the skin boat. . . . While the whale festival is celebrated by the entire village, this is a family festival. Every family puts away for the winter its own skin boat. Guests are not invited for that event, and no special food is prepared. This festival is celebrated at the first new moon following the close of the hunting season. First of all, the covering of seal-skins is taken off the wooden frame of the boat on the beach. Then the fire in the house is put out. The ashes and all refuse on the hearth are picked up, carried out, and thrown at the foot of one of the guardians of the habitation standing in the settlement, preferably near the one belonging to the family which puts away its boat. It is supposed that by putting out the old fire, and removing the ashes and refuse, all hostile spirits are also removed from the house. Then a new fire is started outside, near the boat, by means of a drill and the sacred fire-board. After a flame has been obtained, a fire is built of alder branches; and pieces of seal and white-whale fat are thrown into it as a sacrificial offering. During the ceremony the mouth of the sacred fire-board is smeared with fat, its eyes are cleaned with a knife, and they say to it, 'Behold! the sea now frozen!' . . .

"When the fire outside has gone out, the frame of the boat is put away on the snow behind the houses. Then the people enter the house and start a new fire inside. In olden times a fire was brought from outside; but at present it is started with a 'strike-a-light' or a match. In those settlements that are nearer to Kamchatka, and which have become more or less Russianised, the drilling of fire on the sacred fire-board is observed as a mere matter of form. The people merely insert the drill with the bow into the little hole of the sacred fire-board; but the fire is really started with a match.

"After the new fire has been built on the hearth,

<sup>1</sup>"The Koryak words represented by this last sentence could not be literally translated."

the outer entrance-door of the porch is boarded up, covered with earth and snow, and a ladder is put into the smoke-hole.<sup>1</sup> During the summer this ladder is kept on the roof. Its top, which has a carved face, and its foot, are smeared with fat, and charmed by means of an incantation, in order that the ladder may not admit any *kalau* to the house. . . .

"After the dwelling has been arranged for the winter, a ceremony is performed symbolising the departure of the boat on a journey out to sea. Forked alder branches are put on the frame of the boat at the places where the oarsmen sit, and also on the stern, while a bundle of sacrificial grass is hung on the prow. Shaking the grass, the people say, 'Well, start off!' Then they enter the house, dress up the sacred fire-board in a toy coat, put around its neck a thong with a harpoon, give it a knife, and carry it outside. The owner of the house says to it, 'Now, go to the boat' (*Tog! a'tve'ti qatai'*!). Then somebody in the house coughs, as though replying to some one, and says, 'Aha! father has returned.' The sacred fire-board is then taken back into the house and put away to rest until the following spring. I was unable to find out the significance of this symbolic departure of the boat-frame and sacred fire-board, and the return of the latter into the house. It may be surmised that the spirit of the boat and of the sacred fire-board depart for the sea to stay there for the winter.

"In the village of Kuel, the ceremonies of sending the boat out to sea, and the starting of a new fire, take place independently of each other. The boat is sent to sea immediately after the close of the hunting season. From the time when the skins are taken off from the boat until the moment when the frame with the sacrificial grass, and the alder branches as its oarsmen, is placed on the snow, no fire is allowed to burn in the house. The frame of the boat remains on the snow throughout the winter.

"In Kuel a new fire is procured from the sacred fire-board after the first new moon of winter. The old fire on the hearth is again put out, and then the new fire is started in the house. Three men without coats, half naked, participate in this performance. One holds the sacred fire-board;

another, the upper support of the drill; while the third one works with the drill-bow." pp. 78 seq.

*The Launching of the Skin Boat* in spring is a family festival. "A sacrificial fire is obtained from the sacred fire-board, and is kept burning under the upturned boat. Pieces of seal-fat are thrown into the fire as a sacrifice to the boat, and the mouth of the sacred fire-board is smeared with fat. Then its eyes are cleaned with a knife, and they say to it, 'Well, your eyes have become clear, the sea is open, look out.' . . . The fire under the boat is allowed to die out, and the upturned boat is left to dry. Then it is launched." p. 79.

*The Wearing of Masks.* pp. 79-86.

"Heretofore it was not known that the Koryak wore masks in connection with their religious ceremonies. Not one of the former travellers makes mention of them. I referred above to the use of grass masks by the maritime Koryak during the whale festival. I also found wooden masks in use among them."

In the village of Paren Mr. Jochelson learned that wooden masks "are worn during the first winter month after the new moon. Their use is partly for religious purposes, partly for amusement, the celebration being a kind of masquerade. The object of walking about in masks and masquerade costumes is to drive away the *kalau* (*kne'ñvit-aita'-ti*) who have taken possession of the houses during the absence of the people in summer. The masks represent Big Raven and members of his family, who constantly waged war with the *kalau*. However, when the masked performers descended into the house where I stopped, they were met with shouts of 'Ugh! *kalau* have arrived!' . . . which was apparently meant either as a joke, or to frighten the *kalau* that were in the house. There are masks representing men and others representing women. The difference between them is that the former have moustaches, in a few cases also chin-beards, drawn with black paint or a piece of coal, while the latter are not painted at all. In Paren, only young men wore masks, not girls. They were dressed in the most homely manner. They had pulled the sleeves of their shaggy reindeer coats over their legs, and tied them so that the hood dangled behind like a tail; and they wore old, greasy leather shirts.

<sup>1</sup> [The porch is the summer entrance to the house, the smoke-hole is the winter entrance.]

They rolled down into the house with great noise, missing several steps of the ladder. They examined all the nooks and corners. Then they commenced a dance, and represented various scenes of the coming winter life—bear-hunting, sledge-riding, and racing.” pp. 79 *seq.*

“Paren is the only village along the entire western coast of Penshina Bay in which wooden masks are used. The rest of the settlements are occupied in summer as well as in winter, and the wearing of masks is considered a sin.” p. 81.

“In North America the use of masks by Eskimo and Indians for religious or festive purposes, or for pantomimes, is not confined to the western slope of the Rocky Mountains; masks are found also among the Iroquois, the Pueblo tribes, the prehistoric inhabitants of Florida; and we know that the Eskimo of Baffin Land use leather masks during festivals.

“Among the other Eskimo, only the Alaskan tribes use masks. They are also found among the Aleut. From the fact that among the Alaskan Eskimo, masks become more numerous and more elaborate the nearer we approach that part of Alaska inhabited by the Indians of Tlingit stock, Murdoch infers that the former might have borrowed masks of the Indians. I do not undertake to settle this question; but in simplicity and crudeness of finish, the wooden masks of the Koryak are so much like the Eskimo masks of Point Barrow, that it might be supposed that the Koryak and Eskimo masks originated from a common source. It is very strange, however, that the Chukchee, who live between the Koryak and the Eskimo, have no masks.” p. 82.

*Festivals of the Reindeer Koryak.* pp. 86–88.

“Since the time I spent with the reindeer Koryak did not coincide with the season of their festivities, I had to be contented with such verbal information as I was able to get from the Koryak. The main festivals of the reindeer Koryak are the following.

*Ceremony on the Return of the Herd from Summer Pasture.* “The majority of the reindeer Koryak send their herds, with their sons or herdsmen, to the mountains; and they themselves remain near some river to fish or to go to sea. When the first snow covers the ground, the herdsmen with the herd return to the summer dwelling. As soon as

the approach of the herd is noticed, the fire in the house is put out, and a new fire is made outside the house with the sacred fire-board, and a pile of wood is ignited with the new fire. Burning brands are then laid upon boards, and thrown upon the approaching herd. According to explanations given by some of the Koryak, the herd is met with fire in the same manner as relatives and guests are welcomed; while, according to others, the fire signifies the source whence reindeer originated. According to the second version, The One-on-High took the first reindeer out of the fire. After the fire has been taken out of the house, sacrificial reindeer are slaughtered as an offering to The One-on-High, and the face of the guardian on the sacred fire-board is smeared with blood, that he may protect the herd from wolves during the winter. Well-grown fawns are selected for this purpose, their skins being used for winter garments.

*The Fawn Festival.* “In spring, about the month of April, when the fawning-period is over and the reindeer have lost their antlers, the fawn festival is celebrated. It is called *ki'wei*. The fire in the house is put out, and a new one is started by means of the sacred fire-board. Then reindeer are slaughtered as a sacrifice to The One-on-High. In the Palpal Mountains, both the Koryak and the Chukchee pile up the antlers of the killed reindeer. The other reindeer Koryak do not observe this custom. It seems probable that at an early period this custom was common to all reindeer Koryak, though the Koryak of the Taigonos Peninsula deny ever having had it. . . . The owner of the herd beats the drum in order to entertain the fawns. The does, so the official chief of the Taigonos Koryak told me, say, on hearing the drum, ‘Our master is amusing our fawns.’

“These two festivals—the end of the fawning-period, and the return of the herd in the fall—are the most important ones of the year. On such occasions, toothsome dishes are prepared, and guests from the neighbouring camps are entertained; but they are strictly family festivals, nevertheless.

*Other Festivals.* “The offering of sacrifices constitutes the main feature of all other festivals. These are observed (1) when the sun marks the approach of summer after the winter solstice—a sacrifice is then offered to the sun; (2) in the month of March, when the does commence to

fawn—a sacrifice is offered to The One-on-High; (3) in spring, when the grass begins to sprout and the leaves appear on the trees—a sacrifice is offered to the earth or to the master of the earth; (4) when mosquitoes put in their appearance—reindeer are then slain as an offering to The One-on-High, lest the mosquitoes scatter the herd.

*Races.* “Reindeer races must also be classed among the festivals of the reindeer Koryak, for they are not a mere sport; they are of a religious character, like the Greek games. Races are festivals in honour of The One-on-High. Dog-races and foot-races, on the other hand, are not regarded as religious festivals. Every owner of a large herd arranges races once a year. They usually take place toward the close of winter. The owner of the camp invites his guests from all the neighbouring camps. Before the beginning of the races, a sacrifice is made to The One-on-High. Then the race begins, and the winner receives some tobacco, a knife, or some other imported article, as a prize. It happens sometimes that the host sacrifices the racing-reindeer which he has been riding. Before stabbing it, he takes it around the house. In olden times he wore a suit of armour on such occasions. I heard that even now rich people of the Palpal Mountains put on armour when slaughtering sacrificial reindeer during the race festival.

*Festival of “Going around with the Drum.”* “The Koryak of the Taigonos Peninsula told me of a festival which they celebrate yearly after the winter solstice, and which is called *Ya'yai-kamle'lehiyñin* ([‘with] drum around going’). Rich men invite all their neighbours to this festival, offer a sacrifice to The One-on-High, and slaughter many reindeer for their guests. If there is a shaman present, he goes all around the interior of the house, beating the drum, and driving away the *kalau*. He searches all the people who are present in the house, and, if he finds a *kala's* arrow (which is invisible to ordinary men) in the body of one of them, he pretends to pull it out. In this manner he protects them against disease and death. In the absence of a shaman, this act is performed by the host, or by a woman versed in incantations.

*Ceremonials Common to both Maritime and Reindeer Koryak.* “The ceremonies performed after hunting wild reindeer or other land animals are the same among the maritime and the reindeer Koryak.

They are particularly elaborate after successful bear or wolf hunting. Unfortunately, I had no opportunity to witness them personally, and the following descriptions are based on verbal information obtained from various persons.

*The Bear Festival.* “The bear is equipped for the home journey, like the whale, and the home-sending is called *Ke'vinačixtathi'yñin* (‘Bear-scrvice’). When the dead bear is brought to the house, the women come out to meet it, dancing, with fire-brands. The bear-skin is taken off with the head; and one of the women puts on the skin, dances in it, and entreats the bear not to be angry, but to be kind to them. At the same time some meat is put on a wooden platter, and they say, ‘Eat, friend!’ Fig. 39 shows a wooden figure representing the bear during the festival. It is fed in the same manner as the wooden whale during the whale festival.

“On the day when the bear is equipped for the home journey, the maritime Koryak prepare puddings for it, travelling provisions, just as has been described in connection with the whale festival. They plait a grass bag, and put the puddings into it. The reindeer Koryak slaughter a reindeer for the bear, cook all the meat, and pack it in a grass bag. The bear-skin is filled with grass, taken out and carried around the house, following the course of the sun, and then sent away in the direction of the rising sun. The fact that the bear is sent toward morning dawn indicates that the Koryak consider the spirit of the bear as benevolent. The stuffed bear and the bag are put on the platform of the storehouse; and after a few days the skin is taken back to be tanned, and the puddings are eaten.

*The Wolf Festival.* “After having killed a wolf, the maritime Koryak take off its skin, together with the head, just as they proceed with the bear; then they place near the hearth a pointed stick, and tie an arrow, called *i'lhun* or *e'lgoi*, to it, or drive the arrow into the ground at its butt-end. One of the men puts on the wolf's skin and walks around the hearth, while another member of the family beats the drum. The wolf festival is called *e'lh'giññin*; that is, ‘wolf-stick festival.’

“The meaning of this ceremony is obscure. I have been unable to get any explanation from the Koryak with reference to it. ‘Our forefathers did this way,’ is all they say. I have found no direct indications of the existence of totemism among

the Koryak; but the wearing of the skin of the wolf and of the bear during these festivals may be compared to certain features of totemistic festivals, in which some members of the family or clan represent the totem by putting on its skin.

"The wolf festival differs from the bear festival in the absence of the equipment for the home journey. The reason is this, that the bear is sent home with much ceremony, to secure successful bear-hunting in the future, bear's meat being considered a delicacy, while the festival serves at the same time to protect the people from the wrath of the slain animal and its relatives. The wolf, on the other hand, does not serve as food, but is only a danger to the traveller in the desert. He is dangerous, not in his visible, animal state—for the northern wolves, as a rule, are afraid of men—but in his invisible anthropomorphic form. According to the Koryak conception, the wolf is a rich reindeer-owner and the powerful master of the *tundra*. A traveller who has lost his way may stray into a settlement of wolves, and become their prey. The wolves avenge themselves particularly on those that hunt them. The reindeer Koryak have still more reason to fear wolves, since their herds are always exposed to their dangerous attacks. According to the conception of the reindeer Koryak, the wolf is a powerful shaman, and he is regarded as an evil spirit hostile to the reindeer, and roaming all over the earth. In tales he is not called by his usual name, *E'gilñin*, but *Umya'ilhin* ('broad-soled one') or *Na'iniñosa'n* ('one who keeps himself outside').

"After having killed a wolf the reindeer Koryak slaughter a reindeer, cut off its head, and put its body, with that of the killed wolf, on a platform raised on posts. The reindeer head is placed so as to face eastward. It is a sacrifice to The One-on-High, who is thus asked not to permit the wolf to attack the herd. Special food is prepared in the evening, and the wolf is fed. The night is spent without sleep, in beating the drum and dancing to entertain the wolf, lest his relatives come and take revenge. Beating the drum, and addressing themselves to the wolf, the people say, 'Be well!' . . . and addressing The One-on-High, they say, 'Be good, do not make the wolf bad!'

*Practices in Connection with Fox-hunting.* "When a captured fox is brought into the house, it is soothed like a child. While pulling off its skin, and cutting the joints of the legs, they say in a

pitiful voice, 'Eh, what a lean one!' to which some one replies for the fox, 'I will soon send you a grey fox.' A grass mat is put around the body like a coat. The male fox is given a little wooden knife, and the female a thimble and needle-case; then it is placed on the platform of the store-house." pp. 86-90.

*Sacrifices.* pp. 90-99.

"The sacrifices offered to the supreme and other supernatural beings may be divided into two classes—bloody and bloodless ones. It is remarkable that, among the tribes of the north-western part of North America, we find only bloodless offerings to the deities, consisting of food, ornaments, and other trifling gifts. These sacrifices, however, play a secondary part. Among the Eskimo the most effective means of guarding against misfortune consists in the observance of various taboos; and a frank confession by the person who transgressed a taboo serves as the best propitiatory measure. Among the Indians, purification, prayers, and incantations are the most effective means of gaining the good-will of the supernatural powers. Of course we find all these among the Koryak also; but sacrifices play the most conspicuous part in their religious life. It seems justifiable to assume that bloody sacrifices are connected with the pastoral life of the reindeer tribes, just as we find the same custom among the cattle-raising tribes of Siberia generally, and among the reindeer peoples in the north of Siberia, as the Samoyed and Ostyak." p. 90.

"Sacrifices are preventive, to avert a possible calamity or malady; propitiatory, to remove a disaster which has already befallen; and for giving thanks, in gratitude for benefits received. Thus sacrifices are offered not only at certain set times, but also on any and all occasions which may call for them. For instance, sacrifices are offered to secure a happy journey, that the hunt may prove successful, that a patient may be cured, that a storm may abate, that a famine may come to an end, or in gratitude for a happy consummation of a journey, for a recovery from disease, or for a successful hunt.

"Not unfrequently a sacrifice is promised to the Supreme Deity conditionally, to be offered during a certain festival. As proof of such a promise,

some kind of a bright-coloured rag is sewn with sinew-thread to the ear of the promised animal; and the promised reindeer or dog is called *ina'tiplin* ('sewed or basted to').

**Bloody Sacrifices.** "While the maritime Koryak kill only dogs as a sacrifice, the reindeer Koryak slaughter reindeer as well. Dogs are killed by the reindeer Koryak mainly as a sacrifice to the *kalau*. A reindeer offering is regarded as a more appropriate sacrifice. A white reindeer is looked upon as an offering particularly gratifying to the Supreme Being.

"As a rule, when the Koryak offer sacrifices to the *kalau*, they do so with unconcealed reluctance. The sacrifice to the *kalau* is the price paid for preventing their attacks upon human beings. Some blood from the wounds of dogs or reindeer sacrificed to the Supreme Being is sprinkled on the ground as an offering to the *kala*, with the words, 'This blood is for thee, *kala*.' Otherwise the *kala* might intercept the sacrifice, and prevent its reaching the Supreme Being, who resides in the sky. . . . The sacrifices offered to the Supreme Being are placed eastward, facing the rising sun; while those offered to the *kala* face toward the setting sun. The *kalau* come from this side. They sleep during the day, and after sunset go out hunting human beings. . . . The blood from the wounds of animals sacrificed to the Supreme Being is sprinkled on the ground as an offering to them.

"Sacrificial animals are killed by being stabbed in the heart with a spear. . . . The dogs killed as an offering to the Supreme Being are hung on a post, the upper pointed end of which is thrust under the dog's lower jaw, so that its muzzle points up to the sky, the ventral side eastward. A collar of sacrificial grass is put around the dog's neck. The post with the dog hanging from it is driven into the ground or snow, not far from the house; or a long pole with the sacrifice is placed close to the house, so that the dog hangs over the roof. In Kamenskoye, only the heads of the sacrifices are hung upon poles; while the carcass, after the skin has been pulled off, is thrown away. Since the majority of dog-offerings are made in the interval between fall and spring, the dogs slaughtered during that time remain hanging for a long time, usually through the entire winter, until spring. Then they are skinned, and the carcass is thrown away.

"The dogs sacrificed to the master of the sea

are left on the seashore, the muzzle facing the sea; those offered to the mountains or rocks, called 'grandfather' (*apa'pel*), are placed on the summit or slope of a hill; and the sacrifice offered to the *kalau* is left on the ground with the muzzle pointing westward. Sometimes the offering intended for evil spirits is placed in the direction of the road to be followed during a journey.

"Dogs sacrificed to the village guardian are sometimes hung up on the guardian itself. Reindeer sacrifices are also like dogs stabbed with a spear attached to a long shaft, and not with a knife (as is usually done when reindeer are slaughtered for food), in order to avoid frightening the reindeer, which is required to stand still during the immolation. . . . Blood from the wound is sprinkled on the ground as a sacrifice for the *kalau*. If the sacrifice is offered while the people are moving from place to place, or during a fair, the blood is sprinkled in all directions. The antlers of the sacrificial reindeer are hung on a bush or on rods. In spring, when the reindeer have no antlers, the sincipital bone is hung up; and when fawns have been sacrificed, their entire heads are displayed. . . . At the Koryak fair on the Palpal Ridge I noticed that the fetuses taken out of the wombs of slaughtered does were offered to the owner of the place. In order to deceive the deity, they were held just as though they were alive, and stabbed with a spear; and to simulate their death-agony, the fawns were shaken about. Frequently wooden or snow images of reindeer are thus offered as substitutes for real sacrifices. . . . Substitutes for the real animals are sacrificed when reindeer can ill be spared. This substitute must not be considered entirely as an imposition on the deity. The faith in the existence of a vital principle, and of its power to manifest itself in any object of animal form, is so strong, that the substitution is largely a self-deception. . . .

"The offering of a reindeer as a sacrifice practically differs in no way from the mere slaughtering of a reindeer. The person who offers the sacrifice eats the meat, and thus sustains no loss. But it is different with a dog-offering, which entails a loss on the owner. The only useful article that he obtains through the sacrifice of the dog is the skin, which is used for clothes; but the value of a dog-skin is less than one-tenth that of the dog. . . .

"The cult of the maritime Koryak involves considerable expense. From fall until spring they kill so many pups and grown dogs that they are unable to replenish their teams from natural increase; and as soon as winter travel begins, they are compelled to buy driving dogs in the Russian settlements." pp. 92-96.

*Bloodless Sacrifices.* "Bloodless sacrifices in the form of sacrificial grass, berries, blubber, meat, tobacco, tea, sugar, and other edibles, also of ornaments, are made to the fire, to the 'owners,' to the dead, and to the *kalak* idols. . . . Sacrificial sedge-grass is in use only among the maritime Koryak. They comb it with a bidentate bone comb, which renders it as soft as flax, and make wreaths and necklaces out of it." p. 97.

"Food and ornaments are offered to guardian figures or charms, to sacred hills, to the fire, and to the dead. Meat and parts of killed animals are placed in front of the guardian figures, but usually they are simply smeared with fat. Tea, tobacco, scraps of woven fabrics, printed calico, or red cloth, and other trifles, are put upon the sacred hills. After every successful hunt, some meat and fat are thrown into the fire.

"The feeding of the fire (*Enalva'theñin*) is a necessary attribute of the cult of the household hearth, and in some cases it seemed to me as though, through the fire, offerings were thus made to the Supreme Being. On the Taigonos Peninsula, when a drum was once brought out to me in the open without a cover, one of the women threw a piece of fat into the fire, lest The One-on-High should send a storm for the transgression of the taboo. The dead are given presents, which they are supposed to take to relatives who have previously died; and these gifts are to be regarded as offerings." p. 98.

*Birth, Death, and Funerals.* pp. 100-114.

*Birth.* "Before a child is born, the Supreme Being sends into the mother's womb the soul (*nyi'cit*) of some deceased relative of the child to be born. The length of life of each soul is determined beforehand. Souls are hanging on the cross-beams of the house of The One-on-High. The duration of the earthly life of the future possessor of the soul is marked by the strap which

is attached to the soul's neck or thumb. The shorter the strap, the shorter will be the life of the new-born. . . .

"As soon as a child is born, it is given the name of the dead relative whose soul has been reborn in it. The father of the new-born uses a divining-stone called Little Grandmother (*An-a'pel*) to discover whose soul has entered the child. The divining-stone is hung by a string to a stick, the latter is lifted, and the stone begins to swing; or it is hung from a tripod made of small sticks. The father of the child enumerates the names of the deceased relatives on his and his wife's side. When the name of the relative whose soul has entered the child is mentioned, the divining-stone begins to swing quicker. Another way of determining the identity of the soul is by observation of the behaviour of the child itself. A number of names are mentioned. If the child cries while a name is pronounced, it shows that it is not the name of the soul reborn in the child. When the proper name is pronounced, the child stops crying, or begins to smile. After the name has been given, the father takes the child in his arms, carries it out from the sleeping-tent into the house, and says to his people, 'A relative has come' (*Qaitu' mñin ye'ti*). On one occasion during our stay in the village of Kamenskoye, a child was named after the deceased father-in-law of Yulta's son. The latter lifted the child and said to the mother, 'Here, thy father has come!' If a mistake is made in divining the identity of the soul which entered the new-born child, something will ail the child after it has been named. Then this mistake may be corrected, and its name is usually changed by means of repeated divination." p. 100.

"After confinement, the woman is regarded as unclean for a month. During this time she must not take off her shoes in a strange house, nor should she bare her feet in her own house in the presence of strangers. For a year following confinement, she is expected to observe the following food taboos. She must not partake of ringed seal, white whale, fresh fish, or raw thong-seal. She is forbidden to eat whale-meat in the fall, but may do so in the winter. She may eat the boiled meat of a thong-seal caught in the river, but not if it be caught in the sea. A woman, after confinement, is permitted to eat reindeer-meat in any shape or form. There is no doubt

that these taboos are intended to prevent the unclean woman from coming in contact with animals that serve as the source of subsistence of the tribe; but it is a striking fact that the taboos are observed in reference to sea animals only. Other taboos are for the protection of the child. Children in general, and the new-born in particular, are, more than grown-up people, subject to the danger of becoming the victims of the *kalau*. Children's souls are very shy and inexperienced. The least fright may cause them to leave the body, and, after they have once left, they are unable to find the entrance that leads back into the body. They are also apt to lose their way. Therefore during the entire winter the new-born child must not be taken out of the house, where it is under the protection of the family guardians. In case of absolute necessity, the mother must keep it in her bosom under her coat, and must not take it out when in a strange house. Only after the spring equinox may the child be taken out of the house in safety. The after-birth is put in a bag and hung on a pole some distance away from the village.

p. 101.

*Death.* pp. 101-104.

"As with all other primitive peoples, death does not appear to the Koryak as a natural process—most people are killed by the *kalau*—but it happens that the Supreme Being and other supernatural beings may bring about the death of a man as a punishment for an infraction of a taboo, or for a failure to offer sacrifice. Shamans frequently inflict death upon men. On the other hand, there is a tradition according to which it was Big Raven (*Quikinn-a'qu*) that caused people to die.

"The soul (*uyi'ët*), or, to be more exact, the chief soul, of the man, frightened by the attack of the *kalau* upon it, deserts the body, and rises to the Supreme Being. According to some tales, the *kala* himself pulls the soul out of the human body, and sets it free to go off to the sky, in order to possess himself of the body or of the other souls of the deceased.

"Though a man cannot live without a soul, there is apparently some other vital principle, or a secondary soul. I did not learn its name, and heard nothing definite relating to this accessory soul; but some vital principle is implied in the words *wuyi'vi* ('breathing') and *wu'yil-wu'yil* ('shadow')." pp. 101 *seq.*

"The soul does not leave the earth at once. The person may be dead, but his soul is soaring high above him. The soul resembles a small fire. It is outside of the body during illness. If the illness is slight, the soul keeps close above the patient; and if it is severe, it is higher up, and further away from him. Powerful shamans are able to cause the soul to return, and thus restore to life a person that has died recently. . . .

"Often death is brought about by the attacks of the *kalau*, and it is believed that the *kalau* cut their victims. It is not quite clear how this is believed to be done. On the one hand, the *kala* seems to eat human flesh in the most material way, tearing out pieces of flesh from live people, and devouring their internal organs. The Koryak say that he likes human liver particularly well. On the other hand, the body of the deceased, before it is burned, does not show any signs of having been touched by any one. According to the Chukchee conception, evil spirits steal the soul (*uwi'rit*) in order to eat it, and they fatten it before feasting on it. We find this conception in a clearer form among the Yakut. The evil spirits eat the soul *kut*, one of the three souls of men.

"The Koryak have also a double conception of the country of the shadows. While the soul rises to the Supreme Being, the deceased and his other soul, or his shadow, depart into the underground world of the shadows—ancient people, people of former times (*Peni'-nelau*). The entrance into this country is guarded by dogs. If a person beats his dogs during his life, he will not be admitted. These dog-guardians may be bribed, however. For this purpose, fish-fins are put into the mittens of the deceased, that they may give them to the dogs that guard the entrance of the world of the shades. The *Peni'-nelau* live in the underground world in villages, just as human beings live on earth; and relatives live together in the same house. Every newcomer joins his own relatives. The inhabitants of the underground world take care of their relatives on earth by sending them animals, which they kill, and other kinds of food supply; but they also punish them if they are displeased with them for one reason or another. Presents for dead relatives are put on the pyre when the body of a deceased person is burned. . . .

"The shadow of the dead, though not visible to all, is conceived of as an absolutely material double of the dead person. It is distinct from the

body. . . . In former times, communication between our world and the world of the dead was more frequent and less difficult than it is now. Men used to go down on purpose, or strayed there by accident, entering through a crevice in the ground, and came back again. At present, only shamans descend into the underground world.

"In olden times, children killed their aged parents. This custom, which still prevails among the Chukchee, is now completely abandoned. . . . The relatives take good care of a dying man. . . . If there is another patient in the same house with the dying man, the soul of the former is tied, to prevent its joining the departing soul. For this purpose, the patient's neck is fastened to the bands of the sleeping-tent by means of a string; and the string is charmed so that it may detain the soul.

"The person is declared dead when breathing ceases. Then word is sent from the house where the deceased is lying to all the inhabitants of the village. This is done in the following manner. The messenger ascends to the entrance of each house, and shouts, 'Set out a noose!' (*Nupā'lhata!*). This is done for the purpose of preventing the spirit of death, or the spirit of the deceased, from entering into other houses. The messenger is asked from within the house, 'Who is dead?' and he tells who has died, and goes away. Thereupon a blade of grass or a splinter, which represents a noose, is placed near the head of the ladder. One of the relatives of the deceased holds the head of the dead on his knees until all the inhabitants of the village have been informed. Little children are kept in their mother's or grandmother's arms. After all the neighbours have been informed, the deceased is placed on his bed. pp. 101-104.

*Funerals.* pp. 104-114.

The Koryak dispose of their dead by burning. The Kamchadal, according to Krasheninnikoff, prior to embracing Christianity, threw away their dead to be devoured by dogs. The Chukchee, to the present time, use both methods of disposing of the dead. They are either burned, or kept to be devoured by wild beasts. The Yukaghir formerly placed their dead on platforms raised on posts. The Kerek who live near the mouths of the rivers emptying into the Pacific Ocean, between Capes Anannon and Barykoff, and who have no timber or driftwood for building a pyre, let their corpses,

dressed in funeral attire, down into the ocean. They tie the deceased on a long pole, tow it out into the sea, and then push the body into the water with staffs.

"In former times, all work in the entire settlement was stopped before the burning of the dead. No one went out hunting or sealing, nobody went to fetch wood, and the women did no sewing. At present this custom is not observed in all the settlements. Only in the house where the body lies is no work done, except the preparation of the pyre and of the funeral clothes for the dead. People from other houses come to assist in this work. The men help in preparing the pyre, and stay up during the night, while the women help in sewing the funeral clothes.

"Before being burned, the body is clothed in special, beautifully embroidered funeral garments. The coat is made of the skin of white fawns (thus white appears to be the colour appropriate to death); and it is nearly covered with embroidery, especially in front, done with sinew-thread, dyed reindeer-hair, and often also with silks of various colours obtained from Russian traders. The funeral garments are also trimmed with fringe and strips made of the soft downy hair of the young seal dyed red, and with little tassels of coloured sinew-thread and hair from the reindeer's mane. They are ornamented, besides, with black and white stripes and pieces of soft skin. . . .

"Since it takes a long time to embroider and ornament such a coat—a woman may be working on one coat an entire winter—these garments are prepared in advance. Every Koryak has his funeral garment ready, but not entirely finished. It is a sin to finish funeral clothes completely, as, in such case, the person for whom they are intended will die soon. . . . Funeral garments should be as nice as possible, that the deceased may have no cause for being displeased with his relatives for not providing him well for his journey." pp. 104-108.

"The deceased is not kept in the house long. If the clothes can be finished, and fuel provided quick enough, the body is burned on the same day that the person died; otherwise the burning takes place on the second or third day.

"While the deceased remains in the house, the people keep awake. The women work on the funeral garments; and the men, in order to keep

awake, play cards. At the present time, card-playing, which was, of course, borrowed from the Russians, seems to be considered a necessary part of the formalities to be gone through with in the house of the deceased. The reindeer Koryak play on the body of the deceased, entertaining him in this manner. While the dead person is in the house, he is considered as a member of the family, and the people try to make it appear as though nothing had happened. It is supposed that he is participating in the meals of the family and in card-playing. It is therefore forbidden to wail for the deceased before he has been taken out. The women weep softly, quietly wiping away their tears.

"The deceased is dressed in the funeral garments just before he is taken out. The people put on the clothes in a peculiar manner, to indicate that the dressing of the dead is different from the dressing of living people. For instance, the left-hand mitten is put on the right hand, and *vice versa*. The cap is put on with its front backward. When hitching up the reindeer which carry the body to the pyre, the reindeer Koryak put the collar over the right shoulder of the animal, while in ordinary driving it is put over the left shoulder.

"I had a chance to witness personally the burning of a baby girl who had died soon after birth. After she was dressed, her grandmother took her in her arms and rocked her as though she were alive. Another woman, versed in incantations, waved over the child a little stick to which wool of young seals was tied. In this manner she was driving away the dogs that are believed to guard the entrance into the country of the shades. Then she put a fin of a dried fish into the tiny mitten to give to the guardian dogs. Thereupon she took a little forked alder branch, charmed it, and gave it to the dead child as a protector (*ine'njula'n*) and guide on her way. A child may easily lose its way in the other world, and the guardian dogs of the other world are more dangerous to it than to a grown-up person."

The deceased is carried out through the smoke-hole (the usual winter entrance to the house); but beside the ladder used by the relatives in carrying or drawing the corpse up out of the house, a pole is let down through the smoke-hole and is drawn up simultaneously with the body. The deceased is supposed to use the pole as a ladder. "The reindeer Koryak do not carry out their dead

through the usual door, but under the edge of the tent-cover, which is lifted up. The ladder used by the dead person, that is the pole, must not be burned, but is thrown away.

"The burning-place is not far from the settlement. There is usually a certain place where the bodies are burned. Some families have their particular burning-places." The body is drawn to the place of burning on a sledge. Among the maritime Koryak the sledge is drawn by men or dogs, according to the distance. "The reindeer Koryak, on the other hand, hitch the team-reindeer of the deceased to the sledge. These are slaughtered at the pyre, that he may have reindeer in the next world. The meat is eaten by the relatives and neighbours that assemble at the funeral, while the bones are burned on the pyre. Among both the maritime and the reindeer Koryak it is customary for the neighbours to conduct the body to the burning-place."

At the burning of the baby girl, which Mr. Jochelson witnessed, the pyre was made of rows of drift-wood crossing each other at right-angles. "Two holes were dug near the pyre. The woman conjuror put into one of them the placenta of the girl, and covered it with snow and earth, that the dogs should not dig it up. In the other hole were placed a bag containing the scraps left from the funeral garments, the sweepings from the house, and everything left of the child's things and bedding so that she should have no cause to come after them. The little girl's body was placed on the pyre, on the right side, as is done with all the dead. Then the straps that tied the legs and the arms were cut. Near the child was placed a piece of steel for striking a light, a woman's knife, an embroidered strap for carrying the woman's bag, a needle-case, needles, a comb, and some little bells. They put bracelets on her hands, and ear-rings under her cap. The old woman put also a piece of fat by the side of the body. It was to serve as provisions for the deceased. Alongside of the corpse, the old woman conjurer placed a large leather bag with presents for those who had died the preceding year. Since during that period there had been an epidemic, and many people had died, many gifts were sent. This was the first burning after the epidemic was over, and every family made use of this opportunity of communicating with the country of the dead, and of sending something to a deceased relative. Every present was wrapped up separately

in a piece of bright printed calico or red cloth, and charmed by the conjurer, who in her incantations enumerated for whom each gift was intended. The following articles were among the presents: sugar, tea, tobacco, larch-gum, beads (large and small), bread and biscuit that I had given them at their request, and reindeer meat and fat. Two agaric fungi were sent to one old man who had been very fond of agaric intoxication. No clothing was among the presents, and no fish or seal meat, or anything connected with hunting at sea or with fishing in the river. Apparently the Koryak, like the Eskimo, believe that everything relating to the dead must be kept away from the sea mammals. After the presents had been given, the women went away, and the men started a fire. . . .

"When the clothes were burned, and the child's head appeared, her grandfather took a pole, and, thrusting it into the body, said, 'Of yonder magpie pricked' . . . or in a free translation, 'This is the magpie of the underworld which pricked.' He imitated the actions of the magpie of the world of the dead, in order to inform the deceased that she was passing to another world, and must not return to the house. The further actions of the dead girl's grandfather had the same end in view. When the flames of the pyre were dying away, he broke some twigs from the alder and willow bushes that were growing near by, and strewed them around the pyre. These twigs represented a dense forest which was supposed to surround the burning-place. We left the place while the pyre was still burning. Before leaving, the grandfather went around the pyre, first from right to left, and then from left to right, in order to so obscure his tracks that the deceased would not be able to follow him. Then, stepping away from the pyre toward the houses, he drew with his stick a line on the snow, jumped across it, and shook himself. The others followed his example. The line was supposed to represent a river which separated the village from the burning-place. All these actions are identical with episodes in the tales of the 'magic flight.' After being taken out of the house, the deceased is apparently regarded as a spirit hostile to the living.

"The question why and how dead persons become dangerous to those to whom they were near and dear in life is one of the most difficult in ethnology. Fear of the dead is known among all

peoples. I did not hear among the Koryak any tales of a direct transformation of a dead person into an evil spirit or *kala*; but the Chukchee have such tales, and they may also be found among both North American and Siberian tribes, and in many other parts of the world. The Tupilaq<sup>1</sup> of the Eskimo, and the ghosts of the Indians, are equally pernicious to men. The Yakut, Buryat, Altaians, and Mongol hold similar ideas. They believe that souls of certain dead ones turn into evil spirits, which are particularly dangerous to the relatives of the deceased. Such souls are called *yör* by the Yakut, *dakhu'l* by the Buryat, *usyu't* by the Altaians, and evil *oñon* by the Mongol. . . .

"Immediately after the body has been taken out of the house, the bedding of the deceased is removed, and the place of the dead one is taken by some other inhabitant of the house. For ten days his place in the house must never remain empty, that the *kalau* may believe they were not successful in their 'hunt' among the inmates of the house. The person who occupies the place of the deceased is called by the name of the family guardians, *Ine'njula'n*. If he leaves the house, somebody else takes his place. In some villages a bundle of grass which has been formed into the shape of a human body, and represents *Ine'njula'n*, is put in the place of the deceased.

"Ten days after a death, the maritime Koryak beat the drum, thus expressing their grief for the deceased. The reindeer Koryak beat the drum immediately after the funeral. I was told in Kamenskoye that all the inmates of a house where a death has occurred, and brothers of the deceased, although living in other houses, wear for ten days after the burning charm bracelets or necklaces braided of sinew-thread and hare's hair as guardians against the spirit of the dead.

"Annual obits for the dead are still observed by the reindeer Koryak of the Palpal Mountains. They consist in the slaughtering of reindeer in honour of the dead, and the piling-up of the antlers on their 'graves'; that is, on the burning-places of their relatives. The antlers represent the reindeer herds which are sent to the dead in the next world. At present the reindeer Koryak of Taigonos content themselves, on the whole, with sending presents to the next world by those who

<sup>1</sup> "Boas, *Central Eskimo*, p. 591; and *Baffin-Land Eskimo*, p. 131."

have recently died, as is done by the maritime Koryak. I have not observed any other manifestations of an ancestral cult among the Koryak." pp. 109-114.

*General View of Nature.* pp. 115-124.

"My studies of the religious life of the Koryak, and of their conception of the universe, lead me to think that their conception of nature approaches very closely the ideas of the Indians of the North Pacific coast. At the same time, however, the religion and the myths of the Koryak contain traces of Asiatic and Eskimo ideas.

"The Koryak view of nature is most primitive. Not only all visible objects, but also the phenomena of nature, are regarded as animate beings. This idea of a vital principle residing in objects and phenomena of nature is essentially an anthropomorphic idea.

"Everything visible in nature, and everything imaginary—that is, all that is within and beyond the limits of our visual powers (as, for example, animals, plants, stones, rivers, a wind, a fog, a cloud, luminaries, spirits, and deities)—are thought of as material beings of anthropomorphic form. These anthropomorphic ideas are often schematic and incomplete. This is shown by the wooden images of 'guardians.' Since the Koryak have attained quite a high degree of skill in carving figures true to nature, and in endowing them with motion and life, we cannot help being surprised at the crudeness of the outlines of their wooden representations of the 'guardians.' This apparently corresponds to their vague anthropomorphic notions of invisible objects as they present themselves to their mind.

"On the other hand, this vagueness of their notions does not prevent them from being material. To their minds it is an undoubted fact that objects and phenomena of nature conceal an anthropomorphic substance underneath their outer forms. At the period of the appearance of man on earth—that is, at the time of Big Raven, which corresponds to the mythological age of the Indians of the Pacific coast of America—the transformation of animals and other objects into men was quite a natural occurrence. All objects appeared in two states. One corresponded to the exterior form of things, serving as a cover; and the other, to the interior, anthropomorphic form. Every object

may turn into a human being by casting off its outer shell. The myths of both the Koryak and the Pacific coast Indians are full of such episodes. The bear, the wolf, the fox, the ermine, the mouse, the raven, and other animals, are described as taking off their skins and becoming men. In the same manner the Fog people come out of a dispersing fog, and a cloud turns into a Cloud-Man. By casting off their hard exteriors, stone hammers turn into Stone-Hammer people, who go fishing. Fishes, also, take on the form of human beings.

"At that time, man also possessed the power of transforming himself. By putting on the skin of an animal, or by taking on the outward form of an object, he could assume its form. Big Raven and Eme'mqut turned into ravens by putting on raven coats. Kilu', the niece of Big Raven, put on a bear-skin and turned into a bear. Eme'mqut put a dog's skin on his sister, and she became a dog. Eme'mqut and his wives put on wide-brimmed, spotted hats resembling the fly-agaric, and turned into those poisonous fungi. The belief in the transformation of men into women after putting on women's clothes, and *vice versa*, is closely related to this group of ideas." pp. 115 *seq.*

"In the time of Big Raven there was no sharp distinction between men, animals, and other objects; but what used to be the ordinary, visible state in his time, became invisible afterward. The nature of things remained the same; but the transformation of objects from one state into another ceased to be visible to men, just as the *kalau* became invisible to them. Only shamans—that is, people inspired by spirits—are able to see the *kalau*, and to observe the transformation of objects. They are also able to transform themselves by order of the spirits, or in accordance with their own wishes. There is still a living anthropomorphic essence concealed under the visible, inanimate appearance of objects. Household utensils, implements, parts of the house, the chamber-vessel, and even excrement, have an existence of their own. All the household effects act as guardians of the family to which they belong. They may warn their masters of danger, and attack their enemies. Even such things as the voice of an animal, sounds of the drum, and human speech, have an existence independent of that of the objects that produce them. . . .

"At the time of Big Raven there existed a number of beings possessed of particular supernatural powers. The first place among these belongs to the Supreme Being, known under various names—the tribal deity that supervises the universe. Another supernatural personage is Big Raven himself, who is considered as the first man, the ancestor of the race, who set the universe in order. . . . The *kalau*, which are endowed with peculiar powers, represent the evil principle of primitive dualism.

"The Supreme Being, who is generally rather inactive, assists only on rare occasions in man's struggles with the *kalau*. Their attacks are warded off mainly with the help of the family and individual guardians and charms. It seems to me that the living, anthropomorphic essence of the guardians is sent to defend man, and that it attains its power by means of incantations connected with the name of the Creator, that is, of Big Raven. In this lies mainly the importance of Big Raven in the religious life of the Koryak. During his life, Big Raven carried on an incessant struggle with the *kalau*, and now he guards his children against them." pp. 117 seq.

"Side by side with the animate and anthropomorphic essence of objects and phenomena of nature in general are also the owners or masters (*e'tins*) ruling over certain classes of things, or over large objects. The Supreme Being is also an owner, since he is the master of the upper world, of heaven. The master of the sea, and the master of the forest or river, are also called *e'tins*. *Pičvu'č'in*, the god of hunting, who is common to the Koryak, the Kamchadal, and the Chukchee, is the master of wild reindeer and other wild animals.

"As stated above, the idea of 'masters' is to be regarded as a higher stage of religious consciousness as compared with that in which the animate essence of the object is identified or merged with the object itself. The idea of masters or owners is very little developed among the Koryak. It has attained a higher degree of development among the Chukchee, and a still higher one among the Yukaghir, who believe that not only classes of objects, but also individual objects, have masters, who are called *Po'gil* (plural *Pogi'lpe*)." p. 118.

WALDEMAR JOCHELSON: *The Koryak, Religion and Myths*. (The Jesup North Pacific Expedition:

Memoir of the American Museum of Natural History, New York: Leyden and New York, 1905.)

## 52. MONGOLIA

Capitulum II. §II. De conjugio ipsorum.

Uxores vero habet unusquisque quot potest tenere: aliquis centum, aliquis quinquaginta, aliquis decem, aliquis plures, aliquis pauciores; et omnibus parentibus generaliter junguntur, excepta matre, filia, et sorore ex eadem matre. Sorores autem ex patre tantum, et uxores etiam patris post mortem ducere possunt. Uxorem etiam fratris alter frater junior post mortem vel alius de parentela junior ducere tenetur. Reliquas mulieres omnes sine ulla differentia ducunt in uxores, et emunt eas valde pretiose a parentibus suis. Post mortem maritorum de facili ad conjugia secunda non migrant, nisi quis velit suam novercam ducere in uxorem.

§IV. De habitaculis eorum.

Stationes habent rotundas in modum tentorii praeeparatas, de virgis et baculis subtilibus factas. Supra vero in medio rotundam habent fenestram unde lumen ingreditur, et at possit fumus exire: quia semper in medio ignem faciunt. Parietes autem et tecta filtro sunt cooperta; ostia etiam de filtro sunt facta. Quaedam stationes sunt magnae, et quaedam parvae, secundum dignitatem vel hominum parvitatem. Quaedam solvuntur subito et reparantur, et super summarios deferuntur; quaedam dissolvi non possunt, sed in curribus deferuntur: minoribus autem in curru ad deferendum unus bos, majoribus tres vel quattuor, vel etiam plures, secundum quod magna est, sufficiunt ad portandum; et quocumque vadunt, sive ad bellum sive alias, semper illas deferunt secum.

Capitulum Tertium. De cultu dei, de his quae credunt esse peccata, de divinationibus et expurgationibus, de ritu funeris.

Dicto de hominibus supponendum est de ritu; de quo tractabimus in hunc modum: primo dicemus de cultu; secundo de hiis [*sic*] quae credunt esse peccata; tertio de divinationibus et purgationibus peccatorum; quarto de ritu funeris.

§I. De cultu Tartarorum.

I. Unum Deum credunt, quem credunt esse factorem omnium visibilium et invisibilium: et

credunt ipsum tam bonorum in hoc mundo quam poenarum esse factorem: non tamen orationibus vel laudibus aut ritu aliquo ipsum colunt. Nihilominus habeat idola quaedam de filtro ad imaginem hominis facta; et illa ponunt ex utraque parte ostii stationis; et subtus illa ponunt quiddam de filtro in modum uberum factum, et illa credunt esse pecorum custodes, ac eis beneficium lactis et pullorum praestare. Alia vero faciunt de pannis sericis, et illa multum honorant. Quidam ponunt illa in pulchro curru tecto, ante ostium stationis: et quicumque aliquid de illo curru furatur, sine ulla miseratione occiditur. Sed quando volunt illa idola facere, omnes majores dominae conveniunt quae sunt in stationibus illis, et cum reverencia faciunt illa; et cum fecerunt interficiunt ovem et manducant, et ossa ejus igne comburunt. Et cum etiam puer aliquis infirmatur, praedicto modo faciunt idolum et ligant super lectum ipsius. Duces, millenarii, et centenarii hircum semper habent in medio stationis. Praedictis vero idolis offerunt primum lac omnis pecoris et jumentum. Et quando primo comedere vel bibere incipiunt, primo offerunt eis de cibariis vel de potu. Et quando aliquam bestiam interficiunt, offerunt cor idolo quod est in curru in aliquo cypho, et dimittunt usque mane, et tunc auferunt de praesentia ejus, et decoquant et manducant.

II. Primo etiam imperatori faciunt idolum, quod ponunt in curru, ante stationem honorifice, sicut vidimus ante ordam imperatoris istius, cui offerunt munera multa; equos etiam offerunt ei, quos nullus audet ascendere usque ad mortem. Alia etiam animalia eidem offerrunt; quae si occidunt ad manducandum, nullum os confringunt ex eis, sed igne comburunt. Ei etiam ad meridiem tanquam Deo inclinant, et inclinare faciunt aliquos nobiles, qui se reddunt eisdem: unde nuper contigit quod Michael, qui fuit unus de magnis ducibus Rusciae, cum ovisset ad reddendum se Bati, fecerunt eum prius inter duos ignes transire; post hoc dixerunt ei quod ad meridiem Chingiscan inclinaret: qui respondit quod Bati et servis suis etiam inclinaret libenter, sed imagini hominis mortui non inclinaret, quia non licet hoc facere Christianis. [On his steadfastly refusing to bow as directed, he was killed.] . . .

III. Solem insuper, lunam et ignem venerantur et adorant, et aquam et terram, eis ciborum et

potus primicias offerentes, et mane potissime antequam comedant et bibant. . . .

§II. De his quae credunt, esse peccata.

Quamvis de justicia facienda vel peccato cavendo nullam habeant legem, nihilominus tamen habent aliquas traditiones, quas dicunt esse peccata, quas confixerunt ipsi vel antecessores eorum. Unum est figere cultellum in igne, vel etiam quocunque modo tangere ignem cultello; vel cum cultello extrahere de caldario carnes; juxta ignem etiam incidere cum securi: credunt enim quod sic auferri debeat caput igni. Item appodiare se ad flagellum cum quo percutitur equus (ipsi enim calcaribus non utuntur); item tangere flagello sagittas; item juvenes aves accipere vel occidere; cum freno equum percutere; item et os cum alio osse frangere; item lac vel aliquem potum vel cibum super terram effundere; in statione mingere: sed si voluntarie facit, occiditur; si autem aliter, oportet quod pecuniam multam solvant incantatori, qui purificet eos, et faciat et stationem et ea quae in ipsa sunt inter duos ignes transire; sed antequam sic purificetur nullus audet intrare nec de ipsa aliquid portare. Item si alicui morsellus imponitur, et deglutire non potest et de ore suo ejicit eum, fit foramen sub statione, et extrahitur per illud foramen, et sine ulla misericordia occiditur; item si quis calcit limen stationis alicujus ducis, interficitur eodem modo: et multa habent hiis similia, de quibus longum esset narrare. Sed homines occidere, aliorum terras invadere, res aliorum accipere quocumque injusto modo, fornicari, aliis hominibus injuriari, facere contra prohibitiones et Dei praecepta, nullum peccatum est apud eos. De vita aeterna et damnatione perpetua nihil sciunt; credunt tamen quod post mortem in alio seculo vivant, et greges multiplicent, comedant, bibant, et alia faciant quae in hoc seculo a viventibus hominibus fiunt.

§III. De divinationibus et purgationibus peccatorum.

I. Divinationibus, auguriis, aruspiciis, veneficiis, incantationibus multum intendunt. Et cum a demonibus eis respondetur, credunt quod Deus ipsis loquatur: quem Deum vocant Itoga; sed Comani Kam ipsum appellant: quem mirabiliter timent et reverentur; ac ei oblationes offerunt multas, et primicias ciborum et potus: et secundum

responsum ipsius faciunt universa. In principio lunationis vel in plenilunio incipiunt quicquid novi agere volunt: unde illam ["illam" *dans le M.S. de Colbert*] Magnum Imperatorem appellant, eique genua flectunt et deprecantur. Solem etiam dicunt esse matrem lunae, eo quod lumen a sole recipiat.

II. Et ut breviter dicam, per ignem credunt omnia purificari: unde quando nuncii veniunt ad eos, vel principes, vel personae quaecunque, oportet ipsos et munera quae portant per duos ignes transire, ut purificentur, ne forte veneficia fecerint et venenum vel aliquid mali portaverint. Item si cadat ignis de caelo super pecora, vel super homines, quod ibidem saepe contingit, sive aliquid talium eveniat eis per quod immundos seu infortunatos se reputent, oportet simili modo per incantatores mundari: et quasi omnem spem suam in talibus posuerunt.

III. Quando aliquis eorum infirmatur ad mortem, ponitur in statione ejus una hasta, et circa illam filtrum circumvolvitur nigrum: et ex tunc nullus audet alienus terminos stationum ejus intrare; et quando incipit agonizare, quasi omnes recedunt ab eo, quoniam nullus de hiis qui morti ejus assistunt potest ordam alicujus ducis vel Imperatoris usque ad novam lunationem intrare. Cum autem mortuus est, si est de majoribus, sepelitur occulte in campo ubi placuerit eis: sepelitur autem cum statione, sedendo in medio ejus, et ponunt mensam ante eum, et alveolum carnibus plenum, et cyphum lactis jumentini; et sepelitur cum eo unum jumentum cum pullo, et equus cum fraeno et sella: et alium equum comedunt, et stramine corium implent, et super duo ligna vel quatuor altius ponunt, ut habeat in alio mundo stationem ubi moretur, et jumentum de quo habeat lac, et possit sibi etiam equos multiplicare, et equos in quibus valeat equitare: et ossa illius equi quem comedunt pro anima ejus comburunt. [Et saepe etiam conveniunt mulieres ad comburendum ossa pro animabus hominum, ut nostris vidimus oculis et ab aliis intelleximus ibidem. Vidimus etiam quod Occodai-can pater istius Imperatoris, dimisit unum virgultum crescere pro anima sua: unde praecepit quod nullus incideret ibi et quicumque incidet ibi aliquam virgam, ut ipsi vidimus, verberabatur, expoliabatur et male tractabatur; et cum nos multum indigeremus ad equum percutiendum, non fuimus ibi ausi incidere unam

virgam.]<sup>1</sup> Aurum et argentum sepeliunt eodem modo cum ipso. Currus in quo ducitur frangitur, et statio sua destruitur, nec nomen proprium ejus usque ad tertiam generationem audet aliquis nominare.

#### §IV. De ritu funeris.

I. Alius etiam est modus sepeliendi quosdam majores. Vadunt in campo occulte, et ibi gramina remonent cum radicibus, et faciunt foveam magnam, et in latere illius foveae faciunt unam foveam sub terra; et illum servum quem habet dilectum ponunt sub eo: qui jacet tam diu sub ipso, quod incipit quasi agonizare, et deinde extrahunt cum ut valeat respirare; et sic faciunt ter: et si evadit, postea est liber, et facit quicquid placuerit ei, et est magnus in statione, ac inter parentes illius. Mortuum autem ponunt in fovea, quae est in latere facta, cum hiis quae superius dicta sunt; deinde replent foveam quae est ante foveam suam, et desuper gramina ponunt, ut fuerat prius, ad hoc ne locus ulterius valeat inveniri. Alva etiam faciunt ut superius dictum est; sed tentorium suum exterius relinquunt in campo. In terra eorum sunt cimiteria duo. Unum in quo sepeliuntur imperatores, duces et nobiles omnes: et ubicumque moriantur, si congrue fieri potest, illuc deferuntur; sepelitur autem cum eis aurum et argentum multum. Aliud est in quo sepulti sunt illi qui in Hungaria interfecti fuerunt: multi enim ibidem occisi fuerunt. Ad illa cimiteria nullus audet accedere praeter custodes qui ad custodiendum positi sunt ibidem, et si aliquis accesserit, capitur, expoliatur, verberatur, et valde male tractatur: unde nos ipsi insciter intravimus terminos cimiterii eorum qui in Hungaria fuerunt occisi et venerunt super nos illi sagittare volentes; sed quia eramus nuncii et nesciebamus consuetudinem terrae, nos liberos dimiserunt abire.

II. Parentes autem et omnes alios qui morantur in stationibus suis oportet purificari per ignem; quae purificatio fit hoc modo; Faciunt duos ignes, et duas hastas ponunt juxta ignes, et unam cordam in summitate hastarum; et ligant super cordam illam quasdam scissuras de bucarano; sub qua corda et ligaturis inter illos duos ignes transeunt homines, bestiae ac stationes; et sunt

<sup>1</sup> "Tous ces détails relatifs aux sacrifices et consécra-tions pour les âmes des morts ou des vivants, depuis les mots *et ossa illius equi*, ne se trouvent que dans le M.S. de Pétau."

duae mulieres una hinc, et alia inde, aquam projicientes et quaedam carmina recitantes: et si aliqui currus ibi franguntur, vel etiam res ibidem aliquae cadunt, incantatores accipiunt. Et si aliquis occiditur a tonitruo, omnes illos homines qui morantur in stationibus illis oportet praedicto modo per ignes transire. Statio, lectus, currus, filtra et vestes, et quicquid talium habuerint, a nullo tanguntur, sed tanquam immunda ab omnibus respuuntur.

Capitulum Quartum. De moribus Tartarorum bonis et malis, et cibis, et consuetudinibus eorum.

§III. De cibis eorum.

I. Cibi eorum sunt omnia quae mandi pessunt: comedunt enim canes, lupos, vulpes, et equos; etiam in necessitate carnes humanas manducant. . . . Abluviones etiam quae egrediuntur de jumentis cum pullis manducant: uno vidimus etiam eos pediculos manducare; dicebant enim: "Numquid eos debeo manducare cum mei filii carnes manducant et ipsius sanguinem bibant?" Vidimus etiam ipsos comedere mures. . . .

II. . . . Apud eos magnum peccatum est si aliquid de potu vel de cibo perire aliquo modo permittatur: unde ossa, nisi prius extrahatur medulla, dare canibus non permittunt. Vestes suas etiam non lavant, nec lavari permittunt, et maxime ab illo tempore quo tonitrua incipiunt usquequo desinat illud tempus.

III. Lac jumentinum bibunt in maxima quantitate si habent: bibunt etiam ovinum, caprinum, vaccinum, et camelorum. . . .

§IV. De consuetudinibus eorum et legibus.

I. . . . Item inter filium concubinae et uxoris nulla est differentia, sed dat pater unicuique eorum quod vult, et si est de genere ducum, ita est dux filius concubinae sicut est filius uxoris legitima. . . .

Capitulum Quintum. De principio imperii Tartarorum, et principibus eorum, et dominio imperatoris et principum ejus.

§I. De principio imperii Tartarorum.

IX. Et dum reverteretur exercitus ille videlicet Mongalorum, venit ad terram Burithabet, quos bello vicerunt: qui sunt pagani. Qui consuetudinem mirabilem imo potius miserabilem habent: quia cum alicujus pater humanae naturae debitum solvit, omnem congregant parentelam, et comedunt eum, sicut nobis dicebatur pro certo. . . .

Capitulum Ultimum. De provinciis et situ earum per quas transivimus, et de curia imperatoris Tartarorum et principum ejus, et de testibus qui nos invenerunt ibidem.

§I. De via quam fecimus et de situ terrarum per quas transivimus.

VIII. Acceptis muneribus duxerunt nos ad ordam sive tentorium ipsius, et fuimus instructi ut inclinaremur ter cum sinistro genu ante ostium stationis, et caveremus attente ne pedem super limen ostii poneremus, quod fecimus diligenter, quia sententia mortis est super illos, qui scientes limen stationis ducis alicujus conculcant. . . .

X. Cum autem pervenimus ad Bati in terrae finibus Comanorum, fuimus bene positi per unam leucam longe a stationibus suis. Quando autem debuimus duci ad curiam ejus, fuit nobis dictum quod debebamus inter duos ignes transire; quod nos aliqua ratione facere nolebamus: sed dixerunt nobis: "Secure ite, quia pro nulla causa facimus vos inter istos duos ignes transire, nisi propter hoc, quod si vos aliquid malum cogitatis domino nostro, vel si forte venenum portatis, ignis auferat omne malum." Quibus respondimus: "Propter hoc transibimus, ne de tali re nos reddamus suspectos."

JEAN DU PLAN DE CARPIN: *Relation des Mongoles ou Tartares par le frere Jean du Plan de Carpin, de l'ordre des freres mineurs, legat du saint-siège apostolique, nonce en Tartarie pendant les années 1245, 1246, 1247, et archevêque d'antivari.* (Paris, 1838.)



*B O O K V*

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**I N D I A**

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# INDIA

## 53. CEYLON

The Cingalese festival at naming a child is called the rice feast because it is the first time that rice is placed in the child's mouth (I, p. 324). "At the precise moment fixed on by the astrologer, and while the mother is feeding the child, the father approaches and whispers the name in his ear, and then blows into it; so completely is the name buried in oblivion, that not one person in a hundred is able to say what his real rice-name is. As the child grows up, some other name is fixed upon, referring generally to the order in which he was born, or to his complexion. . . . To call these appellations rice-names, therefore, is erroneous; but it has been the universal practice to do so." I, p. 326.

On arriving at the bride's house, "the bridegroom's feet are washed, if a man of rank, by a servant; and if poor, or of low caste, by a younger brother or near relation; a ring is thrown into that water, which is the fee of the washer."

I, p. 329.

Part of the Cingalese wedding ceremonies is this. The bride is placed on a heap of rice and the mother then strips her of all her trinkets and ornaments; to supply the place of these, the bridegroom brings forward his presents. He hands the bridal cloth to the mother, which is her perquisite. All the other articles pass direct from the hands of the bridegroom to the bride. When completely adorned, still standing on the rice, she hands betel to all the guests. After this ceremony, sometimes the marriage rings are exchanged, and the bridegroom then hands his bride down from the board; but more frequently, instead of the ring, a thread is drawn from the bride's cloth, with which the little fingers of the contracting parties are tied. The bride is then handed down by her husband; and when they have walked a few paces, they pull their hands asunder. I, pp. 330 seq.

"Until the third and sometimes the seventh day, the married couple, and especially the bride, cannot lay aside their bridal raiment; these clothes

they must have about them, awake or asleep."

I, p. 331.

The heap of rice is placed on a board which is covered with a white cloth, the rice being placed over the cloth. "On the astrologer notifying that the appointed moment is approaching, a half-ripe coco-nut, previously placed near the board with some mystical ceremonies, is cloven in two at one blow." The bride is then placed on the rice-heap as above. I, p. 330.

On either of the two mornings after marriage, the bride's relations come bringing presents, chiefly of eatables, the board (see above) is again placed, and the couple in their bridal dresses seated on it; a relation of each party taking a basin of water pours it on their heads at the same moment, which is followed by a goblet full of water; the bridal dresses are then taken off."

I, pp. 331 seq.

"In Cingalese marriages there is no community of property between the husband and wife; and the two forms, called *Beena* and *Deega* marriage, cause a great difference in the right of female inheritance. A woman married in *Beena* lives in the house, or in the immediate neighbourhood of her parents, so as to be able to cook for them, and render them assistance in times of sickness or in old age; if so married, she has a right of inheritance along with her brothers. If married in *Deega*, that is, to live in her husband's house and village, she loses her right of paternal [*sic*] inheritance, and acquires new rights from the patrimony of her husband. A *Beena* husband may be dismissed with little ceremony and short notice; and, in consequence, it is a common Kandian saying 'that a *Beena* husband should not remove any property to his wife's house, except a torch and a walking-stick, as with these he may at any time depart and find his way.' " I, pp. 333 seq.

As a dead body is supposed to pollute the house, "they generally remove any expiring relation into some detached apartment." I, p. 334.

The mourning dress is of dark blue. I, p. 335.

Game like French and English. This game "is connected with the superstitious worship of the goddess Patiné and is more intended for a propitiation to that deity than considered as an indulgence, or pursued as an exercise. Two opposite parties procure two sticks of the strongest and toughest wood, and so crooked as to hook into one another without slipping; they then attach strong cords or cable-rattans of sufficient length to allow of every-one laying hold of them. The contending parties then pull until one of the sticks gives way." The victorious piece of wood is gaily ornamented, placed in a palanquin, and borne through the village amidst noisy rejoicings, often accompanied with coarse and obscene expressions. I, p. 358.

MAJOR FORBES: *Eleven Years in Ceylon*. (2 vols. London, 1890.)

#### 54. SOUTHERN INDIA

Amongst one caste, if a girl who has reached puberty dies unmarried, "les préjugés de la caste exigent impérieusement que le corps inanimé de la défunte soit soumis à une copulation monstreuse." A man is hired for money to contract this marriage. I, pp. 4 *seq.*

In Marava there is a caste called *tottiers*, "où les frères, les oncles, les neveux, et autres proches parents, ont tous le droit de jouir de leurs femmes réciproquement et en commun." I, p. 5.

In one tribe when an eldest daughter is married, her mother is obliged to submit to the amputation of two joints of the middle and ring fingers of the right hand. If the girl's mother is dead, then the husband's mother, or, failing her, one of the near female relations, must submit to this amputation. I, pp. 5 *seq.*

MARRIAGE LAWS. A widower marries his deceased wife's sister; an uncle, his niece; a cousin german, his female cousin german. These former persons have indeed the exclusive right of marrying these latter and can prevent any one else of a more distant degree marrying them. But there is a distinction. An uncle will marry the daughter of his sister, but never the daughter of

his brother. The children of a brother will marry the children of his sister; but the children of two brothers will not marry each other, nor will the children of two sisters. I, p. 10.

The Brahmans always marry in a *gotram* other than their own. I, p. 11.

Ceremony of restoration to caste—making the man pass several times under the belly of a cow. I, p. 42.

Efficacy of cow's urine as a purificatory means. I, pp. 42 *seq.*

Any one who ate the flesh of a cow would be excluded from caste and could not be restored, even though he had eaten on compulsion. I, p. 43.

Any one who has been touched, willingly or not, by a Pariah is polluted and may have no communication with any one till he has been purified by a bath or by other ceremonies. To eat with a Pariah, or to touch food prepared by them, to drink water which they have drawn, to use earthen vessels which they have used, to set foot in their houses; any of these acts would involve exclusion from caste. I, pp. 53 *seq.*

One low tribe is bound to drink water only from springs or wells. I, p. 81.

The objects most venerated by the worshippers of Vishnu are chiefly the ape, a bird of prey called garondah, and the 'serpent capel.' Any one who kills or ill-treats one of these animals must expiate his offence by the sacrifice called *pahvadam*, in which a human victim is pretended to be killed and restored to life again. A person of the same sect (a worshipper of Vishnu) is chosen; an incision is made on his arm, and as the blood flows from it, the man pretends to grow weaker and weaker till he lies apparently dead. While this man is lying dead, the offender pays the fine inflicted on him. Then the seemingly dead man is restored to life by being rubbed with blood drawn from the thigh of one of the chiefs of the sect. I, pp. 151 *seq.*

The worshippers of Siva do not recognise the doctrine of pollution (by menstruation and

funerals). They also reject the doctrine of metempsychosis. I, pp. 153 *seq.*

Women consecrated to Vishnu are called "wives of garondah," and have the likeness of that bird (the Malabar eagle) imprinted on their breasts. I, p. 179.

The year begins with the first of March. I, p. 183.

The punishment commonly inflicted on a detected enchanter is to knock out his two upper front teeth. Thus, it is thought, he will not be able to pronounce his charms; or if he does so, he will do it so badly that the angry demon will bring down on the enchanter's own head the evils which he invoked upon others. I, pp. 191 *seq.*

Ceremony of *arty* or *aratty*, intended to ward off the evil eye from persons. A lamp made of rice-paste, filled with oil, kindled and placed on a metal plate, is raised by a number of women, who must either be married or courtesans (no widow may perform the ceremony), one after the other to the height of the head of the person for whose benefit the ceremony is performed; a number of circles are described with the plate. Sometimes in place of a lighted lamp, water reddened with vermilion, etc., is used. This is one of the commonest of ceremonies. It is performed daily, and sometimes several times a day, on persons of distinction, such as rajahs, generals, governors, etc. It is performed every time they have to present themselves in public or before strangers. Kings and princes often keep women for this sole duty. The ceremony is also performed on the idols, especially after they have been carried in procession through the streets. It is also performed over elephants, horses and other domestic animals. I, pp. 201 *seq.*

To ward off the evil eye from gardens and fields, a pole is set up in them with a large earthen vessel whitened with chalk on the outside fastened to the top of it. This is meant to attract the gaze of evil-intentioned passers-by, and thus keep their evil eye from working havoc among the fruits of the garden or field. I, p. 203.

Purifying mixture of milk, curds, butter, and the dung and urine of a cow; of this each person

drinks a little. Nothing is so purifying as this. The Brahmans and all the Indians drink it frequently to purge away inward and outward taints. I, pp. 206 *seq.*

Purifying the house with cow-dung. I, p. 208.

The house where a woman has been brought to bed, and all the people in it, are unclean for ten days, during which they may not communicate with any one. At the end of that time the woman, the house, and the people in it undergo a purification. I, pp. 210 *seq.*

The fire used in the ceremony of investing a young Brahman with the triple thread must be kept up day and night till the last day of the festival; its extinction would be a very bad omen. I, p. 222.

At the ceremony of investing a young Brahman with the triple cord, some women fetch earth from an ant-heap (the ants being a white sort, common in the country); with this they fill five pots, in which they sow nine kinds of grain, watering them with water and milk, that they may grow fast. The *pourohita* (officiating Brahman) approaches these five pots, and by the virtue of his *mantras* makes of them as many divinities. The women do them reverence and deposit them in a small winnowing basket beside the "god-friend," which is a copper vessel in which the "god-friend" has taken up his quarters. I, pp. 223 *seq.*

Between initiation and marriage, the Brahman (then called a *brahmachary*) has to observe certain rules, one of which is that he may not look at himself in a mirror. I, p. 232.

Hides of all kinds, except those of the tiger and gazelle, are very impure. A Brahman will never touch with his hands the slippers and sandals which he wears on his feet. I, p. 248.

In eating, a Brahman will not let his left hand touch anything unless it be the copper vessel containing the fire. I, pp. 249 *seq.*

If a dog touch a Brahman, he is polluted and must plunge, with all his clothes on, into water to wash out the pollution. I, p. 252.

The time of an eclipse is a good time for purifying one's self of one's sins. A bath taken then, especially in the sea, purges the soul from all sins. Baths taken at the solstices and equinoxes, at the new and full moon, etc., have the same efficacy. I, p. 270.

Polygamy is tolerated among persons of high rank as rajahs, princes, ministers, etc. Kings may have five wives but never more. Still a plurality of wives is an infraction of the rule—in fact an abuse. The only case in which a man may legally have two wives is when the first wife is, after long cohabitation, declared barren, or when she has borne only daughters, for in this latter case the 'debt of the ancestors' is supposed to be but imperfectly paid. Even in this case, a man may not marry a second wife without the consent of the first. The first wife is always considered the chief wife and preserves all her prerogatives. I, pp. 288 *seq.*

A young Brahman is married about the age of sixteen. His wife is a girl of five, seven, or at most nine years. A girl past puberty could hardly find a husband. I, p. 294.

A Hindu who has not money enough to procure a wife enters into the service of a man for seven years, serving him gratuitously on condition of receiving his daughter in marriage at the end of the time. I, pp. 295 *seq.*

The months for marrying in are March, April, May, and June. A man may also marry in November or February, but at these times there are so many things to observe, so many combinations required of the signs of the zodiac, the state of the moon, etc., that it is not easy to find a propitious day. I, pp. 296 *seq.*

A marriage ceremony is this, that the bridegroom leads his bride thrice round the sacred fire. At each turn he takes with his right hand the right foot of the bride, making it touch the sandal-stone (a small stone placed near the fire and apparently smeared with sandal-wood oil?), and he touches the stone himself with his right foot. In performing this last act, the couple must direct their thoughts to the great mountain called 'the mountain of the seven cashes,' the place of origin of their

ancestors, which is represented by the sandal-stone. I, p. 312.

Bride and bridegroom throw rice on each other's heads at marriages, or the bystanders' do so. I, p. 312.

Bride and bridegroom rub each other's legs with saffron. I, p. 317.

Marriage by capture. I, p. 324.

The following are refused burial—persons who die of wounds, of eruptive diseases (as smallpox), pregnant women dying before childbirth, and especially persons who have been killed by tigers. I, p. 449.

A Brahman who yawns snaps his fingers to right and left to drive away the demons. I, p. 465.

When the rajah of Tanjore died in 1801, his body was burned along with two of his wives. Most of the charred bones were sent to the Ganges and thrown into the water, but some were kept, ground to powder, mixed with boiled rice, and eaten by twelve Brahmans. This was supposed to expiate the sins of all the deceased, the sins being transmitted to the persons who ate the ashes. II, p. 32.

Amongst the Sudras a ceremony of adoption is this: the adopting parents pour saffron-coloured water with one hand on the feet of the adopted child, and with the other hand receive the water and drink it. II, p. 39.

Figures representing persons, pierced with awls, etc., to injure the persons represented. II, p. 63.

A dying Brahman takes a cow by the tail that it may convey him by a good road to the other world. II, p. 203.

A Brahman must die on the ground, not on a bed or a mat, it being thought that if he died on a bed or a mat, his soul would be forced to carry the bed or mat with it wherever it went. II, p. 204.

Food and money put in mouth of corpse. II, p. 206.

The heir must fill a small pot with earth, in

which he sows nine kinds of grain; he waters the seeds that they may grow quickly and serve for certain subsequent ceremonies. II, p. 209.

In the room of the deceased is placed a vessel of water, above which is hung a thread from the ceiling. Down this thread, as a ladder, descends the soul of the deceased to drink the water; this the soul does for ten consecutive days. That the soul may eat as well as drink, a handful of rice is placed each morning beside the vessel of water.

II, p. 209.

Fasting after a death. II, p. 210.

With the remains of the ashes of the deceased, the heir makes a rough figure of a human body, which is supposed to represent the deceased. He sacrifices to it, waters it with *pantcha-gavia*, and encloses it in an earthen vessel, to be afterwards thrown into a sacred river. II, p. 212.

The Tongans seem to think the practice of drinking animals' milk disgusting. II, p. 186, note.

Mourners returning from a funeral wash their feet at the door of their house before they enter it.

II, p. 216.

Bull solemnly set free after a funeral. II, p. 217.

The last five days of the moon are especially unlucky. If a person dies on one of these days, his body may not be taken out by the door or window; a special opening must be made in the wall, through which the corpse is passed. The house is then deserted for six or three months, and must be purified carefully before it is reoccupied.

II, p. 225.

There was only one case in which the Vanaprasthas (contemplative Brahmans) were allowed to sacrifice an animal. This was the sacrifice *ekiam* or *egniam*; the victim was a white ram without blemish. The flesh was consumed by the Brahmans. The Brahman who presides at this sacrifice (which is still observed by modern Brahmans) is henceforward an important person; he has the right of maintaining a perpetual fire in his house; and if this fire went out by accident, it would be kindled afresh by the friction of two

sticks. When the Brahman dies, his pyre is kindled with this fire, which is then allowed to go out. II, pp. 242-246.

When a *sanniassy*, or hermit Brahman, is buried, his skull is broken in pieces by being knocked with coco-nuts. II, p. 285.

Persons passing stone lingams on the road often present coco-nuts to them by breaking them on the lingam. II, p. 287.

Sometimes in times of great heat, they think that Siva, who causes the heat, is herself excessively warm; for fear of her setting everything on fire, they place over her idol a vessel of water, with a hole in it, through which the water drips on Siva's head. II, pp. 304 *seq.*

The worshippers of Siva deny the doctrine of metempsychosis and yet abstain from eating animal food as religiously as the Brahmans.

II, pp. 315.

Men of each profession worship, at the festival of Gahoury, the tools of their trade. II, pp. 328 *seq.*

Festival of lamps. II, p. 332.

Sacrifices offered to dung-heaps, with prayers that they will fertilise the fields. (Cf. Latin *Sherquilinus*.) II, p. 333.

The greatest festival of all is *pongol*, at the winter solstice. II, pp. 333 *seq.*

Offering hair and nails to a god. II, pp. 375 *seq.*

When they find a dead garonda (kind of eagle, sacred to Vishnu) they bury it with great pomp. They do the same for a dead ape or a dead cobra *di capello*. II, p. 435.

J. A. DUBOIS: *Moeurs, Institutions et cérémonies des peuples de l'Inde*. (1825.)

## 55. SOUTHERN INDIA

"The children of a Sudra [Nair] woman inherit the property and heritable honours, not of their father, but of their mother's brother. They are

their *uncle's* nearest heirs, and he is their legal guardian. So it is, for example, in the succession to the throne. The late rajah was not succeeded by his own sons. They received some private property during the lifetime of their father, but have no claim upon the throne or royal honours; and their descendants, in a few generations, will sink down to the level of ordinary Sudras, though they continue to be recognised by the title of 'Tambi.' The sister of the late rajah left two sons, the elder of whom is now reigning. He will be succeeded by his younger brother, the heir-apparent. Next in succession come the two sons of their late sister, who are entitled respectively the *second* and *third* princes of Travancore. Their mother had no daughters, so that it became necessary for the continuation of the succession by the female line to adopt some one into the family. Two daughters of the petty rajah of Nāvelikkara were accordingly adopted, who are by Hindu law and custom regarded as the sisters of the second and third princes, and are called respectively the senior and junior ranees of Travancore. The senior ranee is without issue, but the junior ranee has three sons—the *fourth*, *fifth*, and *sixth* princes, who follow next in the succession. But unless daughters are born hereafter to the ranee, there will be another break in this curious chain of sisters' sons, and it will be necessary again to adopt females into the family." p. 37.

"The monstrous custom of polyandry, or of one woman having several husbands, is sometimes practised in Travancore by carpenters, stonemasons, and individuals of other castes. Several brothers living together are unable to support a wife for each, and take one amongst them, who resides with them all. The children are reckoned to belong to each brother in succession, in the order of seniority. Such cases . . . are much more rare now than in former times." pp. 37 *seq.*

Amongst the Ilavars and Stanars (two castes next below the Nairs or Sudras) "the inheritance usually descends to nephews by the female line. A few divide their property, half to the nephews and half to the sons. The rule is that all property which has been inherited shall fall to nephews; but wealth which has been accumulated by the

testator himself may be equally divided between nephews and sons." p. 39.

"A small portion of the hair is always left uncut by heathen natives. This is called the *kudumi*, and is only cut off with certain ceremonies on the occasion of the death of a father." p. 56.

"The *tali*—marriage badge, or neck ornament—corresponds, to all intents and purposes, to the wedding ring amongst Europeans. It is composed of one or more small gold jewels and beads strung on a twisted thread. The *tali* is tied on the bride's neck by the bridegroom at the time of the wedding, and is worn as an auspicious ornament. It is preserved with great care, and never removed except in case of widowhood, when it is torn off and not again resumed." pp. 60 *seq.*

"The Brahmans profess to reject animal food of every kind, including eggs, but they indemnify themselves, to some extent, for this self-denial by the use of quantities of milk, curd, and butter. Sudras partake freely of mutton and poultry, and even pork, but to all, except the most degraded Hindus, the flesh of the cow is the object of unmitigated abhorrence." p. 64.

The *A'rāttu*, or bathing festival, occurs twice every year, in April and October. The idols are carried in solemn procession to the sea and bathed. pp. 165–167.

"Another remarkable ceremony, called '*Hirānya Garbham*,' 'the golden womb,' or '*Patma Garbha Dānam*,' 'the lotus womb-gift,' is celebrated only by native kings and princes in India at enormous expense. The Maharajah of Travancore, as we have already mentioned, is not by birth of the Brahman caste, but a Sudra, or, rather, he is of mixed race, the husbands of the Travancore ranees, or princesses, being usually Chatriyas of the class called Tirumulpad." The object of the ceremony in question is to raise the rajah from the rank of a Sudra to that of a Brahman. "This ceremony constitutes the *second* birth of the Sudra prince. . . . After its celebration His Highness can no longer partake of food along with the members of his own family, to whom he is now superior in caste as well as in rank." The ceremony was observed in July, 1854, by H. H. the late Rajah

Martānda Vurmah. . . . "The new birth of the rajah then must be either from a golden cow, or a lotus flower. Formerly, the form of the sacred cow was made in gold, with a hollow body, through which the rajah crept, and was then regarded as twice-born and holy. The flower of the sacred lotus, was, however, the form selected on this occasion [*i.e.*, in 1854]. This is required to be composed of a quantity of gold exactly equal to the weight of the rajah himself, who is therefore placed in scales, and weighed against the gold for this purpose. This part of the ceremonial is called *Tulābhāram*—balance weighing. The golden lotus is afterwards broken up and distributed, in fixed proportions, amongst His Highness's personal attendants and the Brahmans and others present at the festival, and to the treasury of Patmanābhan." The gold used on this occasion was valued at about £6,000. The golden lotus was cylindrical in form, about six feet high, and four and a half feet in diameter. A week before the ceremony, "the rajah retired from his ordinary residence into a separate and consecrated building, secluding himself from his attendants of the Sudra caste, abstaining from the use of betel and other indulgences, and abstracting himself as much as possible from the ordinary duties of the state." The golden lotus stood in the open hall of the great temple. "Inside the golden vessel [the lotus] there had been placed a small quantity of the consecrated mixture, composed of the five products of the cow (milk, curd, butter, urine, and dung). His Highness entered the vessel and remained there for the prescribed period, during which the officiating priests repeated prayers appropriate to the occasion. Immediately on emerging from the vessel, the rajah presented to the chief priest the whole of the rich jewels and ornaments which he had worn while undergoing the ceremony."

pp. 169-171.

In each of the Hindu temples are two priests, called Shanthis. "These priests are employed for six years only in some temples, and for three years in others, after which they are generally transferred to another. . . . The Shanthis must abstain from all intercourse with women, and are prohibited even from speaking to them during their period of office; and when they come out of the pagoda, people must retire for a distance to avoid polluting them." pp. 179 *seq.*

At the *Dussera*, or "Ten Days' Feast," "artisans worship their tools and implements; scholars, their books, almanack, and pens; and kings, their swords and weapons." pp. 187 *seq.*

"*Deepāvali*, the 'Feast of Lights' occurs in October or November. It commemorates the killing of a demon by Vishnu, who had not time to perform his ablutions by daylight, and was therefore compelled to do so, contrary to rule, at night. This is done by the Brahmans on this day. Bon-fires are lit everywhere, and nocturnal illuminations are general in the temples, houses, and fields. The *dunghill* is worshipped with offerings of fruits, etc., and lamps are lit and set before it. The crows are also fed as an act of charity."

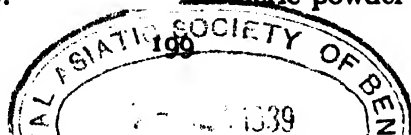
p. 188.

"The spirits of wicked men, or of those who have met with a violent death by drowning, hanging, or other means, are supposed to become demons, wandering about to inflict injury in various ways upon mankind. Hence arose a strange custom in the execution of murderers by hanging. It was supposed that their spirits would haunt the place of execution and its neighbourhood, to prevent which the heels of the criminal were cut with a sword, or hamstrung, as he was thrown off. This practice was abolished by the native government in 1862."

pp. 203 *seq.*

"In numerous instances the spirits of wicked men are actually worshipped after death. A noted robber, named Palaveshum, was long the object of worship in Tinnevely. A more extraordinary case still was the worship of an Englishman, practised till lately in a part of the same British province. His name was Pole, a captain in the British army. He was known to have been a mighty hunter, and at his tomb offerings of cigars and brandy were made by the people of the neighbourhood, to propitiate his favour and invoke his continued aid against the wild beasts." (From Caldwell's *The Tinnevely Shanars*, p. 43. But see Caldwell in *Journal of the Anthropological Society of Bombay*, I.—J. G. F.) p. 204.

"Some of the demons are supposed to reside in certain trees, at the foot of which a rough stone is placed as an image or emblem, on which turmeric powder is rubbed. No one will pass by



these places after night. Such trees are usually very large, old, and well grown, as it is considered sacrilegious and dangerous to hew them down." p. 206.

"The minor superstitions connected with demon worship are well-nigh innumerable; they enter into all the feelings, and are associated with the whole life, of these people. Every disease, accident, or misfortune, is attributed to the agency of the devils, and great caution is exercised to avoid arousing their fury." p. 207.

"Certain hours of every day are supposed to be unlucky and dangerous. At noon, as well as at midnight (especially on Fridays), evil spirits are supposed to be roaming about, waiting to seize on those who walk out of their houses into lonely places. Iron rings on the fingers or toes, or an iron staff are supposed to afford protection from such attacks." p. 208.

"Sometimes a little image of the person who is to be bewitched and destroyed is prepared; nails are driven into it at the places indicating the parts of the body to be attacked with disease, and it is then secretly buried, or deposited in the house or garden of the intended victim." p. 211.

"*Pey coils*, or devil temples, are very numerous throughout the country. They bear no resemblance whatever to the Brahmanical idol temples; being in general mere sheds, a few yards in length, open at one end, and mostly quite empty. Indeed, images are no essential element in demon worship; where they are found they appear to have been adopted from the Brahmanical worship. In front of the devil temple, or sometimes without any covered edifice, there stands a small pyramidal erection or obelisk four or five feet in height, generally built of brick and stuccoed, which is always associated with this worship, and takes the place of an image; but it is impossible to ascertain the origin or meaning of this symbol." (From a plate representing two of these symbols, they appear to be lingams.—J. G. F.) p. 213.

At a ceremony of devil worship witnessed by Mr. Mateer, an old man rushed about, dancing and leaping like a madman. He was possessed by the demon. He ran up to the side of the

temple writhing and trembling greatly. Upon this, "several ran to bring the fowls for sacrifice. These fowls were taken, one by one, by another man, and water was poured upon them. After dancing about with them for a few minutes, this man cast them upon the ground; when, if they shook the water from their wings, they were considered suitable for sacrifice, the head was cut off and the blood poured out in front of the basket. He also was then supposed to be possessed, and danced furiously round the court of the temple. To excite him still further, the drum was brought nearer and beaten still faster and more furiously, while the chanting of songs and tinkling of cymbals added to the noise. Seizing a bunch of flowers of the areca palm, and dipping it in saffron water, the wretched man sprinkled himself and the people, and then, still leaping madly, cast about the burning ashes of the fire which was used for preparing the flesh of the sacrifices." p. 216.

Devil priest drinking blood of sacrifice (see Caldwell in *Journal of the Anthropological Society of Bombay*, I, p. 101). p. 217.

There is a celebrated temple at Mandikādu, where a great annual festival is held in March. Hook-swinging was till recently practised at this festival at this and similar temples in Travancore. "An immense cart is made, with great wheels and a high upright pole, on the top of which a cross-beam thirty feet in length is fastened so as to turn round. Persons who are to be swung in fulfilment of vows, or in token of gratitude for recovery from sickness (usually boys, or a man with a young child in his arms), are not allowed for some days previously to eat fish, flesh, etc., but only boiled rice once a day, which they must cook with their own hands to avoid pollution. They bathe twice a day, and live apart from others. When about to be swung, their ears, neck, and waist are adorned with golden ornaments, and a silver belt or chain; and while swinging they carry in one hand a shield, in the other a sword. Strong hooks of gold, silver, or iron, according to the means of the worshipper are inserted in both sides, and are secured with cloth bandages; the devotee is then fastened to the end of the horizontal beam, and is drawn up and swung rapidly round for ten or fifteen minutes." p. 220.

"Outside of the pagoda on these occasions—on the roof of the temple, and hung on the surrounding trees—will be seen a large quantity of coco-nuts and other offerings; also a heap of wooden hands, arms, and legs, offered by those who have been restored from some injury in those members during the year. Persons who are rich present *silver* hands or legs, or *golden* ones, on such occasions; *these* are carefully put away in the inside of the temple." (Quoted from the *Missionary Chronicle*, September, 1837.) p. 221.

"At the period of puberty, and after childbirth, women are supposed to be peculiarly liable to the attacks of demons—the cause of convulsions and similar disorders." p. 208.

In North Travancore and Cochin is an ancient Christian community or sect. They are called by the Hindus *Suriāni*, "Syrians," or *Nazrāni*, "Nazarenes"; by Europeans, "the Christians of St. Thomas," or "the Syrian Christians of Malabar." Their own tradition is that the apostle Thomas visited India about A.D. 52, preached the Gospel, and made many converts, who were joined, some centuries later, by other Christians from Syria. These early Christian colonists were well received by the Hindu kings of Malabar; extensive privileges were granted to them, according to the inscriptions on copper plates which are still in the possession of the Syrians. Facsimiles of these plates are in the University Library at Cambridge; they are about ten inches long and four broad, with large letters distinctly engraven on both sides. The character is very ancient and was once common to both Tamil and Malayālim. p. 237.

The Syrian hierarchical system and ritual somewhat resemble that of the Copts or native Egyptian Christians. p. 242.

"The whole caste [of the Pulayars] is divided into *illams*, 'houses,' or lineage, as we say, 'the house of Devonshire,' etc. These *illams* are very numerous. Their denominations are such as Brahmakotta—*belli* (silver)—Pallikkutachan (carpenter of the temple), and so forth. Men and women belonging to the same *illam* cannot intermarry; they are considered to be descendants of one family, therefore brethren, and such marriages are regarded as incestuous. 'Others would laugh at them.' So it is with the Ilavars also." p. 39.

Amongst the Pulayars at childbirth, "the woman is taken to a shed at some distance, put up for the particular occasion, where she is assisted by her mother-in-law or some female friend. Any delay or unusual suffering is attributed to the malice of demons. This shed is erected because the mother is regarded as polluted during confinement. Should she not be thus set apart 'others will laugh at them, and will not touch them, nor join in marriage feasts with them.' It is often erected of wretched materials. . . . Men are not allowed to enter the shed. The mother remains six or seven days in it, then it is burnt. When recovered, the mother rubs the body with oil and turmeric, afterwards washes in water and re-enters her house. The husband also goes to the sea or river for a bath to cleanse from pollution." p. 44.

The child is fed at first on coco-nut water "to supply the deficiency of the mother's milk, which she usually gives on the third day." p. 44.

"The hair is first cut when the infant walks, whether male or female. The ears of girls are perforated with some ceremony. For the puberty of girls a small hut is built of jungle sticks, where the girl is sent, and no other person allowed to enter, not even the mother. Women must stand at a little distance from the shed, and food is brought and laid down a little way off. Here the girl remains for seven days, and is then brought back to the house, dressed in a new or clean cloth, and friends invited and treated with betel-nut, toddy, and arrack. When people have means, or in time of harvest when rice is always plentiful, rice-flour is put on the forehead, arms, and cheeks of the girl." p. 45.

Amongst the Pulayars any woman may attend at a wedding, except the mother and maternal aunts of the bride. p. 47.

"Pregnancy. The ceremony called *Vayitta pongāli* is observed in the seventh month [among the Pulayars]. It is an offering to Tottiga or Bhagavān, the sun. New pots are procured and brought to the centre of the courtyard, and rice boiled in them. Some rice is taken out of the pot while on the fire, and shown or presented to the sun. It is waved three times, then put back into the pot; afterwards distributed to the persons invited.

There is no dance on this occasion. Then a pot is brought full of water, the mouth tied tightly with a cloth and a plantain leaf, and the pot put upside down. The priest repeats some *mantrams*, while the pregnant woman stands on the top of the inverted water-pot; it will not break. At the four corners of the yard, four plantain stems are fixed like posts, and connected with strings, which the woman cuts with a knife after getting down from off the pot. At the foot of the four plantain stems are placed four coco-nuts; the husband goes with a bill-hook and splits them. Then they feast on the rice, of which the woman also partakes, and all return to their homes." p. 48.

"Every ailment is attributed [by the Pulayars] to the agency of some demon or other, whom it is the business of the *pujari*, or priest, to discover. He is acquainted with the proper *mantrams*, or incantations, and has an iron rattle, called *kokkara*, by the sound of which he divines. 'It will be revealed to him by a kind of inspiration or possession which demon it is that has caused the sickness; and he will declare who it is, and what is to be done in the particular case.' " p. 49.

"When just on the point of death they [the Pulayars] give some rice-water, *conjee*, 'because the soul is leaving.' " p. 51.

"*Vdykkari*, 'rice for the mouth,' is a pinch of raw rice put into the mouth of the corpse. In some higher castes a coin also is put into the mouth, as was done by the ancient Romans." pp. 51 *seq.*

The Pulayars bury bodies in their own gardens. "Those who are better off are buried in a room in their own house, at a depth of about four feet. . . . This is done through affection to the deceased; still it is rare, and no women are so burned. . . . 'The soul does reside there—this is what is desired. The spirit is called *vádha*, or familiar, and will not harm the survivors, but watch over their interests and protect them from disease and danger. Propitiatory offerings are made to it occasionally of anything they eat; and the ghost can be set on their enemies. If neglected or displeased it haunts and troubles the household." p. 52.

the burial, "the priest goes to the grave and lifts a handful of earth, as other castes gather up the burnt bones, makes a rude image of the dead man, and brings it near the house. It is not brought into the yard, but to a place cleared for it at some distance from the house, to avoid pollution. Then turmeric, flour, etc., are put on it to prepare it for the spirit's reception. Now he rattles the *kokkara*, spins the conch, and invokes the deceased by name to enter the image; from thence it passes into the priest, and from him into a cloth which a man standing beside him holds out like a sheet. While possessed by the spirit the priest dances; when he ceases, he puts the spirit into the cloth and holds it there. The image is no further used. Both men now go to the water, they bathe and dip the cloth in water, then return into the house, holding the cloth folded up, which they put on a plaited palm leaf, placing around it offerings of rice, toddy, arrack, and betel-leaf. The conch is again spun round to ascertain whether the offerings have been accepted. If the spira of the conch points towards the spirit in the cloth, the offering has been accepted. They simply spin on till they obtain a favourable omen of complacency, and again until they obtain permission to eat. They then go into the yard with the cloth, mix a little turmeric with water and with oil, and sprinkle the cloth, thus representing the anointing of the spirit as the body had been anointed. After the food (*annam*) has been presented to the spirit, the priest repeats *mantrams* to retain the spirit in the house. It is then supposed to have left the cloth, which is taken into the yard and opened. No further *Sraddha*, or funeral ceremony, is performed. . . . The conch shell is used by sorcerers near Cottayam to spin round in order to ascertain from which of the eight directions the evil spirit has come, and caused any given case of affliction. . . . The spirits of deceased relatives are called *Chávu*, 'the dead.' They are seen in dreams, especially by near relations, who repeat such dreams in the morning, telling that they saw and spoke with the deceased. The souls of women and children, even of still-born infants, are existent. 'Many of these ancient spirits are now great gods.' A man will continue to worship the spirit of his own father, and of his deceased wife."

pp. 52 *seq.*

Amongst the Pulayars, on the seventh day after

Devil worship and ancestor worship. p. 53 *seq.*

Oaths and ordeals. pp. 56 *seq.*

"A woman cannot sit at all in the presence of her son-in-law, and *vice versa*. These two cannot approach one another nearer than about twenty feet. This rule sometimes causes little difficulties when converts first begin to attend Christian worship. We have seen the son-in-law climb into the prayer-house over the wall at the farthest point from where the mother-in-law was sitting; but this absurd regulation is soon dropped as useless and inconvenient." p. 57.

The Kanikars, a wild hill tribe, make fire by friction; a peg of a particular wood (or of bamboo) "is inserted in a small reed, which is rapidly revolved on another piece of the same wood, this being the best for the purpose; in a few minutes smoke is evolved, then fire, which is caught in tinder contained in a small joint of bamboo, and can then easily be preserved or carried about."

p. 65.

"The ceremony practised [by the Kanikars] on the occasion of pregnancy is called *vayara-pongala*, when boiled rice is offered to the sun. First, they mould an image of Ganesha, and setting it in a suitable place, boil the rice. To this they add for an offering *aval*, or flattened rice, parched rice, cakes, plantain-fruits, young coco-nuts, and tender leaves of the same palm, with the flower of the areca palm. The headman then commences dancing and repeating *mantrams*. He waves the offerings to the sun." pp. 67 *seq.*

Amongst the Kanikars "when any one takes ill the headman is at once consulted; he visits the sick and orders two drumming and singing ceremonies to be performed. A whole night is spent in dancing, singing, drumming, and prayer for the recovery of the patient. . . . After some time, the headman, with manifestations of demoniac possession, reveals whether the sufferer will die or not. If the former, he repeats a *mantram* (*Kudumi vetu mantram*, formula on cutting off the top-knot) and cuts off the sick man's *kudumi*. This being a sign of approaching death, the relatives and others pay their last visits to the sick. After death, a mixture of *ganjá* (hemp), raw rice, and coco-nut is put into the mouth of the corpse by the son and nephews; and it is

buried at some distance from their abode, *mantrams* being repeated over the body. Occasionally one is cremated. The relatives bathe before returning home, and cannot take any of the produce of their lands till the death pollution is removed, fearing that wild beasts will attack them or destroy their crops. To this end a small shed is built outside their clearing on the third day, three measures of rice are boiled and placed in a cup or a plantain leaf inside the shed; then all bathe again and return home. On the seventh day all this is repeated, the old shed being pulled down and a new one put up. On returning to their dwelling, they sprinkle cow-dung on their houses and in the yard, which finally removes the defilement. People in better circumstances make a feast of curry and rice for all present." p. 68.

"Ceremonies with reference to cultivation [among the Kanikars]. When intending to clear some land, the headman is invited; three *edungaly* (measures) of rice and six coco-nuts are presented to him. These he takes to a suitable plot of forest-land, makes an offering, and first clears a small portion with his own hand; then the others follow. These offerings are repeated on the burning of the felled timber, and the sowing of the seed, plantain fruits and other articles being added. On the first appearance of the ear, they spend two nights in drumming, singing, and repeating *mantrams* at the field, putting up a *tattu*, or platform, on four sticks as a shrine for the spirits, where they offer raw rice, tender coco-nuts, flowers, etc." At harvest time there is a general offering to the various spirits. pp. 68 *seq.*

Among the Mala Arayans, a hill tribe, "the birth of each child renders the mother impure for a month, when she must reside out of the village, and cannot cook, or go near the springs, or enter the provision grounds, or touch any implement or vessel. She generally lives in a hut in a tree. The father also is impure for a week and must not eat rice; but, like the mother, must live on roasted roots and water. A funeral prevents the family from entering their cultivation for a week." p. 74.

"Numerous vaults, too, called *Pándi Kuri*, are seen in all their hills [*i.e.*, the hills of the Arayans]. They stand north and south, the circular opening

being to the south; a round stone is fitted to the aperture, with another acting as a long lever, to prevent its falling out; the sides, as also the stones of the top and bottom, are single slabs. To this day the Arayans make similar little cells of pieces of stone, the whole forming a box a few inches square; and on the death of a member of any family, the spirit is supposed to pass, as the body is being buried, into a brass or silver image, which is shut into this vault; if the parties are very poor, an oblong, smooth stone suffices. A few offerings of milk, rice, toddy, and ghee are made, a torch lighted and extinguished, the figure placed inside the cell, and the covering stone hastily placed on; then all leave. On the anniversary, similar offerings being made, the stone is lifted off, and again hastily closed. The spirit is thus supposed to be enclosed; no one ventures to touch the cell at any other time."

pp. 74 seq.

"The objects of Arayan worship are the spirits of their ancestors, or certain local demons supposed to reside in rocks or peaks and having influence over particular villages or families. The religious services rendered to these are intended to deprecate anger rather than to seek benefits." A wood-cut is given representing "one of their effigies of ancestors. It is a brass image about three inches in height, the back of the head hollow, the hands holding a club and a gun. This represents a demonised man of wicked character, who lived about a century ago. He is said to have beaten his wife to death with a club, wherefore the people joined to break his skull, and he became a malignant demon. Another image carried an umbrella and staff and had a milder countenance—this was a good demon. One such image is kept in each family, in which the spirit is supposed actually to reside." p. 75.

Talanani was a priest or oracle-revealer of the hunting god, Ayappan. He was killed by the neighbouring Chógans, who were subsequently attacked by smallpox, and an oracle declared that the plague would not abate until the murderers had made an image of the dead priest and worshipped it. "This they did, placing it in a grave, and in a little temple no bigger than a small dog-kennel. The image itself is about four inches high, of bronze." pp. 75-77.

"Lamps to the memory of their ancestors were kept burning in little huts, and at stones used to represent the spirits of their ancestors. At one spot, where the genii were supposed to reside, there was a fragment of granite well oiled, and surrounded by a great number of extinguished torches." p. 77.

The Ilavars are divided into *illams*. The same sort of division may be traced among the Pulayars and Mukkavars. "Persons who belong to the same *illam* are accounted as brothers and sisters, and may not intermarry, for this would be regarded as incest. These *illams*, they allege, continue the same from generation to generation; new ones are not established, nor do the old ones die out, while of course the actual blood relationship between the families of an *illam* is becoming more and more distant. The *illam* is counted through the mother. It is an instance of the law of exogamy—marriage prohibited within the clan. . . . At Mayanádu, a few miles south of Quilon, of which we have particulars, the *illams* are stated to be Choli, Muttu, Mathinadu, and Madambi, the origin of each of which is traced to Veerabhadran marrying wives of various castes. The Ilavars there regard themselves as belonging to the second and third of the above *illams*, and each takes wives from the other *illam* only. Those of the Mádambi *illam*, they say, are numerous about Trevandrum and Neyáttankara, and are said to intermarry amongst themselves sometimes. Muttu appears to mean the 'stem' or principal line; Mathinadu to be merely Mayanádu, the name of the locality; and Madambi, the 'baron's' servants. When marriages take place at Mayanádu between persons of the Muttu and Mayanádu *illams*, the headman of each is paid five *fanams* for conducting the ceremony. They also receive a bundle of betel leaves when the *pulikuli* ceremony takes place on pregnancy; and at the *tirandukuli* ceremony, on the arrival at maturity of a girl. Various other marks of respect are paid them. The Mutillam comprises but one class, who are also called Nayan Shanan. There are four subdivisions in the Mayanádu *illam*, viz., Senior Shanan, Junior Shanan, and Ayanthi and Kannankara Shanan, names of places. They say that the title of Chánnán [the title of the headman] was obtained from their former rulers by paying a fee to them. At the temple of 'The Five Lords'

in Mayanádu (probably the 'Five Pandu Brothers'), a festival is conducted in April for five days by the headmen of the five subdivisions of *illams* last mentioned, during which the five nieces or heiresses of these headmen are allowed to carry lamps and walk round the idols inside the temple, while other women can only perambulate on the outside." pp. 84 *seq.*

Amongst the Ilavars "the ceremony called *Pulikudi*, 'tamarind drinking,' is observed in the seventh month of pregnancy. For her delivery the woman is put in a separate room and attended by the midwife. If the infant is a male, the assembled women make the *kurava* cry; if a female, they strike the earth with the midrib of a coco-nut leaf to remove the fear of demons. The infant is immediately washed, and *totturekka* ceremony performed as follows: a little palm sugar and some onion [*sic*] are mixed in water, and a few drops of this given to the infant by some relative or friend whose excellences, it is supposed, will be acquired by the child. Some give the water of a young coco-nut—others rub a little gold into powder on a stone, mix with water and administer this. The parents note the exact time of birth as well as they can by the length of the shadow or otherwise, and apply to the astrologer for a horoscope. Regarding the house as polluted by the occurrence, the husband cannot eat food in it for ten days, but goes elsewhere to eat. On the seventh day, pollution is removed by a ceremony performed by the barber-woman. She breaks a coco-nut and scrapes it into fine flakes, which she throws about the house. Women of well-to-do families only go out of the compound on the twenty-eighth or the fortieth day, but poorer people go abroad on the seventh. On the eleventh day after the confinement, food is given to the women who had attended on that occasion. The name is given to the child on the twenty-eighth day. Names are selected by lot, or sometimes the father settles it. Names of deities are usually chosen. On the day the name is given, offerings of boiled rice are made to the god whose name is taken, and a pearl is given; an ornamental chain of silver or gold is put on the waist of a boy, and a kind of *tali* on the neck of a girl. Poor people only tie a cotton cord on the waist. The first rice is given to the infant when six months old, with some ceremony." p. 86.

"Ilavar girls are all married in infancy as a mere form or custom, at various ages, from one to nine. If not so married, the neighbours reproach the parents for their neglect, and exclude them from social privileges. The person who marries a girl in infancy does not afterwards live with her—often it is a near relative who is the nominal bridegroom." p. 87.

A month before one of these child-marriages, a "marriage-shed" is erected; in it is a platform of stones adorned with flowers, etc. To save expense, several girls are usually married at the same time. They are taken to the river to bathe, dress, and put on their ornaments. In the shed (*pandal*) they are veiled. At the left of each girl is a plaintain leaf, etc., with a ring. "The barber-woman now places a betel-leaf beneath the left elbow of each girl, takes up the ring, and thrice begs permission of the principal men and women, 'Shall I tie the bracelet?' Permission being given, she binds it on. Here it may be observed that the barber-women bathe, put on their ornaments, and go to the marriage-shed on the day previous to the wedding, where they keep up singing until the hour fixed for the marriage on the following day. On this occasion, the mother of each bride presents a red cloth, while the other females present make them gifts of common cloth and money." (Then follows a description of the marriage ceremony; then the description goes on.) "The married couple remain at this house for a week, and are amused with various athletic performances, which they reward with appropriate presents. On the seventh day the ring tied up by the barber-woman is taken off—the wedding is over, and the bride's party give to the mock bridegroom twenty-five *fanams* and a bunch of plantain fruits, with five *edungalies* of rice and a suit of cloth, and conduct him back to his home. When girls thus married in childhood attain maturity, they are usually chosen as wives by a relative who is willing to do so. Then they are sent to his house with the money contributed to each during their first marriage, and in addition, ornaments, brass vessels, cows and she-buffaloes, or any other presents her parents may wish to give." pp. 87–89.

Amongst the Ilavars, in sickness, "sacred ashes are sometimes thrown on the patient, with the promise that he shall recover." p. 89.

Amongst the Ilavars there is a ceremony called *vaykkari*, or "putting of rice into the mouth" of the corpse. "The barber takes some paddy, beats it free from the husk, mixes with it some scraped coco-nut, and keeps the mixture ready in a cup. He presides over the ceremony. The children, nephews, and other relatives of the deceased, come forward one by one, and each puts a small pinch of the mixture into the mouth of the corpse." p. 90.

Amongst the Ilavars on the sixteenth day (after the burial? or after the death?) there is a *pulakuli*, or "purification" ceremony. The caste people are invited and entertained. "To indicate that the 'pollution' is over, the barber sprinkles milk in the house. . . . The graves of virgins dying young are used as places for worship, some trees being planted over the grave and a lamp kept burning. Pregnant women dying are supposed to become demons and are, therefore, taken for burial to some distant and lonely jungle, and *mantrams* repeated over the grave to prevent their spirits from returning to injure people. Those who die of fever are supposed to become *Maruthas*, and are buried inside the house, *mantrams* being said over them also, to hinder their attacking the survivors." p. 90.

"The nepotistic law of inheritance is, to a considerable extent, followed by this caste [*i.e.*, the Ilavars]. Those in the far south being more closely connected with the Tamil people, their children inherit. Amongst the Ilavars in the Trevandrum district, a curious attempt is made to unite both systems of inheritance, half the property acquired by a man after his marriage and during the lifetime of his wife going to the issue of such marriage, and half to the man's nepotistic heirs." The law was thus laid down in the Sadr Court in 1872: "If one marries and 'gives cloth' to an Ilavatti (feminine), and has issue, of the property acquired by him and her from the time of the union, one-tenth is deducted for the husband's labour or individual profit; of the remainder, half goes to the woman and her children, and half to the husband and his heirs (*anandaravans*). The property which an Ilavan had inherited or earned before his marriage devolves solely to his *anandaravans*, not to his children." p. 91.

At an annual festival of the Ilavars at a place ten miles south of Trevandrum a kind of mild, hook-swinging ceremony is practised. Boys have an iron run through the muscles of each side and small rattans inserted through the wounds. Four men seize the ends of the canes, and all go round in procession till the boys are exhausted. "Cocks are sacrificed, water being first poured upon the head; when the bird shakes itself, the head is cut off and the blood poured round the temple." pp. 92-94.

"Chogans sometimes have a few stones around a tree in front of the house to represent the spirits of their ancestors, and perform certain ceremonies in their honour every year." p. 96.

"The Shanars of South Travancore are identical with those of Tinnevely, who have been so well described by Dr. Caldwell in his monograph published in 1850." p. 99.

Shanars. pp. 99-107.

"Birth. On such occasions they [the Shanars] put margosa leaves (*Azadirachta Indica*) in the eaves of the house, and keep a lamp lit in the room all night. This is done for sixteen days. Relatives who visit will bring rice and curry stuffs, but not partake of food in the house during this time of ceremonial pollution. On the sixteenth day all in the house put on clean cloths, and invite the relatives and entertain them. The husband also, who had abstained from shaving from the time he first knew of his wife's pregnancy, has the whole body shaven from head to foot and bathes." p. 100.

"When the child's head is first shaved, the barber pours some milk into a brass plate and shows it to the relatives sitting near the child; then they put some chuckrams in the plate as a present to the barber; the parents also give him either some money or a palmyra tree, the produce of which he enjoys so long as the tree stands." pp. 100 seq.

(As to *barbers*, note their importance at marriage ceremony, Mateer, *op. cit.*, p. 87-89.)

The ears of female Shanar children are greatly enlarged. p. 101.

"The umbilical cord, being dried in the roof and preserved, and the first hair shaven off the head, are enclosed in a small silver tube and tied round the neck with other ornaments, to ward off the attacks of the demons." p. 101.

Amongst the Shanars "the bridegroom fasts on the day previous to the marriage, but on this day [the marriage day] he is shaven from head to foot, and is supplied with food made from the rice auspiciously prepared some time before."

pp. 101 *seq.*

Special importance of marriage-basket at a Shanar wedding. "In all marriage-baskets there is a smaller one which contains the *tdli*, along with which they always put three grains of rice and the points of three betel-leaves, without which, they say, the *tdli* would have to fast. . . . The marriage-basket must be carried only by a sister of the bridegroom—if not his own sister she must at least be a cousin. She carries the wedding-cloth in the basket for clothing the bride." pp. 102 *seq.*

Oil poured thrice on bride's head. p. 104.

"After the bridegroom has come into the marriage-shed, the girl's female relatives cover the mouth of a large, new pot with their hands; and the bride's mother brings twenty-one measures of paddy and puts [them?] into the pot. The marriage-badge is a gold bead on a string; the bridegroom holds it on the bride's neck, and his sister ties it securely. Both persons standing on the marriage board or plank, the bride's father causes the man to hold the woman's right hand. Then a rice-mortar, in which some cotton-seeds and oil are put and set on fire, is carried by the bridegroom's brother thrice around the Brahma post, the bride and bridegroom following." After this, bride and bridegroom sprinkle each other's heads with oil. p. 104.

Amongst the Shanars, from the time of a woman's marriage till her first child is born, "all her expenditure is supplied from her father's house, where, also, her first confinement should take place. The parents come in good time to take her home. All these expenses are considered as part of the dowry." p. 106.

"Burial. When any one [of the Shanars] dies,

the body is covered with cloth, and the barber is sent to call the relatives and others, who come and make a great cry; then proceed to prepare the bier and fetch water. They go with beating of tom-toms to the river or tank, walking upon cloth spread by the washerman all the way, the relatives holding a long cloth carried over their heads, with a pitcher for the ceremony on the head of the son of the deceased. This is filled with water, adorned with garlands of flowers, and placed near the dead body, which is then shaved, rubbed with oil, and bathed with the water brought by the villagers, clothed with a new cloth, and incense burned before it. A small hole is made in the side of the vessel which the son carried; and the water which gushes out is received in a brass cup containing some cotton-seeds, coco-nut blossoms, turmeric, etc.; the cup is then carried round the corpse. Then the nieces and near relatives weep and beat on their chests, and the women put rice and chuckrams into the mouth. While carrying the coffin to the grave, the mourners again walk on cloth spread along. The coffin is carried thrice round the grave, and the son breaks the pitcher of water at the foot of the body. The males then put rice and money into the mouth, and bury the body in a sitting posture. The barber, washerman, drummer, and other attendants are then paid, the mourners return to the house, where they are sprinkled with salt water, and spend the night in fasting, except that they may take some peas, coco-nut, or betel. The next day all the rooms of the dwelling are purified with cow-dung, and the people mourn and burn incense. Mourning is continued till the sixteenth day. On the grave, palm blossoms, tobacco, rice, and fruits are offered by a barber and a *pandāram*. A small bier is prepared, in which some of these articles are put; it is carried to the sea-shore, cut to pieces, and thrown into the sea. A burning wick, with a little flour on a plate, is also set afloat on the waves. Boiled rice is also placed near the grave, the conch-shell blown, and a cactus, or banyam, or palmyra palm planted for a memorial." pp. 106 *seq.*

Among the Tamil potters (called Pandi Velans) the marriage of widows is strictly prohibited.

p. 108.

Amongst the Malayalam Sudras or Nairs, "nephews will not sit down in the presence of

their uncles, but stand with the left arm crossed on the breast and the right hand over the mouth; or, at least, sit on a lower seat or level." p. 111.

Among the Sudras (Nairs) the barber-women act as midwives. "If a male child is born, they utter the *kurava* cry; if a female, they beat on the ground three times. The name is given on the twenty-seventh day with offerings to Ganésa. The mother sits down with the child, and whispers the name chosen by the father in its ear; then the midwife takes the child, and calls the name aloud before all assembled. At six months old the 'first rice' is given with due ceremonial; also, on a girl's attaining maturity, a festival is held for four days." p. 113.

"In the seventh month of pregnancy the *pulikudi*, 'tamarind drinking' ceremony, is held. The woman is sent to her parents' house, and on an appointed day the husband takes, according to his means, rice, coco-nuts, plantains, and seven pots full of sweetmeats to her house for offerings, called *pongala*. On that day rice is offered in seven pots. Afterwards the woman goes to the house of one of her cousins, and brings a plant of the tamarind tree, and some plants of *Sida retusa* and *Achyranthes aspera* in a pot to the front yard of the house where she is to be delivered. She stands on a piece of plank facing the sun; and a *Márdn* takes the juice of some leaves of the *pinaru* (a gamboge tree, *Garcinia Roxburghii*) and of the *Sida*, which he gives into the hand of one of the woman's cousins. The woman takes this acid juice in her mouth, and spits seven times. Some of the offerings are given to the *Márdn*." p. 113.

*Pulikudi*, or "tamarind drinking" ceremony, at seventh month of pregnancy. A bower is constructed in the courtyard and all her female relatives and friends assemble. First rice is offered to ensure her against all dangers at this period. Next a coco-nut is broken and offered to Ganésa. A garland of flowers is hung round the woman's neck, as she sits in the midst of the bower; and a dish of water, in which saffron and lime are dissolved, is placed before her. "To frighten away the evil demons, to whose malice females in these circumstances are supposed to be peculiarly exposed, all the women take up the dish and wave it backwards and forwards three times

before the woman's face. A wooden vessel is then brought containing some milk, with gold and silver coins, which she holds in her hand. Taking a piece of gold or silver, the women place it between her shoulders, invoking the aid of the goddess Lakshmi for a safe delivery in due course. Having put some cloth on a tamarind tree, they walk round it; and, on returning to the house, the woman is to taste or drink some juice pressed out of tamarind leaves." pp. 118 *seq.*

"The nearest heir to the throne is usually the rajah's next younger brother, or the eldest son of his sister. Should the nephew be older than the brother, the senior is the heir. . . . As the succession is continued through *sisters'* sons, it is not, as among Brahmanical Hindus, males who are adopted in case of need, but females, as sisters to existing heirs, and their sons will succeed. Should there be no sons, or only infants, the mother rules during the minority. The sons of the rajah, who are called *Tambi*—younger brother—reside with him in his palace during their youth, and are provided for while the father is alive, as are their mothers also, by gifts of estates, houses, or money, which they thenceforth enjoy as private property." p. 119.

"Attingal is still visited by the maharajah as an ancient and honoured residence of the family. He goes about the same time in January of each year, to begin the reaping of the rice harvest, and to make offerings of the first fruits." p. 124.

Before the above-mentioned annual ceremony in which the rajah takes part, the Potti Brahmins conduct preliminary rites, part of which is this. "Two or three people of a caste called *ponnara panikkar* draw a sketch of Ganésa on the ground in front of the temple, with powders of various colours, such as rice, charcoal, red ochre, dried leaves of the acacia, turmeric, and lime. The priest then offers to this figure plantain fruits, parched rice, cakes, sugar, ghee, and coco-nut water. These offerings are afterwards given to those who have drawn the picture; and they obliterate it again with further accompaniment of music. The place is then swept, and sprinkled with cow-dung by Sudra women; and the priest places there an altar adorned with silk cloth."

pp. 124 *seq.*

Priest pours rice on the head of the image and then on the head of the rajah. Part of the Malabar rite at the coronation of a rajah is to drop rice slowly on the crown of his head three times, while proclaiming his titles. p. 125.

"In the presence [of the maharajah], all stand with the left hand on the breast and the right hand covering the mouth, lest the breath should pollute the king or other superior. So also at Parisnath Jain temple, a low-caste man carries in the incense and musical instruments with a broad bandage tied over his nose and mouth, in order that his breath might not pollute the idols. And in China it was formerly customary for the officers of the court to hold cloves in the mouth before addressing the sovereign, in order that their breath might have an agreeable odour." p. 129.

"A special language of a highly artificial and conventional character is used of the royal person, property, and actions, ordinary terms being forbidden." Thus the palace is called "worship-building"; the royal food, "nectar"; a birth, an "incarnation." p. 129.

*Tulābhāram* and *Horānya Garbham* ceremonies, or "Scale-weighing" and "Golden Womb" ceremonies. (See above, p. 166 *seq.*) p. 130.

(N.B. In the account of the latter ceremony, here given, instead of a golden cow, Mr. Mateer speaks of "a large golden vessel or tub with a cover of gold," and in an engraving which he gives of it, it certainly answers to this description rather than to that of a cow.)

"*Bhadradiṇḍam* ceremony. One of the principal religious ceremonies in which the rajah himself takes a principal part is the *Bhadradiṇḍam*, or 'Lamp of Good Fortune.' . . . This festival is a kind of sun worship, like the *Pongal* of the Tamils, which occurs at the same time, and in which offerings of boiled rice are made to the sun. It is performed at the two *āyanas*, or solstices of the year, calculated by the Hindus as occurring about January 12 and July 14. It was first celebrated in M.E. 919 (A.D. 1744), and the first *Murajapam* six years afterwards. The *Bhadradiṇḍam* chiefly consists in the priests transferring, by means of *mantrams*, or invocations, the spirit of the sun to sacred lamps. The five lamps are lighted on first *Magaram* (January 13).

After seven days of prayers and offerings are made [*sic*], Brahmans are feasted, and special donations made to them. This is repeated on first *Karkadagam* (July 15). The Trevandrum *Stvēli*, or circumambulation of the temple with the images, is made on the previous evening. At these times the rajah is secluded and fasting and unable to receive European visitors. . . . Every twelfth *Bhadradiṇḍam* is preceded by the *Marajapam*, which thus occurs once in six years. The last took place in November and December, 1881. It is a special and extraordinary observance of the *Bhadradiṇḍam*, and is supposed to compensate for any defect during the preceding six years." It lasts fifty-six days, during which the *Vedas* are read in the great temple once every eight days; and about three thousand Brahmans are feasted the whole time. "The fifty-sixth, or concluding day, is called *Lakshadeepam*, or 'Hundred Thousand Lamps,' when innumerable lights are lit in the evening." For further notes, see *Land of Charity*, p. 167.

pp. 130 *seq.*

"Worship of the sword. A great Hindu festival, called the *Dasara*, or 'The Ten Days,' occurring about the end of September or the beginning of October, is known in Northern India, Durga Pujah, and in Travancore by the terms *Puja Weippu* and *Eduppu*, which means literally 'setting worship' and 'removing worship.' This is rather of the character of a domestic festival, when all families adore the instruments, tools, and implements by which they gain their livelihood—the plough of the farmer, the hammer and chisel of the artisan, the barber his razor, the tailor his needle, the writer his pen, teachers and scholars their books, the soldier his sword, shield and gun, and so forth. Women heap together their baskets, the pestle and mortar with which they clean the rice, and other household implements, and worship them. . . . Among the Mahrattas the cannon are praised, invoked, and propitiated. These instruments are adored as so many deities, to whom the Hindus present their supplications, and offerings of incense, flowers, fruit, and rice, that they would continue propitious, and still furnish them with the means of living." pp. 131 *seq.*

When a rajah is thought to be dying, "the *Alingana Danam*, 'Embrace Gift,' is now made, a most touching ceremony, which bears some resemblance

to the Jewish institution of the scapegoat. A holy Brahman is found who is willing to undertake this responsibility in consideration of a large sum of money, rupees ten thousand; he is brought in, and after the performance of certain ceremonies by the Brahmans, closely embraces the dying man, and says, 'O King! I undertake to bear all your sins and diseases. May your Highness live long and reign happily.' Thereby assuming the sins of the sufferer, the man is sent away from the country and never more allowed to return."

p. 136.

"When death [*i.e.*, the death of a rajah] is imminent, *Kdla Dānam*, or the 'Death Gift,' is made. A buffalo is brought; it is covered with valuable cloths, the neck and horns decked with jewels, and a little fire in a pot tied under its belly, but without touching it. A Brahman is called, who receives four *paras* of sesamum seed and a few rupees, and is then mounted on the buffalo and sent away." pp. 136 *seq.*

On the death of a rajah, "the household being polluted by the occurrence of death, none can partake of food till the remains are disposed of. The body is therefore washed, rubbed with sacred ashes, and at once prepared for cremation."

p. 137.

The body of a dead rajah "is taken out of the palace through a breach in the wall, made for the purpose, to avoid pollution of the gate, and afterwards built up again so that the departed spirit may not return through the gate to trouble the survivors." p. 137.

At the funeral pile, "the brothers and nephews put a little rice and money in the mouth [of the dead rajah], and break the pots of water according to custom. Two lights are placed at the head and at the feet, and kept burning for five days and nights." p. 138.

"It is customary to give a chuckram for each Sirkar official present at the burning, which he is supposed to place in the mouth of the deceased [rajah]. The surviving relatives, therefore, for some days after, always enclose a chuckram in letters to officials whom they may have occasion to address." pp. 139 *seq.*

"A palace in which the sovereign dies is left vacant, and preserved, with all its furniture and contents intact for one or two generations before it is again opened and re-occupied." p. 141.

Among the Syrian Christians of Travancore, "the right hand only is used in eating." p. 160.

Among the Syrian Christians, "remarriage of widows is conducted in the early morning before daylight, as a somewhat shameful thing." p. 161.

Among the Syrian Christians, "bride and bridegroom are required to fast on the day of marriage till the ceremony is over, generally in the afternoon. In return for this abstinence they have the peculiar privilege of sitting in the church during divine service, while others stand." p. 163.

Among the Syrian Christians, "returning from the church, the newly-married couple do not enter the house till the ceremony called *nellum mītrum*, 'rice and water,' is over. A female relative meets them in front of the house, with a lamp in her left hand (even in broad daylight, which is one of the privileges of the Syrians in Travancore), and some paddy powdered and mixed in a vessel with water in her right hand. With this she makes a spot on the forehead, first of the husband, then of the wife, who makes obeisance in acknowledgment. To omit this would be dooming the parties to poverty. . . . The wedded pair enter the house and are seated on a plank curiously adorned with patterns of rice-flour mixed with water, and surrounded by circles of the same substance."

p. 163.

Among the Syrian Christians, "the next evening [*i.e.*, the third evening of the wedding ceremonies] is also spent in dancing and singing. One of the bride's relatives acts the part of mother-in-law to the bridegroom. She is bound to supply him with rice, and to superintend the cleaning of the marriage-chamber. On the fourth night of the wedding, the fictitious mother-in-law stands at the door of their room, which has been purposely closed, and anxiously requests that it be opened. The attendants dictate various conditions, to which she assents. She knocks at the door with songs full of fine promises. 'Open the door, my son and daughter. I will give you a cow and a

calf to provide milk to drink—a servant to attend upon you, a brass cup for the children's rice—a basin to wash your hands,' and so forth, exhausting the catalogue of domestic utensils, earnestly beseeching and knocking till the attendants report that the son-in-law is pleased, and orders the door to be opened for her entrance." pp. 164 *seq.*

Amongst the Syrian Christians, "fasting for the dead is kept, like the Hindus, for a whole year, by a member of the family of the deceased, during which time he who fasts is to abstain from meat and from shaving." p. 165.

Nepotism. pp. 169–187.

"The Malayalam Sudras, of whom the better class are called Nayers (or Lords), are the bulk of the respectable population." p. 173.

"The females of a wealthy Nayar family, especially where there is but one sister, are visited at their own homes by Brahman paramours, or by persons of their own caste; and their children are reared up in the same house, and inherit from their mothers' brothers, as the fathers have nothing of their own to give them. Females of poorer and less-fashionable families go to reside with partners of their own caste, so long as they agree together, or permanently; the average duration of such unions is happily increasing through the spread of civilisation and enlightenment. There is indeed a ceremony called 'marriage,' which is performed in the infancy or childhood of every Sudra girl; but it is the merest pretence—never consummated as a marriage, and conferring no connubial claims or obligations on the nominal bridegroom, who has thenceforth no further connection, but rather serving to set the girl at liberty, as soon as she arrives at maturity, to form temporary associations, or to change them as she pleases." p. 172.

"Sudra women usually marry in their own caste, but sometimes are married by men of higher caste. But the mere ceremony of marriage does not make her a wife, unless the same man should also 'give cloth' and cohabit with her. The trifling ceremony of 'giving cloth' is rarely omitted in any case of cohabitation. It is not now usual for a woman to

enter into such concubinage with several men at one time, except she resides with several who are brothers. Nor can she ever associate with a man of lower caste. In no case can an inferior male have intercourse with a female of superior class. . . . Their children have no claim to inherit from the father. The nearest heirs of a Sudra man are his mother, brothers, sisters, and sisters' children. The woman's property goes first to her children, male and female. . . . The Nayar family is undivided, and by theory the ancestral property is impartible, though it sometimes is divided by consent of all the members. . . . The family property is enjoyed by all in common as a kind of commonwealth or civil family, administered by a *karanavan*, or head of the family—either the maternal uncle, or the eldest brother. The common property is vested in him as executive officer or trustee, but without power to make arbitrary alienation. He is authorised to alienate it only to meet necessities, in order to save the family from greater loss, or for some such similar purpose. The theory is that the unanimous consent of every co-proprietor is required to each valid act of the *karanavan*, because each member claims, not through another, but through himself. . . . A transfer of land by a single member is quite invalid; at least one other member of the family must sign the document, and in fact all should do so. . . . Each member of the *Tarawdd*, 'household,' is legally entitled only to subsistence, and the acquisitions of each merge in the common fund, excepting movables and jewels individually acquired by gift or otherwise. . . . A man's sister's son, and a woman's own son, as their respective nearest blood-relatives, perform (if their age permits) the funeral rites on their decease, and observe mourning, remaining one year without shaving or cutting the hair."

pp. 172 *seq.*

"The Nayar ceremony called 'marriage' is celebrated as follows: every girl must somehow get married with the *tdli* (marriage badge, a small gold ornament threaded on a cotton cord), before the age of eleven, to avoid reproach from friends and neighbours. In case of need, a sword may even be made to represent a bridegroom. The ceremony may be performed for nine or ten girls at one time. The *pandal*, or marriage-shed, is built and decorated in special style for the more distinguished families. On the day previous to

the marriage there is an observance called 'changing of clothes,' when the brides are brought into the shed, clothed with new clothes and gorgeously adorned. Some relative usually acts as bridegroom, for which he receives a present of money; or a Malayálam Brahman is invited for the purpose. . . . If the make-believe bridegroom be a Brahman, one will suffice for all, and he ties the *tdli*, beginning from the eldest girl to the youngest in due order. Often there is one boy for each girl. Finally the Brahman washes his hands in expiation of the sin against caste, and in token that he has nothing further to do with the brides, receives his dues according to the number of girls, and goes off. The ordinary officiating bridegroom receives at the end of the ceremonies two pieces of new cloth. During the ceremony the musicians play, and the women present make a curious cry called *kurava*." p. 174.

"At any time subsequently [to the above form of marriage], the girl may 'receive cloth' from any suitable man, and consort with him. There is no fixed rule that the person who 'married' her must not 'give cloth' to the same girl, and this sometimes happens, but not very frequently. The girl continues to reside with her brother, or in a house built or given by her relatives, and the husband may be sent off at any time. The person who 'married' the mother is called by the children '*appan*,' the actual father '*achan*.' . . . The ceremony called 'giving a cloth,' or agreement for concubinage, is also performed in the presence of relatives and neighbours, at an appointed time, usually in the night. The girl is set, with the young man, on a mat on the ground, the emblems called *lingam* and *yoni* being marked in front. A valuable cloth being offered by the youth, the girl asks her uncle, 'Shall I receive it?' 'Yes.' The same question is put to the mother, who also gives her consent. A cheaper cloth is given to the woman's father, mother, sister, brother, and other near relatives." p. 175.

"The Ilavars, or coco-palm cultivators, who are the highest representatives of the Malayálam low castes, also perform a sham marriage in the infancy of the girl, generally by a near relation; when she is grown up she 'receives a cloth,' and goes to live with some man of her own caste. Like Sudras, they may separate at any time; but

it is proper to call in four respectable men of their caste to see that accounts are duly settled, and to write a deed of separation. Ancestral property, or that acquired by the man before his taking a woman, goes wholly to the children of his sister, not to his own; but property earned by both during the continuance of the union is divided—half to the wife and children, and half to the sisters' children. Some other castes have a similar custom." p. 176.

"Náyars, Ilavars, and others occasionally practise polyandry—that is, a woman will reside with two or more brothers who are unable or unwilling to support a wife for each, as concubine to all." p. 176.

Contrast of these Nair customs with Hindu law. p. 176.

With regard to the *kudumi*, or top-knot of hair, worn by Hindus (p. 188), Mr. V. Samuel, in the *Indian Evangelical Review* for October, 1876, says that "on the sixteenth day after the birth of a child, the father bathes, and, taking a few drops of water from his wet *kudumi*, pours them into the child's mouth; then for the first time, he sees and handles the child. When the child's head is first shaved, the barber is invited, incense is offered to the image of Pilleiyar, and the shaving of the greater part of the hair is done by the barber, the remainder by a Brahman with certain *mantrams*. The last portion of the hair is enclosed in a silver case and tied round the waist of the child as an amulet. On the child's first going to school the teacher touches him by the *kudumi*, divides it into three parts, and after having plaited them together at the crown of the head, worships it. . . . The chief use of the tuft, however, is to perform the funeral ceremony necessary for the salvation of the father. 'In order to quench the hell fire, the son must uncover the sacred portion of his head by shaving off the *kudumi*, put upon it a new pot full of water, that it may attract from it the virtue of quenching the hell fire, and walk with it three times around the deceased parent, each time cutting a new hole in the pot, that the water may spout out as he walks along. The third time he must break the pot at the head of the bed of the deceased, and pour a few drops of this sacred water into the mouth of the parent, as the parent

formerly did to the son. The cutting off the *kudumi* on the occasion of the death of the parent is not regarded as a sign of sorrow, but is considered an essential requisite for performing the funeral ceremony which is absolutely necessary for the eternal welfare of the deceased parent. No one but the heir of the deceased cuts off the *kudumi*, and that at no other time but on the occasion of the parent's death. A father may lose a dozen children, but he never thinks of shaving his *kudumi* as a sign of sorrow. A man may have six sons, of whom only the eldest cuts off his *kudumi* on the occasion of death." pp. 193 seq.

Feminine superstitions. p. 211.

"Children born in April are unfortunate. Hence the custom of calling away females newly married from the house of the husbands in July to their parents' houses." p. 212.

"The falling of certain shadows, as of a woman who has given birth to a still-born child, or lost her infant, the shadow of toads, etc., causes general emaciation of the body, if not immediate death." pp. 212 seq.

"A mother who has a young baby will on no account take the baby of another in her arms, believing that, should she do so, her own child will pine away. If an elder child in a family has died, it will be said, whenever the younger one is ailing, 'Ah, the dead child is troubling it!' If an expectant mother walks across any grave, it is believed that her child, when born, will be a great sufferer. A mother whose baby has died, must not even touch the child of another until she has had another living child." p. 213.

"If an infant is observed to distort its limbs as if in pain, it is supposed to be under the pressure of some one who has stooped over it, to relieve which the mother places it with a nut-cracker on a winnowing fan and shakes it three or four times." p. 213.

"Hindus never compliment one another on their beautiful and healthy appearance, for they think it bad manners to do so, and that this is the surest way to spoil everything you compliment them on. For instance, mothers never like any one to say,

'What a fine child yours is,' for they think people must be envious of them, and that saying such things will bring bad luck." p. 213.

Human sacrifices. p. 295.

In Travancore "several strata of population are easily discoverable—the earliest composed of the lowest castes, and perhaps, also the hill tribes—next the Dravidians, who now form the mass of the respectable Hindu population—and over all, the Aryan Brahmans, few in number, but clever, intelligent, and possessed of great religious and social authority. For thousands of years these lowest castes have continued in a state of hereditary servitude and abject poverty, exposed to the caprice or brutality of the owner, and disposable according to his pleasure. . . . On account of the law of caste pollution these slaves have all been engaged solely in predial or field work, not domestic service, as they could not enter the houses of their masters, nor be used for personal attendance; even in the fields their work must be superintended from a certain distance." p. 297.

"A curious custom also existed, which is said to have added to the number of the enslaved. The various castes met at fighting grounds at Pallam, Ochira, etc., and at this season it was supposed that low-caste men were at liberty to seize high-caste women if they could manage it, and to retain them. . . . Hence arose a popular error that during the months of *Kumbha* and *Meena* (February and March), if a Pulayan meets a Sudra woman alone he may seize her, unless she is accompanied by a Shánár boy. This time of year was called *Pula pidi Kálam*. Gundert says that this time of terror was in 'the month *Karkadam* (July 15 to August 15), during which high-caste women may lose caste if a slave happen to throw a stone at them after sunset.' . . . The Pariahs in North Travancore formerly kidnapped females of high caste, whom they were said to treat afterwards in a brutal manner. . . . They broke into the houses of Brahmans and Nayars, carrying away their children and property. . . . Once having lost caste, even by no fault of their own, restoration to home and friends is impossible to Hindus. Barbosa, writing about A.D. 1516, refers to this strange custom as practised by the *poleas* (Pulayars). 'These low people during certain months

## 56. THE TODAS OF SOUTHERN INDIA

The Todas do not till the ground. The products of the buffalo form the main staple of the Toda diet. p. 78.

They never eat the flesh of the female buffalo, and never make a practice of eating the males. Yet there is a yearly exceptional occasion on which all the adult males in the village join in the ceremony of killing and eating a very young male calf—seemingly under a month old. It is taken into the dark recesses of the village wood; where the *Vorshal* kills it with blows of a club made of their holy tree. A sacred fire is made by the rubbing of sticks, and the flesh, which is then roasted on the embers of certain trees, is eaten only by the men, the presence of women not being allowed. p. 81.

Before eating, each person takes a little of the food in his fingers and raising it to the forehead says, '*Swami! Swami!* (lord! lord!); then places it on the ground as a present to *bhumi tai*, or mother earth. p. 83.

They salaam to the rising and setting sun, and the moon at night, reciting the one formula of prayer which they use on all devout occasions. p. 123.

The buffalo is to a certain degree held sacred, as the chief gift of the gods; hence the care and milking of these animals and the charge of the dairy are amongst the highest and most respected offices. pp. 129 seq.

Besides the buffalo, the chief material objects to which religious service is paid are certain ancient cattle-bells, which are now venerated as gods and styled *konku Dêr* (bell god) or *mani Dêr* (relic god). p. 130.

It is not every drove which has a bell, but only certain bell-cows of the sacred herds which are attached to the holy *Mauds* (villages) termed *tirieri*. pp. 130 seq.

Except for the first three days after her installation as bellow-cow, the bell-cow does not wear the

of the year try as hard as they can to touch some of the Nayr women, as best they may be able to manage it, and secretly by night, to do them harm. So they go by night amongst the houses of the Nayrs to touch women; and these take many precautions against this injury during this season. And if they touch any woman, even though no one sees it, and though there should be no witnesses, she, the Nayr woman herself, publishes it immediately, crying out, and leaves her house without choosing to enter it again to damage her lineage. And what she most thinks of doing is to run to the house of some low people to hide herself, that her relations may not kill her as a remedy for what has happened, or sell her to some strangers, as they are accustomed to do.' "

pp. 299 seq.

"Natives are careful not to speak disrespectfully of such powerful creatures [*viz.*, serpents]; as the Malayalies of the Shervaroy Hills while hunting the tiger only speak of it as a dog—so the cobra is called *nalla tambirdn*, 'the good lord,' or *nalla pambu*, 'the good snake.' " pp. 320 seq.

The *Hiranya Garbha* ("golden womb") ceremony. "This ceremony has to be performed by the maharajah of Travancore. His Highness is weighed in a scale against his weight of gold. This is made into a hollow vessel or tub . . . which is half-filled with holy water and *panchagavya*—'the five products of the cow'—into which the maharajah enters, is covered in with the lid, bathes, and comes out again." Mr. Mateer then quotes the description of the ceremony by a Brahman "who had access to the ceremonies." The description is as follows: "The performance of this ceremony was thought indispensably necessary in order that the maharajah might assume the crown which, according to the *Vedas* and the custom of the country, he could not wear till he should be reborn from a cow or a lotus flower. The prince about to be crowned enters and sits for a short time within the belly of a cow, or the corolla of a lotus flower, made of the purest gold procurable, and issues thence as if born again. Such ceremony is termed *Hiranya Garbham*, or *Padma Garbham*, according as the vessel employed is made in the shape of a cow or of a lotus flower." pp. 388 seq.

SAMUEL MATEER: *The Land of Charity*. (London, 1871.)

sacred bell, which is kept in the priest's house, no one but the priest being allowed to touch or even see it. pp. 131 *seq.*

Each *tirieri* (holy village) with its drove of cattle is in the charge of an ascetic milkman or priest, styled *pālāl*, and an equally ascetic, though not equally holy, herdsman, or *kavilāl*. p. 134.

The milkman (*pālāl*) for the time being is himself a god, and therefore does not salute the sun as the common Todas do. He is always selected from the Peiki clan, the members of which style themselves *Dēr Mokh*, i.e., children or sons of God or of the gods. p. 136.

Not only *pālāls* but *kavilāls* also, though mostly married men, yet live celibate lives, separating themselves from family and relations during their time of office. The *pālāl* may be touched by no one on earth but a *pālāl*, not even by his fellow-labourer and servant, the *kavilāl*. The breath even of a human being is defilement—not so that of a buffalo—men must therefore keep at a respectful distance. Women are not allowed to approach either *tirieri* or holy men. Even the *pālāl's* father must bow before him. He is a god, and for the time loses his personal name, being known only as the *pālāl* of such a *tirieri*. p. 137.

Process of preparation or sanctification of a *pālāl*. This includes rubbing the body of the person all over with the bark of the *tûde* tree. p. 138.

The *tûde* is not used for any other purpose or rite than the purification of candidates for holy orders. p. 140.

The *pālāl* washes his face, hands, and teeth with the *left* hand. In daily human life he had invariably used the *right* hand for this purpose, such being the custom with all Orientals. p. 141.

The *pālāl* sprinkles milk on the sacred bells.  
p. 142.

The *kavilāl*, though not a god like the *pālāl*, yet shares the exclusiveness of the *pālāl's* life. He devotes himself to herding the cattle, cutting fire-wood, etc.; but he may not milk the cows nor touch the relics nor approach within several paces of the *pālāl*. p. 143.

Sacred fire made by friction to burn the corpse.  
p. 176.

There are two funerals—the green funeral celebrated a few days after death, and the dry funeral formerly celebrated two or three months after the first, but now often postponed for twelve months, when the obsequies of a number of persons are celebrated together to make a greater show.  
p. 171.

The last office performed by his kin to the dying man is to give him milk to drink. p. 171.

One or two cow buffaloes are killed at the green funeral. Before being killed they are dragged up to the dead man; his arm is raised and the hand made to touch the horns. p. 176.

The fire to kindle the pyre is sacred and is made by the friction of two sticks.

At the dry funeral, a number of buffaloes are collected in a circular pen, one for each of the dead men. The remains of the dead (a bit of the skull and lock of hair, some ashes, a knuckle-bone or two, which have been preserved in a corner of the house since the day of cremation) are now, enclosed in the plaits of a new mantle, laid at the gateway of the cattle-pen, the ashes of all the dead being enclosed in a single mantle. As each ox is killed, the mantle containing the ashes of the dead is laid on the ground, so that the nose of the prostrate creature may rest on the cloth, giving out its life in contact with her master's remains.  
pp. 181, 183.

On the morning after the last-mentioned ceremony, before daybreak the mantle containing the ashes is taken to the *âthiârê* at which the original cremation took place. Another buffalo is then killed—a male if for a Peiki or Pekkan; a female if for any of the other three clans—and blood having been taken from the artery of one of the fore-legs, at the point of junction with the body, it is sprinkled on the piece of skull preserved from cremation. The mantle and its contents are now completely burned. pp. 184 *seq.*

W. E. MARSHALL: *Travels among the Todas*. (London, 1873.)

## 57. MYSORE

The writer settled as a planter, in 1856, in Munzerabad, which is a *talook*, or county, forming part of the western frontier of the Mysore state, in southern India. I, pp. 3-9.

"In Munzerabad there are devils and demons without end, and the firm belief evinced in them by the Indians, together with the innumerable ways in which the wrath of a devil may be excited, has often caused me no little trouble. If fever, for instance, breaks out in the village, some devil is sure to have caused it, and nothing will satisfy him but a sacrifice of blood. A good many years ago, and in one of my estate villages, I drove out a devil at the cost of seven shillings, and for this sum several cocks were sacrificed and other ceremonies gone through." I, p. 59.

"Another class of special devils caused a neighbour of mine (an English planter) a good deal of annoyance, though I luckily escaped, my house lying somewhat out of the route by which they were got out of the country. When cholera or severe smallpox breaks out in a particular parish, the inhabitants gather themselves together, and by some process, the exact nature of which I never learned, cast into a wooden image the spirit which causes the disease. The image is then carried, generally at midnight, into the next parish, the natives of which despatch it with all speed out of their boundaries. The route of epidemical devils with us is from the western to the eastern portion of the country, which is bounded by a large river, into which the image is thrown, and thus is disease carried out of the district. My neighbour's estate is contiguous to the river, and in the direct route of devils, which invariably arrived at some unseasonable hour of the night. If the devil was in any way delayed, it was imagined that infection would spread, or the disease break out; and the people had therefore, night after night, to get up and carry the images down to the river.

"Malicious demons are also supposed to haunt particular pools of rivers or streams, and I well recollect how I was once entreated to desist from bathing in a deep rocky pool some miles from my house." I, pp. 60 *seq.*

A certain class of devils, nine in number, is known under the general name of *Mâra*. The chief of this class of devils is a female called *Hidir-Bidra-Umma*, who is held in particular dread by the natives, and is supposed to have existed from the beginning. The whole of these devils seem to be thought to be simply a set of malevolent fiends whose wrath had to be incessantly appeased by sacrifices, and the only one worthy of any particular notice is the *Rutchâ Cuttin Mâra*, to which a sacrifice is annually made at a particular village in Munzerabad in order to avert cattle disease. The ceremony is as follows: a three- or four-year-old buffalo is brought before the temple of the *Mâra*, after which its hoofs are washed, and unboiled rice thrown over its head, the whole village repeating the words *Mâra Juânâ*, or, in other words, buffalo devoted to *Mâra*. It is then let loose, and allowed to roam about for a year, during which time it is at liberty to eat of any crops without fear of molestation, as an idea prevails that to interfere with the buffalo in any way would be sure to bring down the wrath of the *Mâra*. At the end of that time it is killed at the feast annually held in honour, or rather to divert the wrath, of the *Mâra*. I, pp. 65 *seq.*

A festival called *Segee* is held in honour of a goddess of that name in every parish in Munzerabad, as well as in the next county. It lasts fourteen days. The proceedings consist of dancing, offering fowls, rice, and fruit, walking barefoot through burning charcoal, etc. In three villages one of the ceremonies consists of a fight with lighted fire-brands between people of the farmer and the toddy-drawers; their heads are protected by blankets wound round the temples. "This feast affords an excellent opportunity for paying off old scores, and as it occurs once a year, accounts may be settled with great punctuality. The blows are often very severe. . . . The natives themselves can give no account of the origin of this singular custom, and I have never heard of one similar to it in other parts of India." I, p. 67 *seq.*

"The great event of the year in Munzerabad is the *Dagoonday* feast, held in honour of *Râma*. At *Dagoonday* is the only temple of any size in the county, and it is the only one that has what is

commonly called by Englishmen a Juggernaut chariot. This feast, which is a general fair as well, lasts about a week, and the great event is the pulling of the chariot." When the writer witnessed the ceremony, the car was drawn by five hundred people. He heard no tradition of people throwing themselves under the wheels of the car.

I, pp. 68-71.

"There are feasts to the household gods, to the god of crops, to implements of all sorts, to cattle, to the new moon before a certain feast, to the post around which the corn is trodden out, and to the dead, besides several other feasts of which I have no detailed particulars." I, p. 71.

"The feast in commemoration of the dead is held by all sects except Mohommedans, and may be said to be held by the head of the family almost entirely. It is held chiefly in memory of the father of the head of the family, and any particular dish to which the deceased was partial is made on that day. The ceremonies are performed at about seven or eight o'clock in the evening, when the house is carefully cleaned and prepared. Plantain leaves (the ordinary plates of the Hindoos) are then spread, and a little of every dish is placed upon them. A lamp is then lighted, and some sweet-smelling gum ignited. After this the whole of the people go into the verandah, and the door of the house is then shut. A strict silence is then preserved, and not even a whisper is allowed for the space of about five minutes, during which time the spirit of the dead is supposed to have satisfied his appetite. On re-entering, the portions set aside for the spirits of the dead are eaten by the head of the family, and the rest eat of the food, portions of which had been set aside for these sacred rites. To this feast friends of the family may be invited." I, p. 72.

Thirty-seven deities are worshipped by all classes in Munzerabad, except the Pariahs. "Of the thirty-seven gods and goddesses, twenty-eight are presided over by Brahmins, and the remainder by priests of other Hindoo castes. None of the offerings to these deities are of blood, and as none of these deities are supposed to injure man or beast, their worship is much neglected; and this is necessarily more especially the case in a wild,

jungly country, where the grand, but often gloomy forests, the majestic nature of the scenery, and the sweeping blasts of the south-west monsoon fill the uneducated mind with awe, and people the air with stormy and malevolent spirits." When you cross-question the people, you find that "behind and beyond all these benevolent deities stands a general belief in one great Author of the universe, who has merely delegated a portion of his authority to numerous gods and goddesses."

I, pp. 72 seq.

The natives have an idea "that if a leper be buried instead of being burnt (which all lepers ought to be), rain will not fall. A good many years ago the usual April showers held off, and the cause of this was, in the opinion of the natives, clearly to be traced to the fact of two lepers having been buried in the vicinity of my property. Now, though every one admitted that they should have been burnt, it seemed to be nobody's business in particular to dig them up again. As the natives generally ran to me with their difficulties, I was plagued to death about these lepers, till at last I sent a request to the *potail* (head man) of the village, that he would have them disinterred. This was done, and rain having fallen copiously the following day, I have no doubt the instance will last the country for the next hundred years."

I, pp. 76 seq.

"In many of the fields of Munzerabad you will see the blackened stump of a palm tree stuck into the ground roots uppermost. This is to keep the evil eye off the crop, and it certainly has the effect of attracting one's attention. Almost anything that attracts attention is useful for this purpose, and I may mention that the pictures out of the *Illustrated London News* were often given to me by my native neighbours; and at last one man, who seemed anxious to have as many as possible, said that they would be useful to put up on the walls of his house to keep off the evil eye." I, p. 77.

Native marriage ceremonies. I, pp. 81-84.

It is thought unlucky that any person should expire in the house; hence the dying are transported to an outhouse. I, p. 85.

"In both the plain and hill countries of Mysore,

the spirit of the deceased is believed to linger about the house up to the twelfth day, when the last funeral ceremony is performed." I, p. 87.

"We place the highest value on life, while they [the natives of India], being blessed with a comfortable fatalism, which assumes that each man's destiny is written on his forehead in invisible characters, and being, besides, untroubled with any doubts or thoughts as to the nature of their reception in the next world, take matters of life and death a great deal more unconcernedly, and, compared with our ideas, they may be said to present an almost apathetic indifference on these subjects." I, p. 95.

"James Bruce asked the people of Ceylon why they thought so much of their devil worship, and took so little heed of Buddha. 'Oh!' they answered, 'Buddha is a good god, and he won't do us any harm, while devils will bring upon us all manner of evils'; and throughout India we find exactly the same principle. We find everywhere a vague belief in the one great God who delights not in harming mankind, and we find a positive and active belief in some evil-working spirit who requires to be constantly worshipped, and whose natural feelings of ill-will to man require to be repeatedly and incessantly appeased. With us the devil was never worshipped, and has now quite gone out of fashion; with them he is supreme." I, p. 288.

Funeral sacrifice of buffaloes among the Todas.  
II, pp. 304-311.

The writer found that only cow-buffaloes (not bulls) were sacrificed to the dead. At these funeral rites "are offered up all that a Toda is supposed to require in a future state—cloth, grain, pots, milking-vessels, cow-buffaloes to supply him with milk, and even sticks to drive them with."

II, p. 310.

Polyandry among the Todas and the Coorgs.  
II, pp. 311-317.

"Polyandry, as practised by the Todas, consists in all the brothers of a family living promiscuously with one or more women. Thus, supposing the eldest brother to marry, his youngest brothers, as

they reach the age of puberty, will consort with their elder brother's wife; or if, for instance, the wife of the elder brother have sisters, they become the wives of the brothers when of a suitable age. Now, in former times, this tribe indulged much in female infanticide; hence a scarcity of women, and hence the common result of a single woman living promiscuously with, or being the sole wife of, five or six brothers. . . . As far as I was able to learn by repeated inquiries, the facts at present are that there is no unusual disproportion between the sexes, and that, as every man now can have a wife for himself alone, there is a natural tendency to revert to ordinary marital customs. . . . 'We don't kill the female children now,' frankly said my Toda guide, 'because we can let our lands to the people who have flocked to the hills, and we can now get plenty to eat. And besides,' he added, 'it's against the Government order.' "

II, pp. 312 seq.

R. H. ELLIOT: *Experiences of a Planter in the Jungles of Mysore*. (2 vols. London, 1871.)

## 58. MADRAS

Nilagiris means "blue mountains," from *nila* "blue" and *giri* "a mountain or hill." They are a lofty range in southern India, forming an abutment on the great belt of mountains, which under the name of the Western Ghâts runs down the western side of the Peninsula. p. 1.

The Nilagiri plateau is from 30 to 40 miles in length, and from 10 to 24 in width. It contains several lofty peaks, of which the highest, Doddabet, is 8,642 feet above the sea. The altitude of Coonoor is 5,886 feet; that of Ootacamund (the chief European settlement) is 7,416 feet.

"The mountains rise very abruptly to two-thirds of their total height, presenting from the plains below almost the aspect of a wall, unbroken by any lower ridges. Their base is covered with a belt of dense jungle, rising to a height of from 2,500 to 3,500 feet. This is succeeded by an open grassy space, one or two miles wide, nearly destitute of trees. Above this the vegetation is entirely different from that of the jungle below, and the forests assume more the appearance of those found in temperate climates. Along the edge the plateau is, in parts, especially on the western side, very precipitous, broken by wooded

ravines, and exceedingly picturesque. The interior of the plateau consists chiefly of grassy, undulating hills, divided by narrow valleys, which invariably contain a stream or a swamp. In the hollows of the hillsides nestle small, beautiful woods, locally known as *sholas*.

"It is seldom that so much variety of beauty is found in so small a compass. From the bleak heights of the Kündahs, with their storm-beaten, moss-hung woods and rank, coarse grass, to the springy turf and many-coloured *sholas* of Ootacamund, and the tropical vegetation of the western slopes, every five or ten miles brings the traveller to a new climate and new scenery. Even on the summit of the plateau the rainfall varies with each different aspect, and ranging from about 30 inches to 150 or more, produces a corresponding range of vegetation. It is, however, the views over the edges of the tableland that are most singular and striking, from the extreme abruptness of the descent. Let a visitor take a short ride in almost any direction from almost any part of the plateau, and, passing along shady English-looking lanes, sheltered by thickets of blackberry and wild rose; across bare, breezy downs, sometimes dotted with twisted crimson-flowering rhododendron trees, and intersected by swampy valleys where buffaloes wade and wallow; through dense woods carpeted with rare, beautiful ferns and gorgeous in spring tints, beside which the colouring of an English autumn is faint and dull; by native villages with their patches of cultivation, and their magnificent single trees; he will find himself on some ridge or promontory, looking straight down from 4,000 to 6,000 feet, on a scene that changes like the figures in a kaleidoscope. In the morning a sea of clouds lies at his feet, and gradually rises round him. In the afternoon this has cleared away, and reveals, perhaps, a vast crimson plain, veined by dark lines of wood, dotted with isolated hummocks like giant ant-hills, and terminating in faint blue lines of mountains, the furthest of which seems to hang half-way up the sky; perhaps on [*sic*] a tumbled mass of hills and valleys, a perfect dissolving view, for the eye has hardly traced the outline of some rocky ridge, glowing red in the sunlight, before a blue cloud-shadow blots it out, and a fresh series of crests and ravines starts into sight beyond. Broken peaks, hung with woods, frame the picture, and on all lies the tropical sunlight, intensified by the keen, thin mountain air.

"The climate is temperate and equable. . . . At Ootacamund, from December to May, the weather is dry and very bright; the winter nights bring sharp frosts in the swampy valleys, but on higher ground these are little felt, and English garden and greenhouse flowers may be had in profusion all the year round." pp. 2 *seq.*

The Nilagiris are inhabited by five native tribes, viz.:

Badagas  
Todas  
Kotas  
Kurumbas  
Irulas.

Of these the Badagas are far the most numerous, but they are not an aboriginal or jungle tribe. They are Hindus, chiefly of the Saiva sect, and are supposed to have emigrated to the Nilagiris about 300 years ago. They are an agricultural race, but also own large herds of cattle. pp. 3 *seq.*

The Todas. pp. 5-39.

"Polyandry is on the decline amongst them [the Todas], and its practice depends now chiefly on the means of individuals. It is considered desirable for each man to have his own wife if he can afford it, and some few men have two; but in poor families two or more younger brothers have still but one wife; in this case the brothers generally live in separate houses and take the wife in turn.

"The practice of female infanticide has, I believe, entirely ceased. Indeed I can hardly induce any Toda to acknowledge that it ever existed. The disproportion, however, between the number of men and women supports Mr. Metz's assertion that it was practised within the last thirty years."

p. 10.

The Todas live in villages called *mands*. According to Dr. Shortt, "each *mund*, or hamlet, usually comprises about five buildings or huts, three of which are used as dwellings, one as a dairy, and the other for sheltering the calves at night. . . . The inhabitants of a *mand* (or *mund*) are generally related to one another, and consider themselves one family. The family will possess one or two, sometimes three *mands* in different parts of the hills, to which they resort periodically for grazing their buffaloes. Each *mand* has its acknowledged pasture ground, which is not encroached upon by

others. Each householder in the *mand* has his own cattle, which he can dispose of absolutely, and their milk is kept for his use; but the whole *mand* herd graze together, tended generally by the village *pūjāri* (priest), who milks them morning and evening in the monsoon months, and morning only at other times. The milk of all is kept in one dairy-house, which none may enter but the *pūjāri*. . . . The Todas are a purely pastoral people. They have large herds of buffaloes, and depend for their support on their produce, with the addition of the *gūdu* (annual gift of grain), which they levy in kind from Badagas and Kotas. Labour of any kind they hardly ever attempt."

pp. 8 seq.

There are five kinds of priests, of whom the highest in rank are the *Pālāls*, a mixture of ascetic and herdsman, who live at isolated *mands* called *Tiriari*. There are five *Pālāls*. They have charge of sacred bells, which they carry from *mand* to *mand*. The *Pālāl* gets nothing but the milk of the sacred herd, which is kept for his use at a *Tiriari*. He holds office as long as he likes, generally for three or four years. The preparations for the sacred office of *Pālāl* are described by Mr. Metz (*Tribes Inhabiting the Neilgherry Hills*, p. 19).

The second class of priests are the *Varzhāls*, who undergo the same preparation as the *Pālāls*, but for a shorter time. They are employed as village milkmen and hold office temporarily. During their tenure of office they must abstain from intercourse with women. pp. 13 seq.

The Todas have two kinds of temples:

(1) *Boa*, a conical-roofed temple surrounded with a low wall.

(2) *Pālthchi*, a temple resembling in outward appearance an ordinary house, but larger. Of *Pālthchis* there are two varieties; the first the dairy-house, of which every *mand* (village) possesses one at least; the second variety, though similar in appearance, is something more than a dairy-house, and wherever it is found the *mand* is called by the Todas *Etadmand* (Great *Mand*). Both *Boas* and *Pālthchis* are used as dairies, the only difference apparently being that the priests may live in the latter and not in the former.

When a *mand* has two temples there are generally two priests, one a *Varzhāl*, and the other a *Pālikār-pāl* (a priest of the fifth class). Each has his own

division of the village herd to milk, and his own temple in which to keep the milk and ghee. The *Boa*, if there is one, is appropriated to the *Varzhāl*.

p. 14.

"What their [the Todas'] idea of a God is, it is not easy to say. Except the bells, to which the *pūjāris* occasionally offer libations of milk, they have no material object of worship. They do not appeal to their *mand* god by name, nor do they seem to expect that he will show them special favour; in fact the names of their gods, like some of their funeral ceremonies, seem more like the fossil remains of an extinct religion than parts of a living creed." p. 16.

"The only purely religious ceremony which the Todas have is the *Kona Shastra*, or annual sacrifice of a male buffalo calf. It may take place at any time of the year, apparently when it pleases the *pūjāri*. Any *mand* may celebrate the *Kona Shastra* if the *pūjāri* is willing. The inhabitants of other *mands* of the same clan are duly invited. The calf, eight days old, is brought to a neighbouring *shola*. The *Peiki Varzhāl* comes with three holy branches of the *Tūr* tree, and repeats the names of all the gods of the four divisions; then the calf is killed with a branch of the *Tūr*. The flesh must not be boiled, but roasted on a fire, made by rubbing together two sticks of the *neralu*, *muthu*, or *kem* trees, and eaten by the celebrants. Women cannot attend or partake of the feast. The institution is *Māmūl* (custom), they say, and was ordained by Koton, their ancestor, by way of ensuring prosperity for themselves and their buffaloes." p. 17.

The birth ceremonies among the Todas are as follows: "As soon after birth as possible, a young buffalo calf is brought near the house; the father takes three small bamboo measures filled with water, and holding two of them close to the right side of the calf's hindquarters, pours the water from the third measure into the other two.

"Two leaves of a tree are also brought; one is given to the woman, another held by the husband, who pours water from a measure into the leaf in his hand, and from it to that held by the woman. The latter drinks and puts a drop into the child's mouth three times, after which the woman and child, accompanied by the husband, are removed

to a separate hut (*Purzhārzh*) outside the *mand*, where they remain till the next new moon.

"When she returns to her own house, a similar ceremony is repeated with milk, and a Pekkan man must be called to milk the buffalo.

"In *mands* containing a conical temple (*boa*) the *Purzhārzh* is situated a long way off; in others it is close at hand.

"When a child is a few months old, the father takes the child (if a boy) early in the morning to the door of the village *Pālthchi*, and prostrates himself there. The maternal grandfather then names the child. No particular custom seems to determine the child's name, except that they say that all their names of men, as well as of their kraals and drinking springs, are names of gods. Female children are not taken to the *Pālthchi* and christened; there is no ceremony in their case. The mother calls her female child by any name she fancies. She will never give the child her own name." pp. 17 seq.

*Shāstra*.<sup>1</sup> One man added, 'By the bow and arrow we have got a wife who is with child.' "

p. 19.

"The most remarkable portions of the Toda ritual are those connected with the dead, in which there is much that is beautiful. A Toda always pays to the departed the respect of silence. A dead man's name is never heard again; his friends resort to any amount of periphrases rather than profane by ordinary use 'the household name of one whom God has taken.'

"They have two ceremonies: the 'green funeral' (*Kordzai Kēdu*), which takes place soon after death, and the 'dry funeral' (*Marvenāli Kēdu*), a sort of commemorative festival, sometimes performed by the relatives of a single person, but more frequently in honour of any number of one clan who may have died within a twelvemonth or so." p. 19.

Description of a "green funeral" witnessed by the writer. Two buffaloes were killed by blows with the back of an axe. Before they were killed, the corpse was lifted up and made to touch three times the sides of the animals. As each animal was killed, its carcase was dragged up so that its head lay close to that of the dead man, the man's hand being made to clasp the buffalo's horn. The body was burnt face downwards on a pyre, which was ignited by the friction of two sticks. Before the corpse was laid on the pyre, "*Sāme* grain (*Panicum miliare*) and *jaggery*, the two great Toda luxuries, were then put into the pocket of the dead man's *pūtkuli* with two cheroots, some tobacco wrapped in red cloth, and the purse, embroidered by one of the mourners, containing five or six rupees in silver and a little gold coin. A ring was put on the fingers, and earrings in the ears. A bit of the skull with hair and one of the finger nails were cut off by the relatives; these, I was told, would be kept till the "dry funeral" in a little hut built near the *mand* for that purpose, and a buffalo bell hung over them for the relatives to ring night and morning. The bell is not hung over the remains of a woman. . . . When the fire has burnt out, any coin or metal that may have been actually given to the flames is recovered; usually they merely pass such

"In the fifth month of a woman's first pregnancy, she marks her two thumbs in two places by a slight burn with a lighted rag.

"In the seventh month, at the time of the new moon, the woman's father visits the husband's hut. The husband asks, 'Shall I tie the *Tāli*?'<sup>1</sup> The father consents. The husband then asks, 'Shall I give a bow?' The father says 'Yes.' The husband makes a bow of the *Hubbe* shrub (*Sophora Glauca*), the bark serving for the string. He takes this into a *shola* in the afternoon, and gives it to his wife, who, sitting down before a jungle tree, in the stem of which a convenient hole can be found to place a small earthenware lamp, asks the name of the bow, holds it a little while, and then places it at the foot of the tree. Each *mand* has a different name for the bow. . . . They remain in the *shola* all night, and eat their morning meal there, returning home in the evening. On this occasion the woman's father generally presents the couple with a *Nāga* (a buffalo heifer). I have tried to find out the origin and object of these customs, but can get no further than *Māmūl* and

<sup>1</sup> "The *Tāli* is the Hindu equivalent of wedding ring. It is either a gold ornament of a peculiar shape, or a necklace of beads, which is tied on the neck of the bride by the bridegroom at the time of marriage. Among the Todas a string of black beads represents the *Tāli*."

<sup>1</sup> [*Māmūl* means "custom," and *Shāstra* "law" or "religion." See p. 17 of Brecks' book, note †.]

articles through the flame by way of an offering. No care is taken of the ashes, they 'are left to the winds,' as a Toda told me.

"The 'dry funeral' takes place within a twelve-month or so after death, according to the pleasure of the relatives. Each clan has its own *kédmanes*<sup>1</sup> or funeral houses, different ones for men and women. They are sometimes near a *mund* (*mand*, hamlet), sometimes not, but always have a kraal at hand. They are like the ordinary Toda huts, but are sometimes decorated at the time of the funeral with silver coins. . . . The ceremonies occupy part of three days. The first is devoted to belling the buffaloes. . . . The second day's ceremonies are the most important. The young men spend the time in dancing in the kraal, to the great annoyance of the buffaloes. Every now and then three or four single out a particular buffalo and seize it, hanging on by the neck and horns, hold it for a few moments, and release it. . . . This, however, is only by way of passing the time; the actual ceremonies are begun by placing the *kéd*, wrapped in a new *pútkuli* (native mantle), on the ground within the stone wall surrounding the *kédmane*. Fifteen or twenty men stand round it shouting . . . 'May the buffaloes and calves be well,' or words of that kind; and one after the other lays his right hand on the *kéd*, covered by the *pútkuli*, and bows so as to touch it with the forehead. The *kéd* is then carried to the entrance of the cattle kraal, where a hole has been dug, and where the relatives and friends of the deceased in turn, covering their heads with their cloths, scratch up the earth with a stick (*Pett*), to which is tied a rag given by the *Pálál*, and throw three handfuls of earth into the kraal, and three on the *pútkuli*, as in the 'green funeral.'" After this some of the buffaloes are taken out of the kraal and killed by blows with the back of an axe inflicted between the horns. "The *pútkuli* and *kéd* are then laid beside the carcasses, and men and women sit down by them and mourn in couples, changing places from time to time as at the 'green funeral.'

"The next ceremony at a Todi funeral is most striking, and vividly recalls Mosaic sacrifices.

"The Peiki *Varzhál* carries a small urn-shaped vessel of leaves, stitched together, and filled with

pieces of bark of the *Meliosma pungens*, to the *mand* herd, and sits a little way off, while the young men run in and seize a female buffalo and a calf. The latter is decorated with an iron bell, and held by two or three men, while the buffalo is dragged to a stone, to which the *pútkuli* and *kéd*, the deceased's stick, and a miniature bow and three arrows are brought. The *kéd* is untied, and the hair, etc., laid on a mimic stretcher (*Berrkour*) about 1½ feet long, roughly made of green sticks. The buffalo is half-stunned by a blow between the horns from a big stone, and a clansman of the deceased, with an axe, makes a gash under its right foreleg. Into this wound the *Varzhál* dips a few of the pieces of bark from the leaf vessel, and gives some of them to the kinsman, who smears the blood on the *kéd*, with some words which are differently reported by different Todas. The clearest sentence given is '*Karma odi ponā*,' 'May the sin run away.' Another man repeated an unintelligible sentence, which, however, contained the words *Karma*, sin, and *Amunād*, heaven, so that the idea of a propitiatory sacrifice underlies the ceremony. . . .

"A Peiki man then puts on the *pútkuli* in which the *kéd* had been wrapped, and a silver necklace, and taking the bow and arrows, the latter laid across the bow, as though in readiness for shooting, dips the points of the arrows into the blood on the *kéd*, saying '*Birzhutukamā*,' 'Shall I give the bow.' After this they walk to another stone near the *kédmane* in procession, shouting, '*Hoh Hoh*,' the Peiki with the bow in the middle, and the *Varzhál* in front, carrying the leaf vessel, out of which he takes two pieces of bark at intervals, throwing one behind him and another before him. The calf is dragged to this stone and let loose, when they all run after it, throwing themselves down at intervals so as to touch the ground with their foreheads, and shouting, '*Amunādga Sérumā, Karma dharma tilimā*,' which may be rendered, 'May he enter heaven, may it be well with his good deeds and his sins.'

"The Peikis and Pekkans do not sacrifice a buffalo, nor loose a calf at the 'dry funeral,' but at the next new moon they slaughter a male buffalo, and bringing the blood in a leaf vessel to the *kédmane*, sprinkle it on the kraal and the *Āzāram*.

"The ceremonies are hardly concluded before the Kotas descend upon the carcasses of the

<sup>1</sup> "*Kéd* is the name given to the skull, hair, and finger-nail saved from the 'green funeral,' which are tied between two pieces of bark."

buffaloes like so many vultures, and hack them to pieces, screaming and squabbling over the spoil, and carrying off the flesh in great lumps to their homes. It is curious that the Todas, to whose relatives the dead animals are consecrated, make no objection to this disgusting operation, though carried on at the very door of the *kédmane*. I asked a Toda once about it, and he replied, 'When the buffaloes are alive they are ours; when dead they belong to the Kotas.'

"The *kéd* is burnt about four o'clock on the following morning (they say the burning must be completed before dawn) at the *Āzāram*,<sup>1</sup> a single circle of large stones fixed in the ground not far from the *kédmane*. They first light a fire outside the *Āzāram*, and then spread the *pūkuli* with the *kéd* in the middle of the circle, and pile burning sticks on it until, with the help of the *ghce*, they make a great blaze. They put on the inside fire the following articles:" a sort of large knife or sickle wrapped in cloth, an axe, twenty-one bamboo measures filled with barley and other grains, some cakes of *jaggery*, a winnowing-basket, a basket for holding rice, three or four walking-sticks, a straight pole ornamented with tassels and rosettes of cowries, a palm-leaf umbrella, a miniature bow and three arrows, and a purse. "The pouch of the *pūkuli* is filled with grain. Outside the *Āzāram* are burnt the miniature stretcher (*Berrkvur*), some half-dozen mimic buffalo horns of bamboo (*Ktūēr*), the dead man's bamboo milk vessel, and the *Pett*. All the silver ornaments are passed through the flame and removed, before the utensils, etc., are burnt. All the time the fire is burning, two Kotas are making night hideous with their discordant music, and all the Todas mourn and weep in couples, sobbing their rhythmical farewell to the dead. . . .

"Just as dawn is breaking, the music is stopped, the mourning ceases, and in dead silence all cluster round the *Āzāram* for the impressive closing ceremony. Water is sprinkled on the embers, a large stone at the entrance of the circle is taken up, and a pit dug under it, into which they scrape the ashes, and the stone is replaced.

<sup>1</sup> "I could not ascertain with any certainty whether these stone circles, which are always to be found near the funeral *mand*, had been constructed in recent years or were of considerable antiquity. Their appearance, however, did not suggest any great age. . . ."

"At a Todi funeral a man goes three or four times round the circle ringing a bell, followed by another with a *chatty* (an earthen pot), but this is not done by all the clans.

"Finally a dim figure enters the circle, and raising a *chatty* high over his head dashes it to pieces on the stone covering the ashes, touches the stone with his forehead, and hastens away. All the others perform in turn the same prostration, and flitting silently down the hills—a procession of hurrying shadows—fade into the mist, through which twinkles the distant fire at the *kédmane*. Imagination might easily transform them into the departing spirits of the propitiated dead. They tell me that they have a tradition that after putting their foreheads to the stone they must get away as quickly as possible, and without looking back. The natives of the plains have, I believe, a similar superstition.

"At a woman's 'dry funeral,' instead of the bows and arrows, a rice-beater is burnt, and last of all the *kédmane* itself, a remarkable symbolical acknowledgment of the exceptionally important position which the Toda women occupy. . . .

"It is startling to contrast the respect for the dead to which this ritual testifies, with the utter indifference shown by the present race, not only to the disposal of the buffaloes, but even to the fate of old *Āzārams*. Numbers of these are to be found in different parts of the hills, but the Todas do not even always claim them as theirs; and in no case object to their being examined and destroyed. The sacrifice of the buffalo, the sprinkling of blood, the loosing of the calf, and all the striking symbolism of their funeral rites, have no meaning for the present generation. Like the numerous gods who are never worshipped, and the preparatory penances of the priests who perform no priestly offices, these are but the strangely suggestive relics of a bygone faith.

"The burning at funerals of a mimic bow and arrow together with the daily-used implements of the deceased, and the importance assigned to the bow in the marriage ceremony, seem to me inexplicable, except on the theory that the bow was once the chief weapon of the Todas, although they are ignorant of its use now. This view is in a measure confirmed by the Todas' admission that their ancestors ate samber<sup>1</sup> flesh, and that

<sup>1</sup> "Samber, commonly known as the Indian elk, a large kind of deer." p. 27, note.

they would gladly do so now if they could obtain it; and by the fact that they still recognise, and make offerings to, a hunting god, under the name of Bêtikhân, who, though he now resides in a temple at Nambilicote, beyond Gudalûr, is, they say, the son of their ancestor Dirkish." pp. 20-26.

The Todas believe in a heaven and hell, the latter being a river or swamp full of leeches. The road to heaven (*Amunâd*) lies across this stream, and those who have reached it make for newcomers a bridge formed of a single thread; the bridge will bear a good man, but breaks under the weight of a sinner, who falls into hell and stays there till he has expiated his offences. Heaven is presided over by En, a deified Toda, on whose authority the Todas believe it to be "a good place." But their description of it does not sound attractive. They say that here on earth men's arms and legs are poisonous, so that by cultivation they wear out the earth; but there in heaven the tables are turned, and the arms and legs of the cultivators are gradually worn down to the elbows and knees. When they have arrived at this stage, they return to earth. p. 28.

They say that Dirkish, son of En, made everything—buffaloes, kraals, Todas, etc. En was "the first Toda who came." He went to heaven and was no more seen. His son Dirkish built the *munds* and temples and some of the cairns; the rest of the cairns were built before the Todas came. Dirkish also divided the Todas into five tribes; he did not die, but lives as a god on Seven Cairn hill. p. 34.

Toda stories. pp. 35-38.

The Kotas. pp. 40-47.

The Kotas practise agriculture and the mechanical arts; they work in gold and silver, are carpenters and blacksmiths, tanners, potters, rope-makers, musicians, etc.; and they keep cattle, but do not milk them either for sale or consumption. p. 42.

Each Kota village has two priests; one is hereditary and he appoints the other. The priests sow and reap the first handful of grain at the proper seasons, and make the first obeisance to the corpse at a funeral. The hereditary priest (the *Devâdi*) is liable to be possessed by the deity. p. 43.

"During a woman's pregnancy the husband leaves his hair and nails uncut. Three houses are built for women to occupy after the birth of children, or at other times when they are considered unclean. Immediately after birth the mother and child are removed to the first hut, a temporary erection of boughs called *Vollugûdu*, from *vollu* inside, and *gûdu* nest, where they remain for thirty days. The second and third months are spent in two permanent huts called *Têlulu*. A woman with her first child, on leaving the *Vollugûdu* for the first *Têlulu*, must make seven steps backwards among seven kinds of thorns strewn on the ground. . . . Her husband purifies the house on her return by sprinkling it with cow-dung and water." p. 45.

The Kotas burn their dead. "Before the body is burnt a blessing is invoked on the village, the spirit of the dead being implored to allow no more deaths there. A cow is then driven once or twice round the corpse and killed, and the dead man's hand clasped round the horn, as among the Todas. . . . With the body of a man are burnt an axe, a handkerchief, a chopper, a small knife, a *buguri*, one or two walking-sticks, an umbrella, and some cheroots. With a woman a rice-measure, rice-beater, sickle, winnowing-basket, an umbrella, her cloth and jewels in everyday wear. The next day the bones are collected, placed in a pot, and buried near the burning-place, a stone being placed over them. The skull, however, is kept till the 'dry funeral.'" At the "dry funeral" the skull is wrapped in a cloth and placed in a cot, and the relatives bow to it. Buffaloes or cows are killed, after being made to touch the cot on which the skull is laid. With each male skull is burnt an axe, a stick, an umbrella, a knife, a bow and three arrows, a basket, and a long pole. With female skulls are burnt the rice-beater, etc. The sickle, jewels, etc., are taken out of the fire, and water is sprinkled on the ashes from an earthen vessel, which is then broken. The ashes are not buried, but left where they lie. The Kotas appear to have borrowed their funeral rites to a great extent from the Todas. These rites suggest that originally both Todas and Kotas buried their dead instead of burning them.

pp. 46 *seq.*

The Kurumbas. pp. 48-66.

Some Kurumbas profess to worship Siva. "They worship also a rough, round stone under the name of *Hiriadēva*, setting it up either in a cave or in a circle of stones . . . ; to this they make *pūjā*, and offer cooked rice at the sowing time. They also profess to sacrifice to *Hiriadēva* a goat, which they kill at their own houses, after sprinkling water, and eat, giving a portion of the flesh to the *pūjāri*. . . . They do not consider the stone as a *lingam*, although they profess to be Saivites." p. 53.

The Badagas keep Kurumba priests, who perform annual ceremonies for the Badagas at seed and harvest times, and are "called in on all occasions of blight and murrain to propitiate or scare the demon of disease. The office is hereditary. In April and May, before sowing time, a goat or young male buffalo is supplied by the cultivators, and the *Kāni Kurumba* (the Kurumba priest) is summoned to make the sacrifice. Surrounded by the villagers, the officiating priest cuts off the head of the animal, and sprinkles the blood in three directions, east, west, and south, and also on a water-worn stone, which is considered as a '*hutu* (natural) *lingam*.' No words are spoken, but, after the sprinkling, the *Kurumba* clasps his hands behind his head, shouting, '*Do Do Do*' three times, and bows his head to 'Mother Earth.' The priest gets the head, and the Badagas the body, of the goat, which is taken home and eaten. . . . At harvest time the *Kāni Kurumba* gathers the first fruits, and makes a garland to tie on the *B[ī]laka*; four posts of wood which usually stand in front of Badaga temples." pp. 53 seq.

The Irulas. pp. 67-71.

"At Kalampalla the temple is a thatched building, containing a stone called *Mariamamma*, a form of Durga, the well-known goddess of smallpox, worshipped in this capacity by the Irulas. A sheep is also led to this temple, and those who offer the sacrifice sprinkle water over it and cut its throat; the *Pūjāri* sits by, but takes no part in the ceremony. The body is cut up and distributed among the Irulas present, including the *Pūjāri*."

P. 70.

JAMES WILSON BREEKS: *An Account of the Primitive Tribes and Monuments of the Nilagiris*. (London, 1873.)

## 59. MADRAS

"Concerning the system of polyandry among the Todas, I gather that a woman may be married to more than one man, provided they are brothers (adelphogamy), and the maximum number of husbands seems to be five. The children of a woman who has more than one husband are said to be the children of the eldest brother. If he dies, the next brother is recognised as the father, and so on. The privileges of a husband can, it is said, be secured by the presentation of a new cloth to a woman with the consent of her real husband or husbands." pp. 6 seq.

"In Ceylon the children of polyandrous marriages acknowledged all the husbands of their mother as their fathers, calling them great father, little father, etc." p. 7.

"Green funeral" of an elderly Toda woman.

pp. 10-12.

Ceremonial observed when a new man takes up the office of *pūjāri* (dairy priest). p. 13.

"Within the precincts of the dairy-temple the use of matches is strictly forbidden, and fire is kindled with the aid of two dry sticks of *Litsoea Wightiana*. Of these, one, terminating in a convex extremity, is about two feet three inches long; the other, with a hemispherical cavity scooped close to one end, about two and a half inches in length. Into the cavity the end of the longer stick fits, so as to allow of easy play. The smaller stick is placed on the ground, and held tight by firm pressure of the great toe applied to the end furthest from the cavity, into which a little finely powdered charcoal is inserted. The larger stick is then twisted vigorously between the palms of the hands by two men, turn and turn about, until the charcoal begins to glow. Fire, thus made, is said to be used at the *tiriēri* (sacred *mand*<sup>1</sup>), the dairy-houses of the ordinary *mands*, and at the cremation of males."

pp. 13 seq.

"Nearly all the Toda men have one or more raised cicatrices forming nodulous growths (keloids of Roth) on the right shoulder. These scars are produced by burning the skin with red-hot sticks

[*Mand* = village. See Marshall, *The Todas*, p. 59.]

of *Litsaea* (the sacred fire-stick); and the Todas believe that the branding enables them to milk the buffaloes with perfect ease, though they cannot account for its action." pp. 15 *seq.*

"Walking through fire (hot ashes)." pp. 55-61.

An account of this ceremony, which took place recently at St. Thomas' Mount, near the city of Madras, is reproduced from the *Madras Mail* by permission of the editor, Mr. H. Beauchamp.

pp. 55-59.

"Fire-walking has been observed as an annual festival at Allandur, near St. Thomas' Mount, for more than half a century, and always in connection with the local temple of Draupati, the heroine of the Mahabharata. The immensely religious—or superstitious, as others may call it—mind of the Hindu has made gods of the heroes of the Mahabharata, and given them a permanent place in the all-embracing Hindu Pantheon. And, even to-day, these heroes and heroines are worshipped in temples in villages throughout Southern India.

"The Mahabharata, or the great war, as is well known, was an internecine war between the Kurus and the Pandavas, brought on by the unjust and cruel oppression of the latter by the former. The five Pandavas, and their common wife Draupati, suffered unmentionable cruelties and indignities at the hands of the Kurus, and were driven out of their dominions, and made to live as exiles in forests for a period of twelve years, with an additional period of exile incognito. In India, from the earliest times, the honour and chastity of a woman have always been considered absolutely sacred, and, at the termination of the great war, Draupati, who had been subjected to the grossest insults, by one of the Kurus, was required to establish her chastity to the satisfaction of her five husbands and an assembly of great men. And the divine Draupati, whose one strong arm of protection against danger throughout the great war had been her chastity, openly submitted herself to a trial by ordeal. And the form this trial took was walking through fire. Out of this ordeal Draupati came most successfully, and established her innocence beyond all possibility of doubt. She went further, and gave additional proof—a proof, the efficacy of which was to remain unquestioned

for all time to come, in support of her character; that is, she proclaimed to the assembled audience that whoever, placing implicit faith in her powers, undertakes to walk over fire, will get rid of any maladies he may be subject to, and attain all objects of his desire.

"At the Allandur temple Draupati is worshipped by the people; an annual festival being celebrated in her honour. The celebration of this festival, it is believed, secures to the villagers their cattle and crops, and protection from dangers of all kinds. While in some villages this festival is undertaken annually, in others, which cannot afford the means, it is done either at longer intervals, such as once in three, seven, ten, or twelve years, or in times of serious outbreaks of epidemic, such as smallpox, cholera, or plague. At Allandur, however, the good folk put themselves to the trouble of the annual celebration. This festival commenced about eleven days ago, and for ten days special worship of the goddess was performed thrice a day. And in the temples was recited the Mahabharata in Tamil, to hundreds of people gathered about the premises, by a professional *pūjāri* (priest). And every night portions of the Mahabharata were enacted in the primitive village fashion to several hundreds of interested spectators. These performances and recitals came to a close on Saturday night, and the termination of the festival was celebrated by the fire-walking ceremony. About fifty devotees took part in it, though nearly two thousand people were present to witness it.

"There is an incorrect impression that fire-walking is done by professional people, and that they bring about these exhibitions for the edification of interested or deluded spectators. This is not true, at any rate of fire-walking ceremonies performed in Southern India. In this part of the country, anybody and everybody, with the exception of Pariahs and others occupying a similar status in Hindu society, takes part in it, provided that he has any vow to fulfil. A man who suffers from any chronic complaint makes a vow in the name of the goddess Draupati that, if he is cured of the complaint, he will walk over fire on the occasion of a festival like this. If the one who takes this sort of vow is poor, he will have to wait till such a celebration takes place. But, if he is a man of means, and can afford it, he brings about the festival at his own cost, to discharge the vow he

made. At Allandur, a day or two before the last day of the ten days' festival, the vow-taker, after bathing in a tank, goes to Draupati's temple dressed in saffron-coloured cloth, and gets the *pūjāri* or the temple servant to tie a piece of saffron-coloured thread with a bit of saffron attached to it to his right hand (to the left hand, if a woman) as a sign of the vow he undertakes. He sleeps in the temple at night, and is denied access to the interior of his house. The devotee observes a fast on the day of the fire-walking, and, early in the morning of that day, he goes to the temple, and worships the goddess along with others who have taken similar vows. Then they go to different tanks in the locality, and bathe in all of them successively, to secure perfect cleanness of body.

"Meanwhile, about mid-day, the temple servants heap fuel on a permanent platform run up for the purpose of the festival on an open piece of ground near the railway station. In this instance the fuel was a ton of jungle-wood, and two *bandy* (cart) loads of charcoal. The vow-takers returned from their bathing, and set fire to the fuel heaped in the centre of the platform.<sup>1</sup> An hour before the fire-walking, these people assembled at a certain place near the place of the ceremony with their leader, the temple *pūjāri*. . . .

"The procession of the goddess Draupati, followed by the images of Krishna and Arjuna, started from the temple a little after 6 p.m. (the *rahukalum*, or inauspicious hour, having come to a close then), and wended its way through the streets and across the railway to the scene of the fire-walking ceremony, which was reached a few minutes before 7 p.m. The idols were placed in front of the platform to the south. By this time the fire had been evenly spread over the middle of the platform to a depth of a few inches, and the space thus covered, about twenty feet square, was ablaze with burning charcoal and embers. When worship had been offered to the idol, the temple *pūjāri*, decked in garlands and dressed in yellow

cloth, walked over the fire with measured steps and quite calmly. The other devotees then rushed in a body up on to the platform, and walked over the glowing cinders to the other side, where they cooled their feet in a puddle of water. The relations of the performers were ready waiting on the other side to receive them. These covered them with new cloths, gave them something to drink, and conducted them home. An interesting feature of the ceremony was that a boy of about eight years old also walked over the fire,<sup>1</sup> while a still smaller child was hurried over, hanging on to the hand of its father. A few other performers, too, carried children across on their shoulders.

"I interviewed a few of those who took part in the ceremony as to whether they felt any pain in walking over the fire, or whether they protected their feet by rubbing them with any juice of plants,<sup>2</sup> as asserted by people who find it difficult to believe the possibility of walking over fire without being burnt. My suggestion was received with resentment, and considered profane. One young man questioned me in astonishment as to what greater protection could be needed than that of the goddess, in whose saving power he had the greatest faith. He explained, however, for my information, that the majority of the performers, at the time of the actual fire-walking, are beside themselves with religious fervour, and feel absolutely no burning sensation while crossing the fire; and all the after effects amount but to a feeling similar to that caused by being pricked with a pin. In the fulness of their faith, any mishap in the process is attributed by the devotees to their own

<sup>1</sup> "One young man, who went through the ordeal, took part in a cricket match on the following day.

<sup>2</sup> "The most common explanation of the immunity from burning is that a decoction of the *Aloe Indica* is used. It is said that the fleshy part of the leaves is taken and bruised, and then squeezed through a piece of flannel. A glutinous juice is thus extracted, not unlike castor-oil in consistency. This is rubbed well into the skin of the soles of the feet and palms of the hands. The hair, beard, and eye-brows are also well saturated with it. After a careful and thorough anointing, the devotee is able to pass over glowing embers—there must be no flame—and he will suffer no hurt. He is even able to drag a red-hot chain through his hands, to comb his hair and beard with a red-hot metal comb, and take other liberties with the dreaded element, which, under ordinary circumstances, would assuredly cause his permanent injury."—Beauchamp.

<sup>1</sup> "A shallow trench had been dug at one end of the platform. In this the wood and charcoal were burnt, until the whole was one big mass of glowing embers. The embers were then raked out of a [*sic*: the?] trench, and spread evenly to a depth of three or four inches over a space, some five yards square, marked out for that purpose in the centre of the platform. The trench, when cleared of the embers, was partially filled with water, and all round the area of red-hot cinders water was sprinkled freely."—Beauchamp.

frailties, rather than to any want of a saving power in the goddess. They gave instances of accidents in past years to people who did not abide by all the rules necessary to be observed for a safe fulfilment of the vow. I am entirely satisfied that this fire-walking is no fraud perpetrated by professional people.

"Under religious faith extraordinary things are done by people in India; and we have read accounts of extraordinary self-torture done in religious enthusiasm. To a people among whom there are men who think nothing of cutting their tongues off, and carrying them in a plate to be offered at the feet of an idol, and who, till about fifty years ago, saw nothing extraordinary in throwing a child under the wheel of the car of Jagganath, fire-walking must be but child's play.

"The large crowd assembled at St. Thomas' Mount dispersed about 8 p.m., and many of them carried home with them the holy ashes of the fire, to be used as a charm to drive away devils and demons." pp. 55-59.<sup>1</sup>

Selection from the records of the Madras Government on the custom of walking over fire.

pp. 59-61.

"Nayādis of Malabar." pp. 66-78.

The Nayādis are the lowest caste among the Hindus. They are professional hunters and excellent shots. p. 66.

Notes on the Nayādis by Mr. S. Appadorai Iyer. pp. 66-73.

"The Nayādi, as a rule, gives his daughter in marriage to his nephew (sister's son), or to his cousin's son (mother's sister's daughter's son)."

p. 70.

"The Nayādis burn their dead close to the dwelling-hut. The bones are collected on the seventh day, and preserved in a pot, which is kept close to the hut. Pollution is observed for ten days, during which *enangan* (relations by marriage) cook for the mourners. On the tenth day all the sons of the deceased go, together with their relatives,

to the nearest stream, and bury the bones on the bank. The sons bathe, and perform *beli*. This ceremony is performed in order that the soul of the departed may enter heaven, and that ghosts may not trouble them. After the bath, a sand heap, representing the deceased, is constructed, and on it are placed a piece of plantain (*Musa*) leaf, some unboiled rice, and karuka grass (*Cynodon*). Over these water is poured twelve times, and the sons reverently prostrate themselves before the heap. They then return home, and cow-dung mixed with water is sprinkled over them by the *enangan*, and poured over the floor of the hut. In this manner they are purified. One of the sons performs the *deeksha* ceremony (allowing the hair to grow) for a year. During this time he cannot take meals prepared by any one except himself or his children, and has to perform *beli* every day. He, moreover, abstains from eating fish or flesh. At the end of the year, the anniversary of the death is observed, and the *deeksha* comes to an end.

"The Nayādi has to keep so far away from other people that he has no opportunity of knowing anything about the Hindu gods or the Puranas. He believes that his god is a *maladévam*, mountain god. He is also an ancestor worshipper, and keeps representations of the departed near the hut. To these images offerings of rice, toddy, and arrack are made on "various occasions in July, November, the new moon in September, and the Malabar Hindu New Year's Day. I visited one of the spots where the Nayādis keep these memorial monuments to deceased ancestors. Beneath a mango tree in a *paramba* (garden) I counted forty-four stones set up in a circle round a tree. . . . I asked a Nayādi what these stones indicated. He stated that they represent forty-four grown-up Nayādis, who have left this world. The stone is set up immediately after the cremation of the body. On the ceremonial occasions mentioned above, solemn prayers are offered that the souls of the departed may protect them from the ravages of wild beasts and snakes. I enquired of a Nayādi how he can expect assistance when a tiger comes in his way. The reply was that he would invoke the aid of his ancestors, and that immediately the mouth of the beast would be sealed, and the animal rendered harmless." pp. 71 *seq.*

Among the Nayādis "burial is said to be the rule,

<sup>1</sup> [This passage is reprinted from the *Madras Mail*. But neither the date of the paper nor the date of the ceremony is given.]

and burning the exception. In a supplementary note, Mr. Appadorai Iyer writes as follows: 'I asked the Nayādis about their burning the dead. They say that their caste custom requires that old people should be burned; but, for want of fire-wood, they now bury their dead. They invariably bury the young.' " p. 76.

"From the time of death, until the funeral is over, all the relations must fast. They then bathe and eat fruits and other articles, but may not take cooked food till the following day. Meat is prohibited for ten days, *i.e.*, until the death pollution is removed." pp. 76 *seq.*

E. THURSTON: "Todas of the Niligiris," *Madras Government Museum Bulletin*, Vol. IV, No. 1. (Madras, 1901.)<sup>1</sup>

## 60. MADRAS

Kādīrs of the Anaimalais. pp. 131-151.

The Kādīrs inhabit the Anaimalai hills (elephant hills) and the mountain range which extends thence southward into Travancore. They are one of the short, broad-nosed tribes of Southern India. p. 131.

"Special huts are maintained for women during menstruation and parturition. For three months after the birth of a child, the woman is considered unclean." p. 140.

"The religion of the Kādīrs is a crude polytheism, and vague worship of stone images or invisible gods. It is, as Mr. Bensley expresses it, 'an ejaculatory religion, finding vent in uttering the names of gods and demons.' The gods, as enumerated and described to me, were as follows:

"(1) Paikutlātha—a projecting rock overhanging a slab of rock, on which are two stones set up on end. . . .

"(2) Athuvisariamā—a stone enclosure, ten to fifteen feet square, almost level with the ground. . . . Within the enclosure there is no representation of the god. . . .

"(3) Vanathavāthi has no shrine, but is worshipped anywhere as an invisible god.

"(4) Iyappaswāmi—a stone set up beneath a teak tree, and worshipped as a protector against various forms of sickness and disease. In the act of worshipping, a mark is made on the stone with ashes. . . .

"(5) Māsanyātha—a female recumbent figure in stone on a masonry wall in an open plain near the village of Anaimalai, before which trial by ordeal is carried out. The goddess has a high repute for her power of detecting thieves or rogues. Chillies are thrown into a fire in her name, and the guilty person suffers from vomiting and diarrhoea.

"When Kādīrs fall sick, they worship the gods by saluting them with their hands to the face, burning camphor, and offering up fruits, coconuts, and betel.

"The Kādīr dead are buried in a grave, or, if death occurs in the depths of the jungle, with a paucity of hands available for digging, the corpse is placed in a crevice between the rocks, and covered over with stones." p. 141.

"Malaiālis of the Salem district." pp. 152-169.

The Malaiālis are a suspicious and superstitious race who dwell on the summit and slopes of the Shevaroy hills. They earn their living by cultivating grain and working on coffee estates. p. 152.

The Malaiālis have a bull dance after the *pongul* festival. The bulls are held in by ropes and provoked. If the animal is timid, and cannot be roused, it is simply dragged to and fro by main force, and let loose when his strength is almost exhausted. pp. 156-158.

"Outside the village, beneath a lofty tree, was a small stone shrine, capped with a stone slab, wherein were stacked a number of neolithic celts, which the Malaiālis reverence as thunder bolts fallen from heaven." p. 161.

"A curious custom prevailing among the Malaiālis of the Kollimallais, and illustrating the Hindu love of offspring, is thus referred to by Mr. Le Fanu: 'The sons, when mere children, are married to mature females, and the father-in-law of the bride assumes the performance of the procreative function, thus assuring for himself and his sons a descendant to take them out of *Put*. When the

<sup>1</sup>[See also the same author's *Castes and Tribes of Southern India* (7 vols., Madras, 1909)].

putative father comes of age, and in their turn his wife's male offspring are married, he performs for them the same office which his father did for him. Thus, not only is the religious idea involved in the words *Putra* and *Kumāran*<sup>1</sup> carried out, but also the premature strain on the generative faculties, which this tradition entails, is avoided.' "

"When a girl attains puberty, she is relegated for a month to a hut outside the village, where her food is brought to her during that period, and she is forbidden to leave the hut either day or night. The same menstrual and death customs are observed by the Peria Malaiālis." p. 165.

EDGAR THURSTON: "Anthropology," *Madras Government Museum Bulletin*, Vol. II, No. 3. (Madras, 1899.)

## 61. MADRAS

"The Badagas of the Nilgiris." pp. 1-7.

The Badagas are mainly an agricultural people. They are divided into six septs, of which four may intermarry one with the other, but two may only marry into their own sept. p. 1.

"In his religion the Badaga is polytheistic and a demonolater, worshipping a select number of *mahor*, and thirty-three *crores*<sup>2</sup> of minor gods, and attributing fever contracted by being out after dark, and other ailments and mishaps, to the influence of devils. Worship is performed in all manner of edifices, from a small jungle or roadside shrine to the big temple. . . . Their gods are represented by human images of gold and silver, stone bulls and roughly-hewn stones, to which oblations of milk are offered when a cow refuses to give milk in proper quantity. In omens, both good and bad, they believe implicitly. Among the former are reckoned two Brahmans, a jackal, or a milk-pot in front, whereas a snake passing in

front, a woman with her hair down her back, a widow, or a single Brahman going before are harbingers of evil.

"The investiture of youths of the Lingāyat sept with the badge of his religion, the *linga*, or phallic emblem, which is tied round his neck, is the occasion of a solemn ceremonial, accompanied by payment of fees to the officiating priest, who acts as Grand Master of the Order, the pouring of an offering of the milk of cows and buffaloes into a rivulet, and a feast. When a Badaga lad has reached the youthful years at which he is expected to be of use to the community, he is instructed in the important duty of milking the cattle, and permitted to enter thenceforth within the milk-house (*hāgōtu*), wherein no female may set foot." p. 3.

"As a sign that a girl has reached puberty, and is available for matrimonial purposes, she is tattooed on the forehead with a needle dipped in the blacks collected from a cooking-pot and mixed with oil." p. 4.

"The funeral rites of the Badagas are carried out with a ceremonial very similar to that of the Kotas, which I have already described as an eye-witness (*Bulletin*, No. 4), and Kotas are engaged as musicians. In the course of these rites, an elder, standing by the corpse, offers up a prayer that the dead may not go to hell, that the sins committed on earth may be forgiven, and that the sins may be borne by a calf, which is let loose in the jungle, and used thenceforth for no manner of work. This Badaga custom of dedicating a scape-calf is of distinct interest, when compared with the Levitical dedication of a scape-goat." p. 4.

"The Paniyans of Malabar." pp. 18-30.

The Paniyans are a dark-skinned tribe, short in stature, with broad noses and curly hair. Of their origin nothing definite is known. p. 18.

"Wholly uneducated and associating with no other tribes, the Paniyans have only very crude ideas of religion. Believing in devils of all sorts and sizes, and professing to worship the Hindu divinities, they reverence especially the god of the jungles, Kād Bagavādi, or according to another

<sup>1</sup> "*Putra* means literally 'one who saves from *put*,' a hell into which those who have not produced a son fall. Hindus believe that a son can, by the performance of certain rites and ceremonies, save the souls of his ancestors from this place of torture. Hence the anxiety of every Hindu to get married, and beget male offspring. *Kumāran* is the second stage in the life of an individual, which is divided into infancy, childhood, manhood, and old age." p. 163.

<sup>2</sup> [A *crore* = 10,000,000.]

version, a deity called Kūli, a malignant and terrible being of neither sex, whose shrines take the form of a stone placed under a tree, or sometimes a cairn of stones. At their rude shrines they contribute as offerings to the *swāmi* rice boiled in the husk, roasted and pounded, half a coco-nut, and small coins. The banyan and a lofty tree, apparently of the fig tribe, are revered by them, inasmuch as evil spirits are reputed to haunt them at times. Trees so haunted must not be touched, and, if the Paniyans attempt to cut them, they fall sick.

"Some Paniyans are believed to be gifted with the power of changing themselves into animals; and there is a belief among the Paniyan dwellers in the plains that, if they wish to secure a woman whom they lust after, one of the men gifted with this special power goes to her house at night with a hollow bamboo, and encircles the house three times. The woman then comes out, and the man, changing himself into a bull or dog, works his wicked will. The woman, it is believed, dies in the course of two or three days." p. 21.

The Paniyan marriage ceremony concludes with a pouring of water over the head and feet of the young couple. p. 22.

The mourning ceremonies of the Paniyans include a dance, at which one of the dancers (a man) acts the part of a goddess, while two others represent her attendants. pp. 23-25.

EDGAR THURSTON: "Anthropology" Bulletin, *Madras Government Museum*, Vol. II, No. 1. (Madras, 1897.)

## 62. MADRAS

"Nambútiris." pp. 33-85.

The Nambútiris are an exclusive caste of Brahmans of the Malabar coast. They are for the most part landholders; a great part of Malabar belongs to them. They are the aristocracy of the land, marked most impressively by two characteristics—exclusiveness and simplicity; and are practically uninfluenced by contact with the English. Not only physically but also in their customs, habits, and ceremonies they are the truest Aryans of Southern India. p. 33.

Rules of inheritance. pp. 45-47.

In Malabar there are two systems of inheritance in vogue. The one is *Makkattdyam*, by which property devolves in the male line; the other is *Marumakkattdyam*, "by which the devolution is through females and their issue. The *Taravâd* is the family community to the furthest relationship. It is the unit. Among those who follow the *Marumakkattdyam* law, as the Nayars, the husband and wife are not of the same *Taravâd*. Neither joins the other's. The husband is the only member of his *Taravâd* who is in any way connected with the *Taravâd* to which belong his wife and children, and this connection ceases with his death, after which there is no bond whatever between the two *Taravâds*. There is no such thing as 'death pollution' for a father's brothers. As the *Taravâd* is perhaps of all arrangements for keeping property within the family the best, many *Taravâds* are very ancient indeed, and so some of the larger ones have been split up into *Tāvazhis*, or sub-*Taravâds*. Now the eldest male member of the family, of whatever branch of it, is called the *Kāranavan*, in whom is vested complete control over the whole *Taravâd* and *Taravâd* property, not, however, for his own benefit, but for that of the *Taravâd*." p. 45.

There are families in which the business of the magician and sorcerer are hereditary. To kill a person by magic, "a figure representing the enemy to be destroyed is drawn on a small sheet of metal, gold by preference, and to it are added some mystic diagrams. It is then addressed, stating that bodily injury or death of the person shall take place at a certain time. This little sheet is wrapped up in another metal sheet or leaf (gold if possible) and buried in some place where the person to be injured or destroyed usually passes; and, should he pass over the place, it is supposed the charm will have effect at the time named. Instead of the little sheet of metal, there is sometimes buried a live frog or lizard, after sticking nails into its eyes and stomach. It is buried within a coco-nut shell, and the death of the person and animal are supposed to happen simultaneously." p. 51.

In order to exorcise an evil spirit which has taken possession of an hysterical woman, drums are beaten, conch-shells blown, and other horrible

noises made. At the supreme moment, water is sprinkled over the woman, and she has to throw rice repeatedly on certain diagrams on the ground, woven into which is a representation of Durga, the ruler of evil spirits. An effigy of the evil spirit is then buried in a copper vessel. p. 52.

"The custom observed by the Nambútiri of letting the hair grow on the head, face, and body untouched by the razor while a wife is *enceinte* has been noticed already. A Nambútiri, having no male issue, also lets his hair grow in the same way for a year after the death of his wife; but, should there be male issue, on the eldest son devolves the duty of performing the ceremonies connected with the funeral of his mother, father too, and it is he who remains unshaven for a year. In such cases the husband of the woman remains unshaven for twelve days, and this seems usual, or until after 'the forty-first day ceremony' (forty-first day after death). The period during which the hair is allowed to grow, whether for a death, for a fructiferous wife, or under a vow, is called *diksha*. During *diksha*, as well as during the *Brahmachári* period, certain food is prohibited—the drum-stick vegetable, milk, chillies, gram, *dhall*, *pappadams*, and other articles." p. 53.

"An evil spirit may enter the mouth while one is yawning, so, to avert such a catastrophe, the fingers are snapped, and kept snapping until the yawn is over, or the hand is held in front of the mouth." p. 59.

At the marriage ceremony the bridegroom wears a string tied round his right wrist to protect him from evil spirits, and he carries an arrow to guard his bride against evil spirits. Further, a sacred fire (*Aupāsana agni*) is made in a square pit dug in the court-yard of the bride's house. The fire is made by the friction of two pieces of wood (a piece of a jack tree and a piece of a peepul), and is kept burning till the death of the husband or wife, when it is used to burn the body of the husband or wife (as to the wife, the writer is not quite certain). A jar of holy water is also placed in the court-yard, and the bridegroom leads the bride thrice round the fire and the water-jar, moving round to the right. Afterwards there is a procession to the bridegroom's house; he walks, carrying the sacred fire, while the bride is borne on a litter. pp. 62–65.

*Ayusha* is a ceremony performed to prolong the life of an infant. "The father gives the child a secret name, having an even number of syllables if male, and an uneven number if female, which is never revealed to any one except the mother. *Námakarana* is the ceremony during which the child is named, and is said to be done on the tenth day after birth. . . . The naming of a child is an important religious act supposed to carry consequences throughout life. The parents, assisted by a *Vadhyán*, make a burnt sacrifice to the deity." p. 68.

The Nambútiri "performs the *Aja Yâgam*, or the 'goat sacrifice,' in order to obtain salvation. Though animal food is strictly forbidden, and the rule is strictly followed, the flesh of the goat which remains after the offering has been made in this sacrifice, is eaten by the Nambútiris present as part of the solemn sacrifice. This is the only occasion on which animal food is eaten." p. 81.

"A god can assume any form at any time: that of a man, a bird, a beast, a tree, or anything. The various forms in which a god has appeared are ever sacred. Some animals have been used as vehicles by the gods, and are therefore revered.

"Cows, horses, and snakes are worshipped. The cow is the most sacred of all animals. The Purânas tell of *Kâmadhènu*, the 'cow of plenty,' one of the fourteen useful things which turned up out of the ocean of milk when it was churned, and who is supposed to have yielded the gods all they desired. So *Kâmadhènu* is one who gives anything desired. Every hair of the cow is sacred, its urine is the most holy water, its dung the most purificatory substance.

"The horse is the favourite animal of Kubêra, the treasure god. The Uchchaisravas, the 'high-eared' prototype of all horses, also came out of the churned ocean. Sacrifice of the horse, *Asvamêdha*, is the greatest of all sacrifices. Performance of a hundred of them would give the sacrificer power to displace Indra in order to make room for him." pp. 83 *seq.*

"The Nambútiris are Védic Brahmans; their scriptures are the Vêdas." p. 79.

FRED. FAWCETT: "Notes on Some of the People of Malabar," *Madras Government Museum Bulletin*, Vol. III, No. 1.

63. BOMBAY<sup>1</sup>

In epidemics, such as plague, cholera, and small-pox, the village goddess (*Mâta*) is thought to be concerned, and one way of driving out the epidemic is to convey her chariot out of the village. "The goddess is supposed to be appeased thereby and the epidemic transferred to an adjoining village. Three cases of this sort fell under the writer's observation. One was at Tithal, near Bulsâr. Cases of plague having occurred at Tithal, the people resolved to drive it away. The "*raths*, or chariots, consisted of small pieces of wooden planks standing on wheels. They were about a foot in length and breadth. The chariot procession started in the morning of the eighteenth [of May] from their small village temple. All the villagers accompanied it. The *raths* were decorated with small bannerettes. Two villagers carried the two chariots in their hands. A cock and a goat were carried by others. Others carried a coco-nut, betel-nuts, cooked food, etc. The procession was led by a *Bhagat*, or priest." At the outskirts of the village the procession stopped, and incantations were recited. When the incantations were finished, the whole procession marched from Tithal to the adjoining village of Shegvi, whose inhabitants had received, a day or two before, a friendly intimation of the arrival of the chariot of the goddess. So they had prepared to receive it in their own hands. "The villagers of Tithal returned to their village with the belief that they had driven away the epidemic from their village and passed it on to some other place. The villagers of Shegvi, in their turn, were to pass on the *rath*, or chariot, of the goddess, with similar procession and observances, to another village named Panderâ Pâiree. This village was to pass it on to another village, and so on, and the goddess of the chariot thus marches from village to village. At last, when the next village is very far off, and the distance too great for the villagers to go in procession, they place the *rath* in a place surrounded by hills, so that the epidemic being shut up from all sides may die, as the villagers say. If the villagers of a particular village are not on their watch, and allow the new-comers to place their chariots near their village, then they believe

that there is a likelihood of the epidemic sticking to their place.

"From a sea-coast village like Tithal, the *ratha* [*sic*] is carried from place to place to interior villages till they get to a village from which the next village is very far off, and in that case the disease is believed to die out in solitude. But in the case of a village several miles distant from the sea, the *ratha* is carried seaward. It is taken from village to village seaward, and the last sea-coast village transfers the *rath*, and with that the disease, to the sea, where it is supposed to die. An instance of this kind came under my observation one morning during the Christmas holidays of 1894 at Jalâlpore, near Naosâri. The *ratha* was brought there from an adjoining village the evening previous and placed on the outskirts of the town. The people of Jalâlpore had to remove it to the adjoining village of Bodâli, which had to transfer it to Matvâr, which, in its turn, had to convey it to Karâri (Matwâr), which was quite close to sea. The Karâri people were to convey the *rath* to the sea and there drown it.

"In the matter of conveying the *rath* from village to village there is generally a friendly arrangement, the people of the village that starts the *rath* giving a friendly notice of the coming of the *rath* to the next village, in order to enable the people to be ready to pass it on to the next village. But in some places the people of a village quietly and stealthily carry the *rath* to the outskirts of the next village and leave it there. If the people of that next village come to know about that, they come to oppose their approach with all force, being afraid that the *rath* might bring disease to their doors. A case of that kind came under my observation at Mâhâbleswar in October 1894. On the Ghaut road leading to Satara I saw four small toy-chariots lying on the side of the road, with small wooden idols standing on each of them. The idols are generally decorated with coloured clothes. I was told that the village of Khelgar had several cases of cholera in the preceding hot weather, and to drive away that disease the people had started the *rath* of their goddess named Murri. They knew full well that the people of that village would oppose the conveyance of the *rath* to their village, so they stealthily carried it at night and placed it midway at some distance from the village. The goat and the cock that accompany the *rath* are let loose, and nobody takes them

<sup>1</sup> [See also R. E. Enthoven, *The Tribes and Castes of Bombay* (3 vols., Bombay, 1920-22) and *The Folklore of Bombay* (Oxford, 1924)].

away, the belief being that he who takes them away is attacked with the disease." pp. 420-424.

JIVANJI JIMSHEDJI MODI, B.A.: "On the Chariot of the Goddess, a Supposed Remedy for Driving out an Epidemic," *Journal of the Anthropological Society of Bombay*, Vol. IV, No. 8. (Bombay, 1899.)

#### 64. CENTRAL PROVINCES

"There is a belief among women that if one who is pregnant should step across a string by which a horse is tied, her term of pregnancy will be prolonged and she will take the term required by a mare before delivery. In order to remove the evil consequences of having crossed the rope of a horse, the woman in question must take a quantity of grain in her *sāri* and present the grain to the horse which has affected her. The horse having eaten of the grain, she will be relieved of the malign influence." p. 181.

"In this district there is the belief that certain persons have the power to cause the rain to cease. It is said that the merchant, when he has stored away large quantities of grain to be sold at a profit, will gather some rain from the eaves of the house in an earthen vessel, and this vessel, filled with rain-water, he will bury under the grinding-mill. The consequence is that from that time forward the thunder will be heard rumbling in the distance like the grinding of a flour-mill, but there will be no more rain." p. 183.

In this district there is a conspicuous hill called Dalhan Pahar, which can be seen at a great distance. The peak, seen at a distance, resembles a stye. Hence it is thought a person suffering from a stye can get rid of it thus. He should face the mountain and say, "Dalhan Hill is small, my stye is big." This will annoy the hill and please the stye, which will accordingly disappear. p. 184.

"It is an invariable practice when relatives come together who have not met for a long while, for the womenfolk to weep and wail loudly. A son has been away for months and returns to his parents' house. He will first go and touch the feet of his father and mother. When he has been seated, the mother and sisters come to him and

each in turn, placing both hands on his shoulders, weeps loudly and in a wailing tone narrates anything special that has taken place in his absence." p. 184.

"*The Spindle and the Panchāyat*. When a *panchāyat*, or meeting of the leading men in a village, is in progress, it is considered unwise to have anyone present who is twirling a spindle. It is said that as the spindle keeps revolving, so will the discussion move in a circle and fail to come to a decided issue." p. 185.

"In the event of a bachelor marrying a widow, he alone goes through the marriage ceremony, for a woman never goes through the marriage ceremony more than once. The bachelor in this case would be wedded to a dagger, and the dagger will take the place of the bride throughout the ceremony." p. 185.

"*Effects of an Eclipse*. An eclipse, it is said, has a detrimental effect on granaries and on animal life not yet born. In order to avoid the grain in the granary losing its germinating power, a mark is made on the side of the granary with cow-dung. The same means is employed to remove the evil influence from pregnant animals. A mare would have a mark made on the side with *gobur* (cow-dung), and a pregnant woman has a mark made on her left side. I think it is a circular mark that is made. If this precaution was not taken, the offspring would be deformed." pp. 185 *seq.*

"*Birth Practices*. Immediately on the delivery of a child the mother has cotton stuffed into her ears. This is said to 'keep out the wind.' This is also done when one is expiring. . . . The hair is never allowed to remain knotted during delivery, and if delivery is prolonged and painful, the woman is taken into another house as it is believed that the house has something to do with the delay in the child being born." p. 187.

"*Sworn Friendships*. These are known by various names, which are usually connected with the object employed in sealing the friendship. One of the most common names is *Māhāprāsād* (the great feast or food). It is supposed to be formed by the covenanting parties partaking together of some of the food cooked and sold at Jugganāth, and

brought home by returning pilgrims. As a matter of fact *Māhāprāsād* now means any one who has sworn to be a life-long friend. These friendships are also formed with the use of Ganges water brought home by pilgrims. In this case the friendship is known as *Gangājal*.

"Then again any flower may be employed, and the friendship would be termed merely *phul* (flower). This is usually the case amongst women. Each party places a flower in the ear of the other, and the friendship is formed. If some particular flower is used, that flower gives the name to the friendship. In all these bonds of friendship, it is incumbent on the promising parties to refrain from taking the name of his friend, and they call each other *Māhāprāsād*, *Gangājal*, *Dounā* (*Artemisia vulgaris*, or Indian wormwood) or merely *Phul*. It is astonishing how very binding these friendships are considered. After an acquaintance with the people of fourteen years I can recall only one instance in which such a friendship was broken. Like David and Jonathan, the parties stand by each other, they are bound together for better or for worse, etc. It has been hinted to me that these friendships sometimes result in a community of possessions extending even to a community of wives. In this connection it is interesting to note what is done when one of the friends happens by forgetfulness or necessity to take the friend's name. He will go to his friend and say, '*Tor douki mor douki, genda gajla phul.*' These words may have two meanings and have been interpreted both ways to me. They may mean, 'Your wife and my wife are a garland of marigold flowers'; or they may mean, 'Your wife is my wife, a garland of marigold flowers.' By repeating this couplet to his friend it is supposed the offending one makes propitiation for his offence." p. 188.

"*The Festival of Stilts.* During the latter half of the Hindu month of *Srāvan* is held what I have termed the festival of stilts, because of the practice amongst the boys, and sometimes the young men, of making stilts and playing with them for fifteen days. Just as soon as the light half of *Srāvan* comes around, these stilts will be seen. . . . When the fifteen days are over, at the *Porā* festival, the children make some specially dainty cakes, and taking their stilts they all go down in a body to the river or tank. Here the stilts are all stacked together like rifles in a guard-room. Before this

stack of stilts the children offer *hom* (incense), sometimes merely burning dried cow-dung. Then they untie the foot-pieces from the stilts, and one foot-piece is thrown into the river and the other is either buried in the sand by striking it upright, or it is carried to the home and struck in the ground in front of the doorway. The long pieces of bamboo [which form the shafts of the stilts] are also taken home and put in the roof to be kept till the next season. After this festival of stilts, the *Kumhārs* make earthen bullocks, paint them in gay colours and take them round for sale. They also make earthen grinding-mills and small vessels to amuse the girls. This time of the year appears to be specially the time of amusement for the little ones." p. 193.

"It is customary after a marriage for the bride and bridegroom and friends to resort to the river or tank and wash off the *huldi* with which the persons of the bride and bridegroom have been covered; and while this is being done there is much fun and joking and teasing. One of the plays at this time is to make a deer of straw, and place a bow and arrow made of bamboo in the hands of the bridegroom and not let him go from the river till he has taken good aim and pierced the deer with his arrow. After striking the deer he gives chase to the bride, who with her friends runs away to the house, and is there overtaken by the bridegroom and his friends. The deer is hoisted on a high bamboo and hangs over the house for some time." p. 196.

"*Stone Heaps.* In certain parts of the Tehsil will be found a great pile of stones. A single heap of stones is called a *kurihā*, from *kurhonā*, 'to heap.' The people can tell nothing as to the origin of the practice, but they say it is considered fortunate to throw a stone on to the heap in passing and thus add to the accumulation of stones." p. 197.

"*Observations during a Smallpox Epidemic.* Early in 1904 there was a smallpox epidemic in the town of Mungeli; and I had ample opportunity of making many interesting observations. The conclusion I came to was, that during the epidemic the people feel that there is some strong personality in their midst, and all their efforts are with the purpose of pleasing this great power or influence or person. As is usually the case, they believe

what would please themselves will please this great being or power. The *mata* or *devi* is supposed to be visiting the family in which there is a case of smallpox. It is not considered a misfortune, but rather an honour. The yard of the house in which the patient lies is surrounded by a hedge of thorns or dried twigs. The purpose is to keep away persons whose presence will annoy the goddess and to hinder persons with shod feet approaching the house. Someone is always in attendance on the patient. Every word he may utter is considered the word of the goddess. If the patient requests water, the attendants will say, 'The goddess is thirsty,' and will bring the coldest, purest water obtainable. In the delirium all the wild sayings of the patient are considered the utterances of the great person in their midst. The behests of this person must be complied with, however difficult and repulsive. If the patient says he wants food from the house of a scavenger, it must be done rather than incur the wrath of the goddess. Once a man walked eight miles to ask for food from my table. The reason was that his daughter had smallpox, and when asked what she wanted, she was understood to say she wanted food from the sahib's house, and the father begged me to give him some. On several occasions the people have come asking for the fruit of the *papiyā* tree from my garden, as the *mālā* had asked for this fruit. If the goddess should demand a hen, the hen will be purchased and tied near the bed of the patient. It is said that a hen with reversed feathers is the one most appreciated. During a smallpox epidemic I have known poultry with reversed feathers to sell at an exorbitant price. Sometimes a goat is tied in the house of the patient and daintily fed in the name of the goddess, with a promise that it will be slaughtered in the event of the patient's recovery. Every evening in each house in which there is a smallpox patient, music is heard and songs are sung in praise of the goddess. Musical instruments are also employed, more especially the drum. The friends of the patient will sit up all night. If the patient is in distress, nothing is done to alleviate the suffering; but the friends perplex themselves in trying to find out what they have done to annoy the goddess, or what they have omitted to do which will please her. . . . When the sickness has left the patient his entire body is bathed with great ceremony, either on a Monday or a Thursday. Several months after the patient has re-

covered, the people have the ceremony of '*Vida karo*,' that is, 'sending away' the goddess, as some visitor is sent off, with ceremony. Special food is prepared, and the family party all wear new clothes, and with music and procession they all proceed to the river, where food and small articles are thrown into the stream. Those who vowed the gift of hens or goats go to the temple or shrine of the goddess, and there they will either set free those creatures or will slaughter them, and leave the remains to be removed by the sweepers or other low-caste people." pp. 198-200.

The people call prehistoric stone implements "heaven stones" or "sky stones." One such stone, with a hole through it, was used as a cure for swollen glands, being hung round the neck.

p. 200.

REV. E. M. GORDON: "Notes concerning the People of Mungeli Tahsil, Bilaspore District," *Journal and Proceedings of the Asiatic Society of Bengal*. New Series, Vol. I, 1905. (Calcutta, 1906.)

## 65. CHOTA NAGPUR

The writer describes the Hos or Lurka-koles of Singbhoom (Chota Nagpur).

Great annual hunt of the Hos in the jungle (vividly described). pp. 785-787.

Signs and omens from birds, beasts, etc.

pp. 791 *seq.*

As many rupees as can be spared are put in the mouth of a corpse before it is burned. p. 794.

"The youngest-born male is heir to the father's property, on the plea of his being less able to help himself on the death of the parents than his elder brethren, who have had their father's assistance in settling themselves in the world, during his lifetime." p. 794, note.

When a person is dead, the people of the house set up a howling, which continues till the news has been given to all the relations and the funeral pyre prepared in the court-yard. The corpse is brought out feet foremost and placed on the pyre;

as many rupees as can be spared are put in its mouth, and the whole is consumed with fire. Next morning the bones are picked out from the ashes, deposited in a vessel (*ghurra*?), and hung to the eaves at the back of the house. "*Eely*<sup>1</sup> is brewed on this day, and when it rises on the fourth day all assembled [*sic*] to bathe, wash their clothes, and shave, and then anoint themselves with the blood of a pig, after which they feast and drink up the *Eely*.

"That same day the ceremony is gone through of calling the spirit of the departed. All the company, except four people, the father, mother, and two women, or brother and sister and two women or men, sit outside in the back yard; some boiled rice and a pot of water is then placed within the inner room of the house, and ashes sprinkled from thence to the threshold; the father and mother, or brother and sister, as it may be, then go out, taking two ploughshares in their hands—the other two people are left in the house to watch. Those who have gone out proceed to the spot where the body was burnt, and where (in some parts of the country) a clay horse and rider, and an earthen pot on a tripod, with the mouth closed, are placed; round this spot the two relations walk, beating together the ploughshares, and calling out in a plaintive wild strain,

'We never scolded you, never wronged you;  
Come to us back;  
We ever loved and cherished you,  
And have lived long together under the same  
roof;  
Desert it not now!  
The rainy nights, and the cold-blowing days,  
are coming on;  
Do not wander here.  
Do not stand by the burnt ashes;  
Come to us again!  
You cannot find shelter under the *peepul*,  
When the rain comes down.  
The *saul* will not shield you from the cold  
bitter wind.  
Come to your home!  
It is swept for you, and clean;  
And we are there who loved you ever;  
And there is rice put for you, and water;  
Come home, come home, come to us again!'<sup>2</sup>

<sup>1</sup> [That is, rice-beer.—J. G. F.]

<sup>2</sup> [The original text is printed with the above version printed interlineally.—J. G. F.]

"They then return to the house door, and call for a light, and commence searching for traces of the return of him they have been invoking; they look in silence along the ashes for the supposed mark of the footstep of the spirit; they examine the rice to see whether the grains have been disturbed—the water, to detect any drops thrown on the ground; should any of these signs be discovered, it is announced that the spirit is come back to the house, and they sit down apart, shivering with horror, and crying bitterly, in which they are joined by all without, who come and weep long and loudly, and then depart.

"The ceremony of going out and calling is persevered in till some signs, or fancied signs, of the return of the departed to his home have been discovered.

"The relations assemble once more to settle the terms and time of burying the bones. Rice is given to people to fetch a stone, as large as the means of the family admit of, which is to be put over the grave. Into the grave, which is two cubits broad and chest [*sic*] deep, and in the public burial-place of the village, rice is put, on this the pot of bones, over this, rice, clothes, money, brass ornaments, and every thing they can afford.

"The whole is then covered, and the stone or rock placed over it; on this a goat is sacrificed, and the blood and heaps of salt sprinkled all over the stone, also oil is spread over the gravestones of all the dead relatives who are lying around, to awaken them to receive the new-comer.

"They also tie a strip of cloth to a branch of the tree above the gravestone, to show all passers-by the quality of the cloth which was buried with the bones.

"Besides the gravestone, another, a cenotaph stone, is buried upright to commemorate the name of the deceased, at the edge of the village, or side of the road, and the departed spirit is supposed to love to come and sit beneath its shade, when going to and from his house.

"The Koles suppose the spirit to walk about in the day, and to keep in the house all night, for which purpose they preserve a little space clean for it, on which they place a small *mechan*, called '*Tantara*,' underneath which, in every *Pooja* or *Purub*, a small portion of the sacrifice is placed." pp. 794–796.

"After the creation of man, Sing Bonga, or the

sun, married Chandoo Omol, or the moon, from whence sprung four sons and numerous daughters. Now the four sons kept with their father, and the daughters lived with their mother, and as the sun rose every day, with his four hot, fiery sons in addition, the whole world began to burn; and all the animals and man, perishing with heat, entreated the moon to save them; so the moon resolved within herself to destroy the sun's sons, and went, and accosting the father, said, 'Our children do much harm to the world, and will soon destroy your labour. I am determined to eat mine; do you also devour yours.' The sun promised he would follow the moon's example; and so when she hid all her daughters, and came and told him she had devoured them, he destroyed and ate all four of his children; after which the moon released her daughters from confinement. This artifice so enraged the sun, that he drew his sword and cut the moon in half, but repenting afterwards of his anger, allowed her to get whole in certain days, though she still remained condemned to be in half at others, and so she remained, and all her daughters with her, which are the stars." p. 797.

"*Kole History of the Creation of the World.* The following idea of the creation of the world, and of castes, etc., was communicated to me by some of the *Mankees* [chiefs] orally, and copied almost verbatim. In the commencement, Ote' Boram and Sirma Thakoor, alias Sing Bonga, or God, were self-created. Sing Bonga is the sun. After them the moon was self-created.

"Ote' Boram and Sirma Thakoor then made the earth; after that they clothed it with grass, trees, rocks, and water; they then made cattle, which were first born in 'Bogo Bochee';<sup>1</sup> after them all wild animals. They then made a little boy and a little girl, at the bottom of an immense ravine, and as they had no houses to live in, the gods told them to inhabit a huge crab's cave (*Katkomod*). They grew adult, and Sing Bonga came to see them every day, and called them his grandchildren; but at length, seeing no hopes of any progeny, from their extreme simplicity, he taught them the art of making *eely* (rice-beer), the use of which caused them those sensations which were in due time the means of peopling the world."

P. 797.

"I could never learn what place this alludes to."

"After the world was peopled, Sirma Thakoor destroyed it once, with the exception of sixteen people, because people became incestuous, and unmindful of God, or their superiors. (Some say he destroyed it with water, some say with fire.)

"Wicked men are born again as dogs, pigs, or lizards. Those who swing at *churruck poojas* become, some kites, others flying-foxes. Suttees are never born again, but remain burning for ever in their pits, and come out at night, wandering about, still burning (so say the Ghassees). Good people after death are born again in some better condition in life than formerly. And this order of things will remain for ever and ever. There will be no last day.

"When men die, their spirits go to the Sing Bonga, who asks them how they have lived, and judges them. The wicked he whips with thorny bushes, and sometimes buries them in great heaps of human ordure, and after a while sends them back to be born in this world as dogs, cats, bullocks, lizards, etc. The good man he sends back to be born a still greater and better man than he lived before, and all that he had given away in charity, Sing Bonga shows him heaped up in heaven, and restores it to him." pp. 798 *seq.*

The Hos think that the only remedy for sickness is to offer sacrifices to the god who is causing the sickness. Such sacrifices are frequent, and no frequency of deaths and no arguments can shake the constancy of their faith in this remedy. "The father of a family, with unshaken bigotry, sees his household swept away into the grave, and the whole of his live stock destroyed in vain efforts to check the ravages of sickness, by sacrificing to the gods." p. 801.

"The most gross superstitions still prevail among this people with regard to witchcraft; but the dreadful effects of this belief, to which numbers of unfortunate persons have fallen a sacrifice, have now, through fear of our laws, almost wholly ceased. The Koles believe that by certain prayers and incantations, a person can obtain sufficient power to produce the illness, or cause the death, not only of any obnoxious person, but of whole families, or even villages; and that these evil arts can also extend to the crops, the cattle, and the weather!

"Should any such misfortune befall them, it is

of course immediately referred to the machinations of some sorcerer, and every means is had recourse to, to discover him. This is effected either by certain signs, or by the divination of some augurer, or most frequently (in case of sickness) by the declaration of the patient himself, who declares he has seen the wizard in a dream, standing on him, and sacrificing to the gods, to procure his dissolution. . . . Should these proofs, however, be wanting, the near relations of the patient have recourse, as I said, to a diviner. This class of wretches, sources of all evil, are not, happily, so prevalent among the Koles as the Hindoos who reside in the vicinity. To these the poor, credulous creatures resort, journeying to great distances, and parting with almost all their possessions to obtain the aid of the sage, who, after collecting such information as he requires, pockets his fee, goes through some absurd ceremonies, and coolly denounces the person he may consider best suited for the distinction, as the originator of all the calamity.

"The life of the unfortunate victim was, of course, formerly not worth an hour's purchase; he was either slain openly by the party, whose kinsman was dead or dying, murdered in cold blood at night, or in some cases, demanded from his clanspeople, to undergo the ordeal. The latter have seldom been known to refuse such a requisition. The ordeal, however, was, as it has been in other countries, merely a means of glossing over the proceedings. The person denounced had either to dip his hand into boiling ghee, or water, or stand upon a red-hot *koolharee* (shovel) when, if scalded or burnt, he was declared guilty, or he was tied up in a sack and thrown into the water, with the option of floating on the top, if he could." pp. 801-803.

The Hos "divide themselves into clans, called *keelies*, of which there are a great number. Who the founders were, or whence they take their names, I never could ascertain. A man cannot marry into his own *keely*, as it is looked upon as a kind of brotherhood; neither can he eat with one of another *keely*. They have separated themselves entirely from the race from which they sprung, viz., the Mondas of eastern Chootia Nagpoor, although *keelies* of similar names are found in both. When the separation took place, it is impossible to say, but it has become marked not only in

manners, dialect, and dress, but in appearance. The Mondas form part of the good-tempered, but ugly-figured *Dhangurs* seen in Calcutta. The Hos are, on the contrary, eminently handsome, with figures like the Apollo Belvedere." p. 803.

LIEUT. TICKELL: "Memoir on the Hodésun (improperly called Kolehan)," *Journal of the Asiatic Society of Bengal*, Vol. IX, Part II, July to December, 1840. (New Series. Calcutta, 1840.)

## 66. THE ORAONS OF CHOTA NAGPUR

The Oraon mother seeks to mould the head and features of her new-born babe into a symmetrical shape. The practice is common to the Mundas and their aboriginal, semi-aboriginal, and Hindu neighbours. The practice "raises grave doubts as to the value of anthropometry as a test of race in India." pp. 84 *seq.*

"As a charm against harm by lightning, an Oraon sometimes wears an iron bracelet, plain or twisted, and an iron ring on one of his fingers. These bracelets and rings are made only of such iron as has been exposed to the open sky during an eclipse of the sun or of the moon. People who are born with the feet forward are believed to be particularly liable to lightning strokes, and so it is such persons who generally put on such bracelets. After an eclipse, the iron—generally some worn-out iron utensil or implement thus exposed—is taken to the village blacksmith to be made into the desired charm. The blacksmith, while putting the amulet on the finger or arm, as the case may be, of his client, pronounces a blessing on the wearer to the following effect: 'May not lightning strike you while you are out in the fields or elsewhere.' Cowrie shells are sometimes worn on the neck of children to ward off the evil eye."

pp. 101 *seq.*

"As the process of clearing the jungles involved a disturbance of the spirits residing in the jungles, the duty of making periodical sacrifices to the *nads*, or spirits, haunting their respective *Khunt* lands, necessarily devolved on the *Bhuinhar* stocks, or *Khunts*. These spirits, as also certain ancestor-

spirits, were called the *Khunt-bhuts*, or sept-spirits." p. 107.

Ceremonies at sowing. pp. 141-143.

"During the night on which the cultivator goes to his field for this preliminary sowing, he remains sexually continent and does not lie on the same bed with his wife." p. 142.

At the transplantation of the paddy seedlings, the village priest pours a little rice-beer on the ground as a libation to Mother Earth, who is thus invoked: "O Mother Earth, may we have plenty of rain, and a bumper crop. Here is a libation for thee." Then the priest plants five paddy seedlings on the ground where the rice-beer has been poured. p. 143.

Twigs of certain trees are planted to keep the evil eye of malicious persons from the paddy plants on low lands, magic potency having been imparted to these twigs by a ghost doctor. pp. 144 *seq.*

"Similarly, to ward off from the crops on their uplands (*danrs*) the evil eye of malicious persons and the mischievous attentions of evil spirits, and to ensure a bumper harvest, Oraons fix on each cultivated upland a wooden pole about a cubit higher than the height of the plants. Over this pole is placed upside down an earthen vessel, with its upturned bottom painted black and white. Sometimes, instead of placing such an earthen vessel over the wooden pole, the upper half of the pole itself is split into three prongs." p. 145.

Every Oraon family carefully preserves until sowing time a handful of rice blessed by the village priest during the annual Sarhul festival. Magic virtue is imparted to this rice by placing it on the sacred *Sarna-sup*, or winnowing-basket, on which the "Lady of the Grove," or *Sarna Burhia*, is believed to have her seat, and which is ceremonially hung up at the priest's house. With this sanctified rice is sometimes mixed a little cow dung, and a piece of copper (generally a copper coin) is put into this rice. In sowing his fields the Oraon cultivator mixes this sanctified rice with the seed in order to secure a good crop through its magical virtue. pp. 147 *seq.*

"Before an Oraon cultivator begins to reclaim for cultivation some waste land which is believed to be the seat of some malignant spirit, or *nad*, some fowl or animal (generally indicated by a dream) is offered to appease the spirit so that no misfortune may befall the family. The same procedure is followed when a house has to be built on such a land, or a tree believed to be the seat of a spirit has to be cut down. If within a short time of the reclamation of a plot of waste land, or the building of a house on a particular land, or the felling of a tree, any case of sickness or death to man or cattle occurs in the family, it is the hitherto unknown spirit of the land reclaimed or built upon, as the case may be, or of the tree cut down, that is believed to have been offended. In such a case, a vow is made by the master of the family that a particular animal or fowl will be offered to the offended spirit in the event of the recovery of the sick person or animal, or in the event of no other case of death happening in the family within a certain period. And by way of a pledge, the animal or fowl promised to be sacrificed is ceremonially fed on *arua* rice and set apart. After such a ceremonial vow, recovery from illness is believed to be certain." pp. 148 *seq.*

"The few days in the month of *Baisakh* (April-May) during which the Oraons celebrate the *Sarhul* festival, and which just precede the commencement of sowing operations, appear to form a period of general licence. Men and women get drunk to their heart's content, and the young men and women sing and dance and make merry at the village *akhra*, without practically any restraint whatever except their own sense of decency. It appears probable that this period of almost unrestrained licence originated in a belief in a sympathetic connection of such licence with the fertility of their fields.

"In the month of *Kartik* (October-November), on the morning of the *Amawas* day (Sohorai day), when the Oraons have commenced harvesting their lowland rice, the annual flea-driving festival is celebrated by the bachelors of each village. A few young bachelors strip off all their clothes from their persons, bathe themselves in cold water, and wrap themselves from head to foot with paddy-straw. Various flowers, prominent among them being the yellow *surguja* (*Guizotia Abyssinica*) flowers, are inserted into this straw covering. The

young men thus arrayed are called *Dundu*. Thus decked, they go about at cock-crow from house to house, shouting, in a sing-song tone, 'Give us pumpkin-gourds; give us rice-gnats, and fleas leave the houses,' '*Kohrade, chaul de Dasa masa ja-ja.*' In this way they collect some rice from the maidens of every house and also get vegetables from some houses. These are taken to some open space outside the village-*basti* and cooked together as *Khichri*, and all the young bachelors (old bachelors are unknown in Oraon villages) have a jolly feast. This ceremony is supposed to compel the gnats and fleas to leave the houses and cattle-sheds. The bachelors take charge of the cattle of the village for that day, and depute a few persons from amongst themselves to graze the cattle. Next day the bachelors have another feast at the same place. That day they boil rice in milk, and eat this delicious dish." pp. 150 seq.

"The winnowing-basket (*sup*) is an indispensable element in most magical operations and religious ceremonies." p. 151.

"At Oraon marriages, three bundles of straw are placed over a yoke, for the bride and bridegroom to sit upon. These are calculated, by sympathetic magic, to bring prosperity in agriculture to the wedded pair." p. 151.

"The beast, or bird, or fish, or plant that forms the totem of a particular sept is tabu to members of that sept. The flesh of the monkey, as we have seen, is tabu to the whole tribe." p. 151.

"When the men of a village go out on a hunting excursion, no Oraon of the village, or at any rate of the families of which any member has joined the hunting party, is allowed to kill any animal or fowl or other living being until the party return home." pp. 165 seq.

Every Oraon bride and bridegroom has to remain fasting on their wedding-day until the actual marriage ceremony is over. What may appear to be a fanciful extension of this practice is the fast observed on the day of the *Sarhul* festival by every master and mistress of an Oraon family from sunrise until after the *Puja* is over. The *Sarhul-puja* is supposed to be the marriage of Mother Earth with the Sun, and this union is

symbolised by the mock-marriage of the *Pahan* (village priest) and his wife. Until the *Sarhul* ceremony, the Earth, it is said, has remained a virgin since the preceding harvest, and no Oraon may manure his fields until the *Sarhul* ceremony has been celebrated in his village. Even breaking clods of earth on his fields after midday is not permitted to an Oraon before the *Sarhul*. No fruit or edible leaves of the season may be eaten by the Oraons of a village before the *Sarhul* ceremony has been celebrated in the village."

pp. 166 seq.

"Rice-beer is a necessary offering to the gods or spirits at almost every religious festival except at the worship of a few deities borrowed from the Hindus. As an expiatory drink, mention may be made of the blood of a sacrificed fowl or animal. Thus when an Oraon on his release from prison (where he had to mix with and take food prepared or touched by men of other tribes and castes), or owing to pollution from the touch of a non-Oraon during his meals, or after being excommunicated for sexual intercourse with a non-Oraon woman, seeks re-admission into his community, the candidate for re-admission has to drink a little blood of a white fowl or white goat sacrificed on his behalf to *Dharmes* (the Supreme God). Into this blood, before it is drunk, a few leaves of the basil plant (*tulsa*) and sometimes also a bit of gold are dipped to add sanctity." pp. 169 seq.

"Although fire is not ordinarily considered sacred, 'lightning fire' (*bajar khataraka chich*) is regarded as 'sent by heaven.' Thus, not long ago, at the village of Haril (in Thana Mandar), a tree on whose branches an Oraon cultivator had stacked his straw was struck with lightning and the straw caught fire. Thereupon all the Oraons of the village assembled in a meeting and decided that, as God had sent this 'lightning-fire,' all existing fire in the village should be extinguished, and a portion of this 'Heaven-sent fire' should be taken and carefully preserved in every house, and should be used for all purposes. And this was accordingly done." pp. 170 seq.

"In such Oraon villages as have got a *Mahadeo-asthan* (seat of the god Mahadeo), Oraon *Bhagats*, as an act of religious merit, ceremonially walk over burning charcoal on certain occasions. It is

believed that on such occasions, by the grace of the god Mahadeo, his devotees (*Bhagats*) pass unscathed over this burning charcoal although they actually stamp their feet on it." p. 171.

Outside the village is the grove called *Sarna* or *Jhakra*, sacred to the principal village deity called Chalo Pachcho or *Sarna Burhia*. In some villages the sacred grove now consists of only one or two ancient trees standing on a bit of fallow land. But ancient custom forbids any one to cut down trees or branches of trees standing in the *Sarna* grove. p. 172.

"A sword or other weapon with which a human being has been killed is regarded with a curious superstitious awe. Such a sword is carefully hung upon the house, and on festival days offerings of a few drops of liquor are made to it. If the Oraon can help it he will not use it any more, for it is believed that, having once had a taste of human blood, it will not, when taken down from its place against the wall, rest until it has had its fill of human blood again." p. 185.

The *Dhumkuria* house or Bachelor's hall.

pp. 211-260.

"In the *Jonkh-Erpa*—better known to us under the Hindu name of '*Dhum-kuria*' or '*Dhangar-kuria*,' the hut of the *dhangars*, or young men—we have a glimpse of a very archaic form of economic, social, and religious organisation. It must have been, in its time, an effective economic organisation for the purposes of food quest, a useful seminary for training young men in their social and other duties, and an institution for magico-religious observances calculated to secure success in hunting and to augment the procreative power of the young men so as to increase the number of hunters in the tribe." pp. 211 seq.

Once every third year new boys are admitted into the *Dhumkuria*. The older boys determine among themselves who are to be admitted. The admission takes place on the day of the full moon in *Magh*. "The boy is formally admitted into the fraternity by being allowed to eat in company with the members of the *Dhumkuria* the meat of a goat sacrificed that day to Chandi—the spirit who presides over hunting and war. This sacrifice is

made by the bachelors at noon that day. All the bachelors remain fasting from morning until the *puja*, or worship, is over, and then they partake of the sacrificial meat. The *puja* consists in the bachelors throwing handfuls of rice on the Chandi-stone, after the *Dhangar-Pahan* (the *Dhangar* priest) has stripped himself quite naked of his clothes and brought a gourdful of water from the sacred spring of the village and bathed the Chandi-stone with that water and, if possible, with milk, and put three marks of vermilion over the stone. For the purpose of washing it, the Chandi-stone is taken out of the ground where it ordinarily remains half-buried. The sacrifice of a black she-goat that has not yet borne a kid, and the sprinkling of its blood over the stone and into the hole formed by the portion of the Chandi-stone which ordinarily lies embedded in the ground, complete the ceremony. . . . It is further worthy of note that as for the goat sacrificed to Chandi, its head is chopped into small bits and roasted separately from the rest of the meat, and it may not be sauced with turmeric in any shape; and that it is the bachelors alone who may eat the meat of the head of this goat. It is only after the bachelors have finished eating the head that the rest of the flesh may be eaten by the married young men." pp. 220-222.

Ceremonies performed by each novice with three earthen pots filled with water drawn from the spring of a neighbouring village. The object of the ceremonies is to ascertain whether the boy will be a good hunter or not. pp. 223 seq.

The spring hunt, or *Phagu-Sendra*. pp. 226-229.

The summer hunt, or *Bisu Sikar*. pp. 230-238.

"The huntsmen leave home on a Thursday evening and return to their villages on the Tuesday following. During all these days not only the men of the party, but all the members of their families left behind in their villages, must observe strict sexual continence. It is believed that if this tabu is disregarded by an Oraon, male or female, his or her fellow-villagers, or at any rate the members of his or her family who may have joined the hunt, are sure to have ill success at the hunt. Another tabu which the stay-at-home Oraons of such villages have to observe is that they must not kill, beat, or even purchase any eatable

fowl or animal so long as the hunters are away from home.

"An interesting feature of this summer hunt is that so long as the men are out hunting, the Oraon women of the village behave like men. Several of them dress like men, go about with men's *lathis*, or sticks, in their hands, and use the jargon of the males. As for instance, they say to each other '*Gucha becha ho!*' ('Come along, let us dance')—as men say while talking to each other, instead of saying '*Guchae bechae ho!*' as women ordinarily say to each other. The women also pose as men before strangers coming to or passing through the village, and realise drink-money from them by threatening to poke them with their *lathis*. Oraon women of such villages are by common consent allowed at this period perfect liberty to behave in this way, and even alien landlords and police-officers submit to their demands for drink-money. The utmost licence of speech is also permitted to these women, and they may with impunity abuse any man they meet in the filthiest language they choose.

"During these days, the women also set up an *akhra*, or dancing-ground, for themselves in the village. This *akhra* is called the *chhot* or minor *akhra*, and here the women sing and dance till a late hour of the night in the manner of young men. If, during these days, any Oraon woman refuses to join the dances at the *chhot akhra*, the other women pour water over her head, poke at her with their *lathis*, and finally drag her by force to the dancing-ground. The idea seems to be that to omit the village dances during these nights bodes ill for the village, and perhaps for the hunters too. Two motives appear to lie at the root of this custom—first, an anxiety to let the outside world know that everything is going on as before in the village, so that enemies may not know that the fighting people of the village are away; and, secondly, and principally, the superstition that if the people in the village are merry the hunters also will, by sympathetic magic, have cause to be merry. After they have finished their dances at the *akhra*, the women approach the houses of such men as have not joined the hunting-party, poke their *lathis* at the doors of their huts, taunt the men (except, of course, old men and young children) as womanly cowards and abuse them in the filthiest language they can think of. Before proceeding to the *akhra* they generally

drive away these stay-at-home men temporarily from the village, unless they have themselves already taken care to keep themselves out of their way." pp. 231–234.

"It is worthy of note that no Oraon may kill any wild animal in the months of *Sawan* and *Bhado* (middle of July to middle of September). The reason for this hunting tabu appears to be the fear of injury to the growing paddy crop, which may, through sympathetic magic, follow the slaying of the beasts and birds of the forests."

p. 239.

"It is not success in hunting or in war alone that Chandi, the chief deity of the hunting stage of primitive Oraon culture, is believed to confer on Oraon youth. Through appropriate magic rites, Chandi may be made to impart sufficient strength to the procreative powers of the young men so as to enable them to increase indefinitely the number of huntsmen in the tribe. Among such ceremonies for the multiplication of male progeny may be mentioned the *puja*, or propitiation of Mutri Chandi, celebrated shortly after the *Sarhul* festival. For three successive nights, while the unmarried young men and women dance at the dance at the village *akhra*, the young bachelors rob the maidens of their ear-ornaments called *bindios*. A little after sunset on the fourth day all the Oraon youths of the village assemble at the *akhra*. From there the unmarried boys proceed to the *tanr*, or upland, where the Mutri Chandi is represented by stone half-buried under a tree. A boy *pahan*, or priest, who has been selected at the *akhra* by the *lorha* method described above,<sup>1</sup> digs a hole at the foot of the Chandi-stone, sacrifices a black fowl and consigns its blood and severed head into the hole, together with the *bindios* looted from the ears of

<sup>1</sup> "On the day before the spring hunt a boy is blindfolded. The bachelors are seated all around the hall, absent bachelors being represented by small pieces of stone. The blindfolded boy, standing at the centre of the hall, sets a *lorha* (a round stone used in grinding curry-spices) rolling, his own hands slightly touching the *lorha* as it moves. The boys throw grains of rice on the *lorha* saying, 'If thou beest the real Sikari Chandi (hunting Chandi) that ridest this *lorha*, find out thy flag-bearer.' And the boy at whose feet the *lorha* stops is elected as the flag-bearer, or *Jhandi-dharoa*, for the hunting excursions of the year."

pp. 226.

the village maidens. While all these offerings are being thrown into the hole, the boys all shout in one voice . . . 'May female children decrease, [and] may male children increase.' After this all the bachelors micturate into the hole, which is then filled up with earth. After the hole is thus covered over with earth, the boys proceed to a short distance from the Chandi-stone and from there pelt clods of earth at the tree so that the clods may come down and fall just over the filled-up hole. As the object of this micturation appears to be to magically strengthen the procreative powers of the young men, so the object of this pelting of clods of earth at the tree is probably to secure by a magical process an infallible aim at birds or animals in the chase." pp. 239 *seq.*

"Besides magical accession of procreative energy from the deities, such magical augmentation of procreative vigour may also be derived from capable men and from such powerful natural objects as the *sal* tree. Such a belief is probably evidenced by the following Oraon custom. Twice in the year, once about a week before the *Phagu* festival in March, and again about a week before the *Sarhul* festival in April or May, the boys of the *Dhumkuria* are led forth by the *Dhumkurza Mahato* (headman of the *dhangars*, or unmarried youths) to a suitable secluded place some way off from their village. Each pair of boys carry on their shoulders a *bahinga*, or wooden pole, from each end of which is slung a *sika*, or carrying-net, with a basket in it. The *Dhumkuria Mahato* carries a new thin *sal* stick and also a *sal* (*Shorea robusta*) sapling in which a slit has been made to resemble the female organ. When they have reached a suitable spot in a jungle or on some waste upland, the boys fill their baskets with red, ferruginous earth. When their baskets are filled to the brim, the boys besmear one another all over with red earth. The *Dhumkuria Mahato* has in the meanwhile planted the *sal* sapling firmly in the ground. The boys of the two upper grades now spit into the slit in the sapling. The boys of the lowest grade now strip themselves absolutely naked, and each boy in turn has to insert his organ into the saliva-filled slit. All the time the boy-*Mahato* stands beside the *sal* sapling with the new *sal*-wood stick in his hand. And as each boy is about to step back after performing the magic operation, the *Mahato* strikes the boy on his thigh

a little below the groin with his *sal* stick. . . . Here, as in several other customs of the Oraons, we see a persistent endeavour to gain an accession of power through alliance with the powerful forces of Nature and of man. The saliva of efficient young men, and contact with the powerful *sal* sapling and the *sal* stick, are evidently supposed to promote fecundity. And the object of the ceremony seems to be a magical accession of power to the procreative organs." pp. 241-243.

"Marriage between boys and girls of the same clan (*gotra*) is strictly prohibited, and even when the boy and girl are of different clans, a marriage between a boy and girl of the same village is not considered desirable. Community of clan is, however (in practice, though not in theory), often no bar to premarital intercourse." p. 247.

Unmarried boys of the *Dhumkuria* have sexual intercourse with unmarried girls of the girls' dormitory. "The supporters of an older 'group-communism' theory will probably see in these *Dhumkuria* practices relics of the stage when 'group communism' might have been, according to them, the rule amongst this people. In the villages where the *Dhumkuria* no longer exists, things are somewhat better." pp. 248 *seq.*

"An interesting magical ceremony that the Oraon bachelors are required to perform is the driving away of the spirit that causes disease. When cattle disease appears in any village in the district, a day is fixed for driving away the disease spirit. The village *Kotwar* informs all the villagers of the date so fixed, and in the evening of the appointed day every family leaves one or more old earthen vessels in front of their huts, and as soon as their evening meal is finished all except the bachelors keep indoors and maintain strict silence. At about midnight, when not a breath is to be heard in the village, the young bachelors assemble at the village *akhra* (dancing-ground), strip themselves perfectly naked, and each takes up a cudgel in his hand. The village cowherd too is there with a wooden cow-bell (*tharki*) suspended from his neck or, sometimes, from his waist. At a signal, the naked bachelors give him chase, with shouts resembling the bellowing of cattle, and on the way go on striking with their cudgels all the earthen pots and pans exposed before the huts of

the village. Should they happen to meet on the way any person, whether a villager or a stranger, they forthwith belabour him with their sticks; and they are likewise privileged to deal blows on any one who may be heard talking or making any manner of sound. Thus they run on making a show of chasing the cowherd. On reaching the boundary of the village the cowherd advances a few paces into the limits of the adjoining village, quickly drops down his cow-bell and beats a hasty retreat. His pursuers, too, go up to the spot where the cow-bell, which seems to represent the disease spirit, has been dropped by the cowherd, and there leave their own cudgels, too, and return to their village, perfectly satisfied that the disease spirit is now safely chased out of their village. The men of the village to which the disease spirit has thus been transferred will, in their turn, send it on by the same process to the village next to their own in the direction opposite to that of the other village; and thus it goes on until the disease spirit has been altogether chased out of the district." pp. 253-255.

In some villages the bachelors (*dhangars*) have what are known as *Mandar-salas*. These consist of two or more clay pillars of the shape of small pyramids erected side by side on a bit of fallow upland. One of these is higher than the others, being from eight to twelve feet high, while the lower ones are from five to eight feet high. Every year the bachelors repair any breaches in these pyramids by inserting fresh earth mixed with water or with their own urine, and having repaired them they smear the pyramids with a mixture of whitish clay and lime. Next they besmear their own bodies with the same mixture, and afterwards go to a stream, wash themselves, change their clothes, and seize a few chickens, which they hand over to the village priest for the *Jatra-Ouja* to be held next day. pp. 256 seq.

On a day in the month of *Magh* is a feast held on the flesh of mice which have been collected by the bachelors from the month of *Katik* onward. "This feast, like the feast of *Chiura* and *Kohra*, would appear to be survivals of what were once sacramental meals." pp. 257 seq.

"The maidens' dormitory (*Pel-Erpa*)."

pp. 260-273.

"The dormitory for Oraon maidens is not, like the bachelors' dormitory, a public building, and its location is not supposed to be known to any one except its inmates and to those of the bachelors' dormitory. There are no office-bearers attached to the maidens' dormitory, but an elderly male Oraon is appointed *Pelo-Kotwar* by the elders of the village to act as the supervisor of the girls during the village dances at the *akhra* (dancing-ground) and the tribal *jatra* dances. This *Pelo-Kotwar* is held responsible for any scandal that may occur in connection with the village maidens, and is fined by the village elders for his remissness. As his perquisite he receives one *anna* (one penny) from each girl when the year's *jatras* are finished. It is generally the most intelligent among the oldest maidens, however, who is regarded as the natural leader of the other maidens. She is sometimes called the *Barka Dhangrin*. She, in consultation with the other girls of her class, directs and controls the inmates of the maidens' dormitory. As in the boys' dormitory so also in the girls', three years is the term of novitiate during which the novices have to do all the drudgery connected with the institution. Once in three years a fresh batch of maidens are admitted into the *Pel-Erpa*. The maidens are, like the bachelors, divided into three *turs*, or grades, according to age." pp. 260 seq.

"In the month of *Bhado* (August), seven days before the *Karam* festival, the Oraon maidens of the village carry two basketfuls of sand to their dormitory, deposit this sand on the floor of their dormitory, scatter over this sand a few handfuls of barley seeds, and cover them over with a thin layer of sand. Every night up till the *Karam* festival on the eleventh night of the moon, the maidens sprinkle water over the sand and sit up late at night singing songs and watching the seeds germinating. On the morning following the *Karam* festival, the maidens take up the seeds with shoots sprouting out of them, and distribute these germinated barley seeds to the young Oraons of the village, who all assemble at the village *akhra* at the time, and also to such other Oraons of the village as may happen to be present at the *akhra* at the time. When the young men have received these mystic presents, the youth of both sexes dance together at the *akhra*. Although the meaning of this rite is no longer remembered by the

people, it looks like a magical ceremony designed to improve the fecundity of the young people, and also perhaps to stimulate the growth of the standing crops of the fields." pp. 262 *seq.*

Wedding cakes of rice ceremonially prepared by the village maidens for all the marriages of the village. pp. 263-266.

Three young bachelors are called "to select, out of a bundle of paddy sheaves, suitable ears of paddy for the *Karsa*, which is meant to bless the wedded pair with prosperity. This *Karsa* consists of a crown made of selected ears of paddy and wound round an earthen pitcher, which is carried on the head by one of the women dancing the benedictory marriage dance." pp. 264 *seq.*

"In some villages after the annual bone-burial (*har-bori*) ceremony in December, when the bones of all the Oraons of a village who have died since the preceding sowing seasons are ceremonially disposed of, cakes are prepared by the maidens in the same way as for a wedding, and a *Karsa* is similarly prepared with ears of paddy selected by young bachelors. This *Karsa* is known as the *gairahi-karsa* or the common *karsa*, and is ceremonially carried on the head by one of a group of maidens who go all about the village, dancing and singing as at a wedding. This *Karsa* is similarly carried on the head by one of the women dancing at what is called the *Harbori-jatra*, or the dancing festival in connection with the bone-burial ceremony. This *jatra*, or dancing festival, takes place on the day after the *Harbori* ceremony of the village, and it is only after this ceremony with the *gairahi karsa* that any marriage may be celebrated in the village." pp. 266 *seq.*

"Once in twelve years, Oraon maidens, with generally a sprinkling of married women, go out on a pretended hunting expedition, armed with *lathis* (sticks), spears, and axes, and wearing *pagris*, or turbans, on their heads, and *pechouris*, or cloth-sheets, wound round their bodies in the manner of men. One female from each Oraon family must join the 'hunt.' Arriving at the village next to theirs in a particular direction, they go to the *akhra* of the village, where they dance for a while. The wife of the village *Gorait*<sup>1</sup>

accompanies them with a *nagera*, or drum. Then they chase a pig belonging to some Oraon of that village. And if they cannot or do not kill a pig, the men of the village make up the price of a pig by raising a subscription amongst themselves and pay the amount to the female 'hunters.' If a pig is killed by these female 'hunters,' the money thus raised is paid to the owner of the pig by way of compensation. The women of the village where the pig is killed, in their turn, proceed in similar guise to the village next to theirs in the same direction as the direction of their own village from that of the female hunting party who just visited their village.

"The 'women's hunt' does not appear to have been in its origin, as it is not indeed in its present form, a real hunting expedition. It rather appears to belong to a class of ceremonial expeditions undertaken with the object of transferring, by magic, real or fanciful calamities from the country. To this class belong the two varieties of the *Rog-Khedna* expedition, one undertaken by men, and the other by women—generally married women.

"When a rumour is somehow set afloat that in a certain village at one or other extremity of the country—no one knows where—some unusual misfortune has occurred to cattle—as, for example, a cow has given birth to a pig, or plough-cattle have refused to work and have been found invariably lying down on the ground when taken to the fields—it is the men who have to undertake the *Rog-Khedna* expedition; when, on the other hand, the rumoured calamity refers to childbirth—as, for instance, a human mother giving birth to animals or fowls or to monstrous human children—it is the duty of the Oraon women to undertake a similar expedition. Before the party start for the next village, the women of every Oraon family sweep the floors and court-yards of their respective houses and clean them with cow-dung and water. The sweepings are then carried to the nearest stream or pool of water and thrown away. Then the women return home, bathe, and, in some villages, the *Pahan* (priest) or *Pahanain* burns incense (the gum of the *sal* tree) at the village *Pahan's* house. Then men or women, as the case may be, go out from house to house in their own village, carrying one or two bamboo baskets, a brass *lota*, and a few mango twigs, and receive a handful of rice or *marua* from each house. Then they proceed to the next village in the direction

<sup>1</sup> [A village drudge, one of a Hinduised aboriginal people. See pp. 71 *seq.* of *The Oraons*.]

opposite to that in which the calamity is said to have occurred. As soon as they enter the next village in that direction, they go from house to house with their baskets and at each house they receive a handful of rice or *marua*. Then they proceed to the second village in the same direction, and collect doles of rice, *marua*, etc., in the same way. Thus, after finishing three villages, including their own, they retire at midday to some selected spot on the outskirts of the last village they visited, boil as much of the rice or *marua* as they require for their midday meal, and eat the food thus prepared. Then they sell the balance of the rice and *marua*, and with the sale proceeds buy liquor with which they cheer up their spirits, and then return home. Next day the men or women, as the case may be, of the villages visited the preceding day start on a similar expedition in the same direction. And thus the calamity is driven away from village to village till it is altogether driven out of the Oraon country. In such an expedition the men go under the lead of the village *Pahan* (priest) and a few other village elders, and the women under the lead of the wife of the *Pahan* and a few other elderly women of the village. It is now sometimes asserted that through the penance of begging, and the 'merit' of giving alms, the 'sin' which brought on the calamity is removed. But clearly these ideas of 'penance' and 'religious merit' are imported from Hindu beliefs, and the original idea (even now entertained by the majority of the Oraons) behind the practice is a magical transference of the calamity. The better-informed Oraon will tell you that such a monstrosity is born only when some Oraon woman has had sexual intercourse within the forbidden degrees of relationship or with a man of another tribe; and such breach of sexual tabu by an individual woman of the tribe is sure to be visited on the tribe as a whole, unless such an expiatory expedition is undertaken.

"And in this connection, we may notice another class of supposed calamities for which such a *Rog-Khedna* or 'disease-driving' expedition is undertaken. Should a woman happen to drive the plough, even for a minute, the whole village would be thrown into consternation, as drought and famine would be apprehended as the consequence. The offending woman's family, in such a case, is fined by the village *Panchayat*; and the offending woman, it is said, is, or at any rate

formerly used to be, yoked to the plough she handles. But, in any case, a *Rog-Khedna* expedition has to be undertaken by the village. . . . The touch of a woman, it is believed, impairs the strength and effectiveness of a plough and of certain other implements, and weapons. If an Oraon cultivator, while driving the plough, feels thirsty and asks his wife or daughter or some other female to hand over a cup of water to him, he must for the nonce leave hold of his plough to take the cup of water, in order that a female may not come in contact with the plough. Similarly a sword or a shield is believed to lose its sharpness through the touch of a woman. The rule prohibiting a woman to thatch a house appears to be based on a similar consideration. Should a woman be found getting up on the thatch of a house, disease and death to some inmate or inmates of the house and misfortune to the village in general are apprehended, and a *Rog-Khedna* expedition has to be undertaken. In former times, it is said, one of the ears of the offending woman used to be cut off. But in our days it is only when a dog or a goat gets up on the roof of a house that one of its ears is cut off. It is believed that the sight of the blood of the severed ear serves to appease the wrath of the offended spirit." pp. 268-273.

Thus, singing and dancing, which were in their origin spontaneous rhythmic movements of the human voice, became even with such rude peoples as the Oraons arts directed to a definite end. That end, so far at least as Oraon dances are concerned, appears to be not merely the delight which the exercise itself affords, but, as we shall presently see, pantomimic representations of such incidents in their own lives as excite intense feelings of pleasure. Although such pantomimic representations may have had their origin in the pleasure and excitement they afforded, they soon came to have a magical significance attached to them. It came to be believed that by the law of sympathy such dramatic representation or imitation would help in some cases in bringing about the state of things imitated, just as it is believed by the Oraon that the ceremony of dramatic rain-making is sure to be followed by actual rain. Dances and songs are also believed to bring happiness and prosperity and a stimulation of the helpful forces of Nature, so that the earth may be fruitful and the Oraon may be blessed with an abundance of animal and

vegetable food, and the fertility of man and of the rest of creation may increase." pp. 275 *seq.*

"The Oraons' year begins after the harvesting of his lowland rice in November-December. The period from the paddy harvest till the next *Phagu* festival in March, when operations for growing the next paddy crop have to be thought of once more, is the merriest season of the year for the Oraon. This is the season when the Oraon's granary is generally full, and he has comparative leisure from work in the fields, and it is now that Oraon young men and girls turn their thoughts seriously to love and marriage. This is, in fact, the season *par excellence* for Oraon weddings. There are ghostly weddings in the beginning, real human weddings in the middle, and a divine wedding at the end. The season is ushered in by the 'great marriage' (*koha-benja*) of the dead, is continued with the marriage of the living, and is ended with the marriage of Nature with God—of Mother Earth herself with the Sun god. Until the 'marriage of the dead' is celebrated no human wedding of the year may take place. The main features of this 'marriage of the dead' are briefly as follows: As soon as all the villagers have finished harvesting their winter paddy and stored it in their houses, the 'marriage of the year's dead' is celebrated. From the sowing season until the harvest is over, the Oraons may not cremate their dead; and thus until then the corpses of all Oraons dying during this period remain buried at the village burial-place (*masan*). After the winter paddy has been harvested and garnered by all the villagers, the corpses of all the buried dead are disinterred and cremated on a day appointed beforehand, and the bones are then ceremonially gathered by the women, anointed with oil and turmeric, as brides and bridegrooms are anointed, and with music, carried in procession to the *stone-kundi* by the side of some stream, pool, or water-course where the bones of the dead Oraons of the 'village family' are always deposited. Along with the procession, the benedictory *karsa-pot* is carried to bless the union of the souls of the dead with those of their predeceased ancestors. That night, boiled rice, pulses, etc., are left at the *kundi* to provide a wedding feast for the Oraon denizens of the land of the dead. Thus do the Oraons celebrate the union of the dead Oraons of the year with their predeceased relatives. And a dancing

festival known as the *Harbori* (bone-burial) *jatra* follows this wedding. It is only after this great marriage (*koha benja*) of the dead that human marriages may begin for the year. The dances of the season rudely imitate the pleasant occupation of seeking a partner in life. . . . The tribal consciousness appears to have perceived the same yearning for union throughout nature at this season; and this is perhaps why, at the end of this season, at the great religious feast known as the *Sarhul*, the Oraons annually celebrate the marriage of Mother Earth with the Sun god. From the *Phagu* festival in March till the *Sarhul* festival in April, all human marriages are suspended, and songs are sung, dances performed, and rejoicings made in honour of this divine union, symbolised by a ceremony of marriage of the village priest and his wife, representing the Sun and the Earth respectively. Until this union is celebrated, the Oraon may neither use, nor even gather, the new vegetable, roots, fruits, or flowers of the season. Even manuring his fields is not permitted to him before the *Sarhul*, for, says the Oraon, up till then Mother Earth has remained a virgin, and how can it be permissible to fecundate her before she is duly married?" pp. 276-279.

"To the Oraon the whole of Nature and of the animate world would appear to be more akin to him than they appear to the more civilised man. The Oraon often endows birds and beasts, as also trees and rocks and streams, with life and even with will, feeling, and intelligence." p. 305.

"An Oraon tradition (or rather what is apparently an *ex post facto* theory transmitted in the form of a tradition) about the formation of totemic groups tells us that people who occupied river valleys took either the tortoise or some species of fish for their totem, whereas those who lived in tiger-infested forests had the tiger for theirs, while those who dwelt on wooded uplands had birds for their totems." pp. 309 *seq.*

"The Oraons have a vague tradition that a growing aversion to permanent sexual union within the clan led to clan-exogamy." p. 311.

"The first few drops of liquor from each pot of rice-beer are always offered to the deceased ancestors of the family that brewed it, just as the

first few grains of rice are offered to his deceased ancestors by every orthodox Oraon householder while taking his daily meals." p. 314.

At the public dances "amongst the crowd may be seen batches of two, three, or more Oraons with their bodies painted all over in grotesque colours, moving about from stall to stall in studied muteness, and carrying in their hands a wooden pestle or a winnowing-basket or both. On enquiry, the inquisitive visitor learns that these men have for some time past been suffering from some persistent malady, and the object of this strange behaviour is said to be to make laughing-stocks of themselves, so that the disease spirits may take flight from their bodies out of very shame. To this older idea, the higher idea of penance appears to have been since superadded; and these men, as they go from stall to stall, accept such 'alms' in the shape of a handful of rice or other grains, sweets, vegetables, or a piece of copper, coin, as the stall-keepers or others may choose to give them. In fact, the pestle and winnowing-fan they carry are now taken to signify an appeal for alms of grains, although it is not improbable that the original idea was one of blowing away the disease spirit or crushing it out with the pestle. Another interesting sight that will not fail to attract the notice of the observant visitor is that of an Oraon mother with a baby at her breast carrying a short stick in her hand. Inquiry will reward you with the information that such a stick is carried as a menace to the evil eye or to evil spirits so that they may not harm the babe." pp. 321 seq.

"To this day the belief persists that the ill success of an Oraon village at the great annual summer hunt bodes famine and starvation for that village. And to ensure a plentiful paddy crop, bits of flesh of the deer bagged at the *Bisu Sikar* are minced and dried in the sun and carefully preserved in many an Oraon family, and, at sowing time, this meat, boiled with pulses, is eaten as a sacramental meal by many an Oraon on the day that he sows paddy in his fields. In some places, bits of this dried-up meat are mixed with the paddy seeds to be sown in the fields." pp. 322 seq.

Totemism. pp. 324-344.

List of totems arranged as (1) beast totems; (2)

bird totems; (3) fish and other aquatic totems; (4) reptile totems; (5) vegetable totems; (6) mineral totems (iron and salt); (7) place totems; (8) split totems (rice-soup and pigs' entrails).

"The Oraons retain very few traditions as to the origin of particular totem names. Such traditions as they have do not reveal any belief in the descent of men from their totems. All that they indicate is that the totemic animal or plant is believed to have helped or protected the human ancestor of the clan, or been of some peculiar service to him. Thus, it is said that while an Oraon had fallen asleep under a *Kujur* plant, a flexible twig of the plant entwined round his body and protected him from molestation; accordingly the man took the *Kujur* plant for his totem, and his descendants now form the men of the *Kujur* clan." p. 327.

Marriage and sexual intercourse are forbidden between members of the same totem clan. Breaches of the exogamous rule have occurred, but they had to be expiated by the payment of fines and by the giving of feasts to members of the clans. pp. 328 seq.

"Although an Oraon may not marry into his own totem, he may marry into the totem of his mother." p. 330.

"As a general rule, an Oraon must abstain from eating or otherwise using, domesticating, killing, destroying, maiming, hurting, or injuring the animal or plant or other object that forms his totem; nor must [may] he use anything made of it or obtained from it; and, when practicable, he will prevent others from doing so in his presence. In the case of tree totems, the men of the clan will neither go under the shade of the tree nor cut or burn its wood nor use its produce in any shape. When, however, the totem is an animal or plant or other thing which forms an indispensable article of diet or household use, considerations of necessity or expediency appear to have introduced a modification of the tabu against using it. Thus, instead of abstaining altogether from the use of paddy, Oraons of the *Khes*, or Paddy, clan abstain only from eating the thin scum that forms on the surface of rice-soup when it stands unagitated in a cool place. Similarly, instead of avoiding the use of salt altogether, Oraons of the Salt clan have only to abstain from taking raw salt unmixed

with any food or drink, but may take food or drink to which salt has been added in cooking, or in which even raw salt has been mixed beforehand. In the same way, men of the Iron clan have only to abstain from touching iron with their lips or tongue, but may use iron in any other way they like; and men of the Pig clan may eat all parts of the pig except the head. Men of the *Bara* clan may not eat the *bar* fruit by splitting it up in two, but are allowed to eat it whole. From similar considerations, some of the class of totems that Dr. Frazer calls 'split-totems' may have arisen. Such are the *Kis-potta* (pig's entrails) and the *amri* (rice-soup) clans." pp. 332 *seq.*

*Multiple Totems.* "If in the case of certain clans, the totem tabu has been thus modified to suit the convenience of men of the totem, in a few cases, on the other hand, the tabu has been extended by the law of similarity to other objects that have a real or fancied resemblance to the totem, or may happen to bear the same or even a similar name as the totem's. Thus, men of the Tiger (*Lakra*) clan, besides the various tabus they have to observe in connection with the tiger and the wolf, have also to abstain from eating the flesh of the squirrel, inasmuch as the squirrel's skin is striped like the tiger's. Men of the *Kerketa* (hedge-sparrow) clan, in addition to the usual tabus with regard to the *Kerketa*, observe a similar tabu with regard to the *Dhichua* or king-crow, which has also a long tail like the *Kerketa*. In some localities, again, an Oraon of the Tiger (*Lakra* or *Bagh*) clan may not marry in the month of *Magh* (December or January) inasmuch as the word *Magh* rhymes with *Bagh*—the Hindu name for a tiger. Similarly, men of the Monkey (*Gari*) clan, besides observing the tabu against killing, hunting, domesticating, or eating the flesh of a monkey, have also to abstain from sitting under the shade of a tree bearing the same name (*Gari*) or cutting or burning its wood. And men of the *Khakha* (Raven) clan, besides observing the usual tabus with regard to the raven or the crow, have further to abstain from touching with their lips or their tongue the foam of a river—for such foam is also called *Khakhamandi* in Oraon. Men of the *Tig* (Baboon) clan, besides observing the usual tabus regarding the baboon, have also to observe similar tabus with regard to mice (*Chutia-musa*) because they resemble the *Tig* in its colour. We have come

across one instance in which members of an Oraon clan have even to observe a four-fold tabu: the men of the Young Mice (*Tirki*) clan, in addition to the usual tabus against eating, hurting, or killing mice, may not look at any young animals (such as young dogs, cats, etc.) that have not yet opened their eyes after birth, inasmuch as in this respect they resemble young mice who do not open their eyes until a few days after they are born. Orthodoxy requires that an Oraon of the *Tirki* clan must not even look at his own children unless they are wide awake. Further, an Oraon of the *Tirki* clan has to abstain from sitting under the shade of, or cutting or burning the wood of, the *Sonnarkhi* (*Bandarlouri*) plant. The Oraons explain this last tabu by saying that this plant stands related to them as *bhaisur* (husband's elder brother). And this is how the relation is said to have arisen. The wife of a man of the *Tirki* clan gave birth to a son under the shade of a *Sonnarkhi* or *Bandar-touri* plant while she went to gather fuel in the jungles. She left the after-birth suspended on a *Sonnarkhi* bush, and returned home with her new-born babe. The elder brothers and cousins of the woman's husband, who had been out hunting, saw on their way home the after-birth lying on the *Sonnarkhi* bush, and mistaking this for the entrails of some animal, took it home, roasted, and ate it up. When the mistake was discovered, the *Sonnarkhi* plant became tabu to the clan. To this day men of other clans taunt the men of the *Tirki* clan as having the *Sonnarkhi* plant for their *bhaisur* (husband's elder brother)." pp. 332-334.

It is believed that an Oraon of the *Kujur* clan will fall ill if he rubs over his body oil made of the *Kujur* fruit; and similar beliefs are entertained with respect to the other totems. p. 337.

"Although the general attitude of the Oraon to his clan totem is that of a man to his equal—to his friend and ally—there is a practice still existing which appears to be a survival of a period when at any rate a few of the more powerful among the totems were evolving, if not into actual deities, at any rate into fetishes believed to bring success in hunting or war. Here and there at an Oraon *Jatra* (public dancing festival) you see the young men of a village carrying on their shoulders a wooden plank on which stands a tiger, or a pig,

or an ox, or other animal, or a bird, made of wood or clay, or perhaps a wooden tortoise, or a fish made either of wood or of brass. And you are apt to dismiss it from your thoughts as a fanciful device which the village has arbitrarily chosen to serve as its distinctive badge or emblem at the *Jatra*. But if you accompany one such *Jatra* party from their own village up to the *Jatra* ground, you will find that these supposed fanciful emblems are actually treated almost as deities and propitiated with sacrifices. Before such a *Jatra* party leave their own village, you see the village priest religiously putting vermilion marks on it, sacrificing a chicken, and offering a little rice-beer to this figure of a tortoise or bird, or some other animal. On their way from their own village to the *Jatra* ground, in whatever village the party happen to halt for a while, they take down this wooden or brass figure at the *akhra* (dancing-ground) of such village, and the men of such village make offerings of rice-beer and chickens to it. These chickens are, however, not killed, but are tied up to the plank supporting the figure; and, on their return home, the chickens are released and they may be taken away by anybody. Now and then you see people carrying merchandise to the markets for sale, offering a little of what they are carrying to these wooden tigers, tortoises, etc., to bring them luck, so that they may secure a good sale for their merchandise. These wooden or other emblems are either kept in a hut specially constructed for the purpose, or in some villages they are kept in a hut or shed in the *Pahan's* (priest's) house. These huts or sheds are not, however, regarded as actual shrines. If you ask the people the significance of these wooden, clay, or brass figures, they can only tell you that they are the ancient emblems of the village. On further inquiry, however, you find that in some, though not in all, cases the figure represents the totem animal of the Bhuinhars, or first Oraon settlers of the village. Thus, the Bhuinhars of two villages belong to the Tiger clan, and wooden tigers are the emblems that each of these villages carry to the *Jatras*. The Bhuinhars of another village belong to the Tortoise clan, and two wooden tortoises besides a wooden pig are carried by the young men of this village to the *Jatras*. Again, the Bhuinhars of another village belong to the *Khalkho* fish clan, and the men of that village take a brass fish to the *Jatras*. . . .

"On a consideration of all the circumstances, it appears certain in some cases, and probably in several other cases of the older emblems, that they represent the totems of the first Oraon settlers of the village, and that they were in process of evolution into totem deities when further progress in that direction was arrested. In a few cases (such as that of the ox) perhaps the original settlers may have become extinct, or been displaced by later settlers who preserved the ancient emblem, which had come to be regarded as the patron spirit of the village." pp. 337-340.

"Even the distinctive flags (*bairakhi*) carried by each village to the *Jatras* appear to be regarded as living powers—almost as deities. To them, as to the wooden emblems, the village priest offers a chicken and a libation of rice-beer before the *Jatra* party start from the village for the *Jatra* ground. It is believed that when, at a *Jatra* or at a hunting excursion, there is a fight between two parties, some flag of one or other *parha* (confederacy) occasionally crows like a cock to infuse spirit into the combatants of the *parha*. Stories are sometimes told about the supernatural help rendered by its *bairakhi*, or flag, to some village or other." The flag is a triangular piece of cloth, long and broad so as to flap in the wind. "Some of these flags are plain white or red, or blue, or parti-coloured. . . . In some villages, a piece of coloured cloth with the figure of the moon, a sword and a shield, some animal or bird or the leaf of a plant is sewn up on the flag; but the connection of such a figure with the totem animal or plant is seldom apparent. The use of such flags by every village would appear to have, in most cases, superseded the wooden or brass or clay figures of animals, etc., which commonly used to be the badge of an entire *parha* (confederacy)." pp. 342 *seq.*

The classificatory system of relationship among the Oraons. pp. 345-358.

"There appear to be reasons for inferring the former existence among the Oraons [before clan-exogamy was instituted] of a system of marriage or union between persons related to each other as grandparent (or grand-uncle) and grandchild (or grand-nephew or grand-niece)—a system the existence of which has been noticed by Dr. Rivers

in the island of Pentecost and by Mr. Howitt among the Dieri of Australia." p. 352.

"It may be further noticed in this connection that amongst the majority of the Oraons it is still considered a comparatively trivial offence if persons related to each other as grandparent and grandchild in the classificatory sense are found to have illicit relations, just as a similar misbehaviour of an Oraon with his elder brother's wife is not considered a serious offence. It is not unusual to find great liberties being taken with such relatives without any protest." p. 354.

SARAT CHANDRA ROY: *The Oraons of Chota Nagpur*. (Ranchi, 1915).<sup>1</sup>

## 67. B E N G A L

The Khamtis, who are Buddhists, have two great festivals in the year; one to celebrate the birth, the other to mourn the death of Buddha. At these ceremonies boys dressed up as girls go through posture dances; at the birth ceremonies, one of these boy-girls is put to bed and pretends to bring forth a young puppy dog, which is carried away, bathed, and treated as a new-born babe. p. 8.

Amongst the Singhos, the eldest son succeeds to the landed estate with the titles, the youngest to the personal property, while the intermediate brethren are excluded from all share. p. 13.

Among the Mishmis, the possession of cattle is (next to that of wives) the chief indication of wealth. They do not use them for agricultural purposes or for their milk, but on great occasions one is slaughtered and eaten, and they are given in exchange for brides. p. 15.

A chief's wives go to his heir among the Mishmis. p. 16.

Among Mishmis, a woman at childbirth is delivered in a small shed erected for her in the

jungle near the house, where she must stay till the days of her purification are over. p. 16.

Amongst the Mishmis, a funeral ceremony (three months after death) was this: there was a wild demoniacal dance to frighten the demons; then the lights were all extinguished, and the party remained in darkness, till a man suspended from the roof obtained a fresh light from a flint. He had to be careful not to touch the ground as he struck the light, as the light was supposed to be fresh from heaven. p. 17.

Amongst the Padams, when a child is lost, they say that the spirits of the woods have hidden it. So they cut down trees, till they find the child, which the spirits, alarmed at the cutting down of the trees, leave in the fork of a tree or some out-of-the-way place. p. 25.

The Abors abhor the idea of girls marrying out of their own clan. If a girl does so, the sun and moon refuse to shine and there is such a strife in the elements that all labour must be suspended till, by sacrifice and oblation, the stain is washed away. p. 28.

Amongst the Miris, at one season of the year "the adult unmarried males and females of a village spend several days and nights together in one large building, and if couples manage thus to suit each other, they pair off and marry." p. 29.

The Miris prize the flesh of tiger as food for men; it gives them strength and courage; it would not do for women, it would make them too strong minded. p. 33.

Occasional polyandry occurs among the Miris; two brothers, who cannot afford each to have a wife, will unite and from the proceeds of their joint labour buy a wife between them. p. 33.

The Miris dread to break up fresh ground for cultivation, lest the spirits of the woods should be offended at trees being cut down. p. 33.

The Hill Miris keep oxen of the kind called *mithun*, but only for food, as they do not drink milk. p. 34.

<sup>1</sup> [See also the same author's other valuable contributions to Indian ethnology: *The Bihors* (Ranchi, 1925); *Oraon Religion and Customs* (Ranchi, 1928); *The Mundas* (Ranchi, 1912); *The Hill Bhuiyas of Orissa* (Ranchi, 1935); and *The Kharias* (Ranchi, 1937)].

Among the Dophlas polyandry is more common than among the eastern tribes. p. 36.

The Akas eat the flesh of *mithuns* and common cows, but do not drink their milk. They are forbidden by their gods to eat ducks and geese. p. 38.

Amongst the Garos, who have female kinship, it is the girl who proposes to the young man. If a man proposed to a girl and was rejected, and the fact became known, it would be regarded as an insult to the girl's clan, not to be washed out except by the blood of pigs and liberal libations of beer at the expense of the *mahari* (clan-motherhood) to which the man belongs. p. 62.

Form of capture among the Mech and Kacharis. p. 86.

Polyandry among the Butias. p. 98.

Among the Kaurs, the village barber acts as priest and officiates as such at marriages, etc. At births, marriages, and deaths, "the males affected by the casualty, and all connected with them of the same sex, are clean-shaven all round." p. 137.

Bride and bridegroom anointed with oil. p. 148.

The Buniyas, after disposing of their dead, perform a ceremony to bring back the soul of the deceased, which is thence an object of household worship. A vessel filled with rice and flour is placed on the tomb for a while; when brought back, a mark of a fowl's foot is found at the bottom of the vessel and this indicates that the spirit of the deceased has returned. p. 148.

The Juangs are divided into tribes and are exogamous. p. 158.

Ant-hills are sacred among the Kharria tribe. p. 158.

Story of the 'Cupid and Psyche' type. pp. 165 *seq.*

"The worship of the sun as the supreme deity is the foundation of the religion of the Kols," etc. (Worship of the sun is attributed by Dalton to a number of the tribes of Bengal.) p. 186.

Among the Hos, after the birth of a child, both father and mother are considered unclean for eight days, during which period the other members of the family are sent out of the house, and the husband has to cook for his wife. p. 191.

The Hos are a purely agricultural people and their festivals are all connected with agriculture. The first or chief festival is in January, when all the granaries are full and the people (as they say) full of devilry. Sacrifice and prayer are offered to Desauli. An evil spirit is supposed to infest the place at this time; so men, women, and children go in procession through every part of the village with sticks in their hands as if beating for game, singing and shouting, till they think the devil has fled. Then they drink and feast and give themselves up to shameless and indiscriminate debauchery. pp. 196 *seq.*

The sixth of the Hos festivals is the offering of first-fruits to Sing Bonga in August when the rice ripens; and till the sacrifice is complete, the new rice must not be eaten. Besides the new rice, a white cock is offered. To eat new rice without this sacrifice is impious. p. 198.

Divination by means of *winnowing-sieve*. The *Sokha* (witch-finder) throws some rice on a winnowing-sieve and places a light in front of it. He then mutters incantations and rubs the rice, watching the flame, and when this flickers, it shows that his familiar spirit has come. p. 199.

Men able to turn themselves into tigers. pp. 200 *seq.*

When the Kols are asked whether the money, food, and raiment which they burn on the funeral pyre are intended for the use of the dead, they deny all such intentions; the reason they give for the custom is that they are unwilling to receive any immediate benefit from the death of a relation; so they burn his property. p. 205.

Every third year in most houses, but in some every fourth or fifth year, the head of the family among the Santals offers a goat to the sun god, "Sing Bonga," for the prosperity of the family, especially of the children, "that they may not be cut off by disease or fall into sin." The sacrifice

is offered at sunrise on any open space cleaned and purified for the occasion. "A very important distinction is observed by all the Kolarians in the motive of the sacrifices to the supreme deity and those by which the minor gods are propitiated. To Sing Bonga the sacrifice is to secure a continuance of his mercies and for preservation. The other deities are resorted to when disease or misfortune visit the family, the sacrifice being to propitiate the spirit who is supposed to be afflicting or punishing them." p. 213.

"Among the Santals in Chutia Nagpur, Sing Bonga, the sun, is the supreme god, the creator and preserver." p. 214.

Amongst the Santals, when a body is being carried to burial, and it reaches a cross-road, some parched rice and cotton seed are thrown about as a charm against malignant spirits. After the body has been burned, it is customary towards evening for a man to sit near the ashes with a winnowing-fan, in which he tosses rice till a frenzy appears to seize him and he becomes inspired and says wonderful things. After the cremation, the relations of the deceased have to undergo a quarantine as impure for five days. On the sixth they shave themselves and bathe, and sacrifice a cock. p. 218.

The Korwas "worship the sun as Bhagawán, and like the Kharrias offer sacrifices to that luminary in an open place with an ant-hill for an altar." p. 223.

The Muasis of the Central Provinces chiefly worship the sun and moon. p. 232.

Marriage ceremonies among the Muasis; bridegroom's party pelted with rice, marriage bower erected, bride kicks down seven heaps of rice and turmeric, etc. pp. 233 seq.

Use of winnowing-sieve in divination; it conducts the person holding it to the door of the person who is to be priest. p. 247.

In all the older Oraon villages where there is any conservation of ancient customs, there is a house called the *Dhumkuria*, in which all the bachelors of the village must sleep under penalty of a fine.

Similar institutions are found among the Hill Bhuiyas of Keonjhar and Bonai, and they are common to other Dravidian tribes. pp. 247 seq.

The Oraon young men burn marks on their forearm; this is part of the discipline of the *Dhumkuria*, one of the ordeals that the boys have to go through to make them hardy and manly. p. 251.

Amongst the Oraons, to determine a child's name, a number of old women gather round a vessel of water, and each time a name is thought of, they throw a grain of rice into the vessel. If the grain floats, the name is rejected; if it sinks, it is accepted. p. 252.

At puberty, an Oraon girl binds up her hair. After this she is restricted to food cooked by her own people. Previously she might eat food cooked by any one. p. 252.

When two Oraon girls like each other very much, they swear eternal friendship. They then arrange flowers in each other's hair, exchange necklaces and embrace. Then they prepare a little feast to which they invite their friends, who are made witnesses to the compact. "From that hour they must never address or speak of each other by name. The sworn friend is 'my *gui*,' or 'my flower,' or something of the kind. They are as particular on this point as are Hindu women not to mention the names of their husbands." p. 253.

In some parts of the Oraon country, Darha is almost the only spirit propitiated. For him a representation of a ploughshare is set up on an altar dedicated to him, and renewed every three years. p. 258.

The chief festival of the Oraons is the *Karm*, at the planting-out of the rice grown in seed beds. The festival is observed by Hindus as well as by Kols, and other tribes. On the first day of the feast, the villagers must not break their fast till certain ceremonies have been performed. In the evening, a party of young people of both sexes go to the forest and cut a young *Karma* tree or the branch of one, bearing which they return in triumph, dancing and singing and beating drums, and plant it in the middle of the *Akhara*. (The

*Akhara* is the dancing-arena in front of the *Dhurm-kuria*, or young men's house, p. 248.) After a sacrifice to the *Karma Deota*, the villagers feast, and the night is passed in dancing and revelry. Next morning the youth of both sexes, arm-linked in a huge circle, dance round the *Karma* tree, which is festooned with garlands and decorated with strips of coloured cloth and sham bracelets and necklets of plaited straw. Preparatory to the festival, the daughters of the head men of the village cultivate blades of barley in a peculiar way. The seed is sown in moist, sandy soil, mixed with a quantity of turmeric, and the blades sprout and unfold of a pale yellow or primrose colour. On the *Karma* day, these blades are taken up by the roots, as if for transplanting, and carried in baskets by the girls to the *Akhara*. They approach the *Karma* tree, and prostrating themselves reverentially, place some of the plants before it. They then go round the company and present to each person a few of the yellow barley blades, and all soon appear wearing, generally in their hair, this distinctive mark of the festival. Then all join merrily in the *Karma* dances. The morning revel closes with the removal of the *Karma*; it is taken away by the merry throng and thrown into a stream or tank; but after another feast, dancing and drinking are resumed. p. 259.

Celebration of the marriage of Dharti, the earth, by the Oraons. It cannot take place till the *Sal* trees give the flowers for the ceremony. So it takes place towards the end of March or beginning of April. On the day fixed for the ceremony the villagers accompany their *Phan* to the *Sarna*—the sacred grove of *Sal* trees, where dwells a deity called *Sarna Buihi*, or woman of the grove. She is thought to have great influence on the rain, and the *Phan* offers her five fowls, which are afterwards cooked with rice, and a small quantity is given to each person present. They then collect *Sal* flowers and return laden with them to the village. Next day the *Phan*, with some of the males of the village, pays a visit to every house, carrying the flowers in a wide, open basket. The females of each house take out water to wash his feet as he approaches, and kneeling before him make obeisance. He then dances with them and places some of the *Sal* flowers over the door of the house and in the hair of the women. Immediately this is done, the women empty their water-vessels

over him. But they give him beer to drink. Feasting and drinking become general, and after the meal the youth of both sexes, decked with *Sal* flowers, go to the *Akhra* and dance all night and most of next day. p. 261.

Rice and money put in mouth of corpse by Oraons. p. 261.

Rice strewed on road by Oraons as they bring back the charred bones of a deceased relation from the funeral pyre to the house. p. 261.

After the corpse has been burned, the bones are brought back in an urn, which is suspended to a post erected in front of the deceased's house [among the Oraons]. In the following December or January the friends assemble again to convey the bones to the place which, from the first establishment of the community, has been appropriated to the purpose. The burial-ground is always near a river, stream, or tank. This burial in the ancestral ground is a point on which the Oraons are very tenacious. When one of them dies far from home, the relations will if possible recover the fragments of his bones, bring them back, and bury them in the ancestral burial-ground. As the procession moves to the grave, rice is continually strewed over the urn till it is deposited in the grave and a large, flat stone placed over it. Then all must bathe and, after paying the musicians who accompanied the procession, they return to the village. The money that was placed in the mouth of the corpse, and afterwards saved from the ashes, serves as the fee for the musicians. The person who carried the bones to the grave has to be purified by incense and the sprinkling of water. The ceremony takes place only once a year; and on this day the bones of all who have died during the past year are simultaneously deposited in their last resting-place. No marriage can take place in a village while the bones of the dead are in it. Lovers must wait till the day of sepulture. The marriage season begins soon afterwards. pp. 261 *seq.*

Amongst the Malers, a person found guilty of killing a cat is made to give a small quantity of salt to every child in the village. p. 269.

The *Demano*, the priest of the Malers, must never

cut his hair; his power of divination disappears if he cuts it. p. 271.

(Shaw, in *Asiatick Researches*, IV, p. 39—of the 8vo edition—says “they must never cut it [their hair]; as it is believed, if such an act did not prove fatal to them, that, at least, their dreams would no longer be prophetic.”)

The Paharias all worship the sun. p. 271.

The Mals have a great festival annually in January, “corresponding with the great harvest joy of the Hos and Mundas.” They plant in their dancing-place two branches of the *Sal* tree, and for three days they dance round these branches, which are afterwards removed and thrown into the river. p. 274.

Form of capture at marriage among the Kolans. p. 278.

A Maria woman, after giving birth to a child, has to remain in retirement for a whole month, and unless she has a daughter old enough to serve her, she must cook for herself the whole time. p. 279.

Form of capture at marriage among the Kurmis, etc. p. 319.

The Kurmis have a festival about the middle of January, when the granaries are full. The people make cakes in the form of a double cone, put on their best attire and assemble on a green outside of their village, where the young men and women form circles and dance and sing. Then a cock is thrown up in the air, and this is done till one of the young men succeeds in shooting the bird with an arrow. The successful archer is then treated as the hero of the day. p. 320.

E. T. DALTON: *Descriptive Ethnology of Bengal*. (Calcutta, 1872.)

## 68. ASSAM

The Koch, Kuchis, or Kukis, are a numerous tribe in Assam. Their chief worship is paid to a god named Kishi, and to his wife Jago. “Every year, at the end of the rainy season, a grand sacrifice to these deities is made by the whole

tribe, and occasionally sacrifices are offered in cases of distress. The blood of the sacrifice is left for the deity, while the votaries eat the meat. The people worship no images. They call on the name of their gods, and clap their hands during the ceremony of worship.” pp. 261, 262.

“The first festival of the year is termed the *Baisak Bihu*, and is celebrated in the first three days of *Baisak*. On this occasion people devote the whole of the first day to mutual visits and compliments, as Europeans do on the first day of the year. The cause of their rejoicing is two-fold: first, that the month of *Choitro*, every day of which is considered unlucky, has expired; second, that it is succeeded by a month of which every day is fortunate. The cows are then worshipped with peculiar honours. They are first sprinkled with holy water, like the horses in the Circusian Games, or bathed in the sacred stream of the Brahmaputra; the devotees next prostrate themselves before them, their horns are painted with various colours, and their necks are decked with garlands of flowers and strings of fruit. The consecrated animals are then driven in a body through the villages, by crowds of people who make a discordant noise upon various musical instruments. During the remainder of the day the cows are permitted to stray wherever they please, and seek a pasture in every field without restraint.”

pp. 268 seq.

“The other *Bihu*, or festival, known as the *Magh Bihu*, is celebrated about the end of the month *Pous*, or the beginning of *Magh*. It is equivalent to the harvest-home, the festival occurring after the inning of the winter harvest. It occupies two days, both of which are devoted to feasting and merriment.” p. 269.

“The month of *Phalgun* is one of peculiar liveliness, as it ushers in the spring saturnalia. During this festival groups of men and children are continually patrolling the streets, throwing a crimson powder at each other, or ejecting a solution of it from syringes, so that the garments and visages of all are one mass of crimson. At nightfall, the last day of the festival concludes with the burning of the *Holi*, the crimson powder used at this festival, when large fires are lit, into which various combustible substances are thrown,

and around which groups of children are seen dancing and screaming." p. 269.

Another festival is the *Durga puja*, celebrated in the month of *Ashin*, in honour of the ten-armed goddess. Many bloody sacrifices are offered, and the people "daub their bodies all over with the mud formed with the blood which has collected when the animals were slain, and dance like furies on the spot. On the three last days of the festival, dancing and singing are kept up at the houses where the images of the goddess have been set up. On the afternoon of the last day, the images are brought out, placed on a stage, and carried to the river." The images are placed on canoes and rowed up and down the river to music and song. The vast number of boats which accompany the procession race each other.

pp. 269 seq.

Amongst the Kacharis the ceremony of divorce consists in the husband and wife taking hold of either end of a *pawn* leaf (leaf of the betel vine) and tearing it in two pieces in presence of witnesses. p. 295.

The Mikirs, a hill tribe, "have no prejudices with regard to food. One peculiarity, however, is worth noticing; they neither eat the flesh of the cow nor drink her milk. Whether this prejudice originally sprung from Brahmanic influence or not, they themselves are not aware." p. 309.

Amongst the Mikirs, "after the death of the husband the widow may marry again, but not to an eldest son." p. 311.

"The secular head of the government of Butan is generally known as an officer called the *Deb Raja*; while the spiritual supremacy is vested in another individual, known as the *Dhurma Raja*, who, like the principal Llama of Tibet, is supposed to be a perpetual incarnation of the Deity. The *Deb Raja* is chosen from among the principal officers of the country, who are eligible to seats in a council. . . . He is by the established laws of the country permitted to hold this distinguished rank for a period not exceeding three years. Both these rules are, however, frequently violated. . . . The *Dhurma Raja*, like his great prototype of Lhasa, is supposed to be Budh himself, clothed in

human form, who by successive transmigrations from one corporeal frame to another, escapes the ordinary lot of humanity. On the death or temporary withdrawal of the *Dhurma* from the sublunary scene of his existence, his office remains vacant for a twelvemonth, during which time the senior *Gylong*, or priest, regulates the religious observances of the country. The first appearance of the *Dhurma Raja* is supposed to be indicated by the refusal of his mother's milk, and an evident preference for that of the cow. He is also supposed to be capable of articulating a few words distinctly, and of conveying his meaning by certain intelligible signs. The intelligence of these miraculous manifestations of precocious intellect is conveyed to the court, and a deputation, composed of some of the principal priests, proceeds to the spot where the young *Dhurma* is said to have appeared, conveying with them all those articles which in his former state of existence he had been in the habit of using. These are spread before him, mingled with a number of others purposely made to resemble them, with the innocent intention of testing the infallibility of the reneate god. As might have been anticipated, the infant always proves victorious in this contest of skill. The priests declare their conviction, that he is their former spiritual head, and he is conveyed with great ceremony to the palace of Poonakha, at which place all installations must be made, either in the rank of *Dhurma* or *Deb*, to give them validity. During the time that Captain Turner's mission was in Butan, it appears that both the secular and spiritual authority were united in the same person, which, though apparently opposed to the institutions of the country, was nevertheless acknowledged." pp. 342 seq.

"In Butan, on the death of any head of a family, however numerous his children, the whole of his property becomes escheated to the *Deb* or *Dhurma*, without the slightest reference to the wide-spreading distress which a sudden deprivation of the means of subsistence may entail on the afflicted survivors." p. 345.

Among the Mishmis, "whenever illness or misfortune of any kind visits them, a sprig of a plant is placed at the door to inform strangers that the house is under a ban for the time, and that it

must not be entered, and sacrifices of fowls and pigs are offered to their deities." p. 366.

Among the Mishmis, "all crimes, including murder, are punished by fines; but if the amount is not forthcoming, the offender is cut up by the company assembled." p. 366.

"It is a singular custom amongst the Khamtis that the principal amusement of their chiefs is working in metals; in which, practice renders them infinitely more skilful than the lower classes." p. 373.

Among the Singphos, if a person has died a violent death, "a buffalo is sacrificed as a propitiation to their deities, and the head of the animal is fixed to two crossed bamboos and placed near the grave; but if he has died in the course of nature, no sacrifice is considered necessary." pp. 377 seq.

Among the Singphos, "according to the law of inheritance, the patrimony is divided between the eldest and the youngest son; while any children that may intervene are left to push their own fortunes as best they can. The eldest son succeeds to the title and estate, while the youngest, carrying away all the personal and movable property, goes in quest of a settlement for himself." p. 378.

Among the Khassias, "disputes concerning laws or money are settled in rather a remarkable manner. The disputing parties, finding all means unavailing to bring a matter to a final settlement, determine to pass through an ordeal, which consists in being immersed in water. The party emerging first, being supposed to be convicted and rejected by the *Aquae Deo*, loses his claim to the disputed property." p. 411.

The Khassias "believe in the existence of one Supreme Being, the Creator of the world. The minute affairs of individuals, and even the greater and more important matters of nations, they suppose to be under the superintendence of divine agents or spirits, who are likewise gods. These spirits delight in sacrifices, and all affliction is attributed to their wrath; their character is wicked; they are all evil spirits, and are always engaged in exerting their evil influences over

those who do not pay them the attention they deserve; they can, however, be pacified by the sacrifice of a fowl or other animal." p. 412.

Amongst the Khassias, at a divorce, some of the friends "are requested to effect the separation by a formal ceremony, which consists in taking the five *cowries*, or shells, from each party, and throwing them out of the house." p. 413.

Amongst the Khassias the dead are burnt. "While the body is being burnt, sacrifices are offered, and offerings of betel leaf, areca nut, fruit, etc., are made to the spirit of the deceased; arrows are also occasionally discharged towards the four points of the compass. When the body is burnt, the ashes are carefully collected, put into an earthen vessel, carried home, and kept until, by the help of their oracles, the day is fixed for the removal to the family vault, which is composed simply of a tabular stone. Beneath this the ashes are placed, and on the occasion of their removal from the house, those who can afford the expense have dancing and feasting, which are kept up for three or four days. The relatives do not engage in either, except to defray the expense, and superintend the proceedings. The dancers are both men and women; of the latter only such as are unmarried or widows. These dance, or rather hop, in an inner, while the men form an outer, circle, and display all sorts of gesticulation, but keeping good time with the music. Sword exercise is also common on such occasions, and is the most interesting part of the proceedings. The ashes of one tribe are deposited together under one vault. The remains of a man and his wife are never deposited together, because they belong to different tribes. A husband is therefore separated from his wife and children, as the latter belong to the tribe of the mother, and their ashes are deposited with hers." p. 414.

"Milk, in every form whatever, they [the Garos] execrate and abhor, calling it diseased matter." p. 417.

Marriage ceremonies among the Garos. "It being the custom for the bride to seek the bridegroom, all those who are invited assemble on the appointed day at her dwelling, when the usual

round of drinking, dancing, and singing commences. The bride is then conveyed to the nearest stream and bathed, after which the whole company moves in procession towards the house of the bridegroom, who on learning their approach feigns to fly. He is, however, quickly caught, and taken, like his mistress, to be bathed. His parents now commence a kind of funeral howl, and attempt to detain him by force. When this mock resistance is over, the procession returns to the dwelling of the bride, where the ceremony is completed by the sacrifice of a cock and hen, and the usual debaucheries of a savage feast."

pp. 417 seq.

"Their funeral ceremonies [*i.e.*, the funeral ceremonies of the Garos] are still more remarkable; the body is kept four days, after which it is placed in a small boat on the top of a pile, erected within six or eight yards of the house. The pyre is kindled by the nearest of kin to the deceased exactly at midnight, after which the company feast and make themselves merry. When the body has been consumed, the ashes are buried in the earth in the same spot where the pile was kindled, and a small thatched building, surrounded by a railing, serves to record the memory of the deceased; within this building a lamp is burned every night for the space of a month or more. If the deceased be a person of rank, the funeral pile is decorated with cloth and flowers, and the head of a bullock, sacrificed on the occasion, is burned with the corpse. At the obsequies of a superior chieftain, a large body of his followers sally forth from their hills, and having seized upon the first individual of a hostile tribe they meet with, cut off his head and burn it with the body of their chief." p. 418.

WILLIAM ROBINSON: *A Descriptive Account of Assam.*  
(Calcutta and London, 1841.)

## 69. ASSAM

The Singphoos. pp. 59-91.

"The religion of the Singphoos appears to be a mixture of all the various idolatries and superstitions of the natives with whom they have intercourse. They seem to have no fixed principles

common to the whole tribe. Their ostensible worship is that of Guduma, whose temples and priests are to be found in all their principal villages. They are also in the habit of deifying any Singphoos who may chance to be killed in action during a foray upon some other tribe or village, and of sacrificing to them as to their penates. On emergencies, such as famine, pestilence, or danger, they make offerings to the *Ning Deota*, god of the elements, called Ningschees; sacrificing buffaloes, hogs, and cocks. The skulls of the buffaloes so offered are afterwards hung up in their houses as mementoes of their own piety.

"Their funeral ceremonies are simple. The poorer classes burn or bury the body, according to the previously expressed wish of the deceased, and invariably make to the deity an offering of a pig, fowl, or fish, through their *Deodhies*, or priests. On the death of a chief, numerous ceremonies are performed: the body is detained until all the friends of the deceased can be assembled, when buffaloes, pigs, and deer are sacrificed, a grand feast is given, and spirituous liquor distributed to the company. The corpse is then committed to the earth, the priest chants a prayer for the deceased, a clay tomb is raised over the remains, and the grave is encircled with a bamboo fence. Sacrifices are always offered up on the death of every Singphoo, according to the means of the surviving relatives; no matter whether death be caused by accident or war, or in the course of nature." pp. 81 seq.

"The Singphoos entertain strange ideas of honour and revenge. . . . The Singphoos imagine that the soul of the murdered individual will torment them until his manes are appeased by the death of one of his enemies; and further, that the anger of their deity would be roused should an opportunity of retaliation be neglected. Nor is the retribution to be limited to the actual perpetrator of the homicide. If death be occasioned by violence committed, or supposed to be committed, by any one, the relations are never appeased until they have murdered one of the family to which the murderer belonged. An innocent person is thus often murdered, who is quite ignorant of the injury committed by his tribe or family." pp. 84 seq.

The Assamese. pp. 127-149.

"Jacob served Laban as a servant or bondsman many years to obtain in marriage Leah and Rachel, who were sisters; and he was not allowed to marry the younger before the elder. So in Assam a man may marry two sisters, but he must marry the elder before the younger. It is not uncommon, when a man is poverty-stricken, to engage to live and work for several years for the father of the girl he wishes to marry. He is then called a *Chapunea*, a kind of bondsman, and is entitled to receive *bhat kupper*, food and clothing, but no wages; and at the expiration of the period of servitude, if the girl does not dislike him, the marriage takes place. The man is looked on in the family as a *khanu damad* (or son-in-law), and is treated kindly. . . . If a woman's husband dies, though she may be only eighteen or twenty years of age, she can never marry again. She is considered a *Baree*, or widow, for life; but very few women—if any—so circumstanced lead a life of celibacy; they prefer submitting to be selected as companions, and are then contemptuously designated *batuloo* (refuse or offal)." pp. 142 seq.

The Nagas.<sup>1</sup> pp. 149-178.

"The south-eastern hills of Assam are the abode of many tribes of Nagas. They are a very uncivilised race, with dark complexions, athletic, sinewy frames, hideously wild and ugly visages; their faces and bodies being tattooed in a most frightful manner by pricking the juice of the bela nut into the skin in a variety of fantastic figures. They are reckless of human life; treacherously murdering their neighbours, often without provocation, or at best for a trivial cause of offence." pp. 149 seq.

"No general government exists over the whole tribe; they are divided into innumerable clans, independent of each other, and possessing no power beyond the limits of their respective territories. Each tribe seems ever jealous of its neighbour; and cruel hostilities, ending in the most tragical manner—even to the extermination of a tribe and the total destruction of its cattle,

stores, and property—are often the results of their mutual animosity." pp. 152 seq.

"The form of the Naga government is democratical; each clan seems to be ruled by a president and two subordinates or deputies, who form the executive. The president is called *Khonbao*, and the deputies *Sundekae* and *Khonsae*: the one prime minister, and the latter a chief over twenty houses. The chief magistrate or arbitrator, the *Khonbao*, decides all disputes of a civil or criminal nature, and it is optional with him either to direct or enforce his orders with his own sword; but in all this he is merely the organ or agent of the people, for the decisions are the results of the consultations of the whole *Raj*, or populace, who discuss all matters of importance in the open *Moorung*, or hall of justice, to be found in every Naga village." p. 153.

"The dignity of the *Khonbao* is hereditary; the eldest son of the incumbent invariably succeeding to the title and authority. No junior brother can assume the rank, under any pretensions founded on greater ability, personal appearance, or reputation of valour. In the event of the *Khonbao* leaving no progeny, his wife succeeds to his title and authority; and the deputy *Khonbao*, *Sundekae*, and *Khonsae* in council enforce her commands, and report everything to her connected with the welfare of the community." p. 154.

"The superstition of the Nagas is strikingly exhibited in the great attention paid by them to all signs of good and evil, before they attempt the execution of any project; whether it be to prepare the land to receive the seed, to proceed on hunting or fishing excursions, or to enter upon any war expedition. On these occasions the *Khonbao*, *Sundekae*, and *Khonsae* assemble the people, and a grand consultation is held between the chief ruler and the elders of the village, in order to divine the most auspicious moment, and to ascertain whether the affair under consideration will turn out favourably or otherwise. To aid the deliberation, new-laid eggs are procured, which they address in these terms: 'O eggs, you are enjoined to speak the truth and not to mislead us by false representations.' The eggs are then perforated and roasted on a fire, and the yoke is minutely examined; if it appears entire, the omen

<sup>1</sup> [For the Nagas, see also J. H. Hutton, *The Angami Nagas* and *The Sema Nagas* (London, 1921); and J. P. Mills, *The Lhota Nagas* (London, 1922), *The Ao Nagas* (London, 1926), and *The Rengma Nagas* (London, 1927)].

is considered good; if broken, the reverse, and auspicious for their enemies. In this conclusion the senate are likewise confirmed by a peculiar appearance of the white of the egg. Another simple mode of divining the propriety or expediency of carrying out certain plans is by burning the *Bujjal*, bamboo. Should it crackle and fall out of the fire on the left side, it is a good omen; should it fly out on the right, the event is accepted as a warning of failure and disaster." pp. 155 seq.

"In their agricultural operations, the implements of the Nagas are simple and rude in the extreme; but bullocks and buffaloes are used as in Assam. At the commencement of the season, the *Khonbao*, having assembled the people after the usual ceremonies of consulting the omens, the land is apportioned out to each clan, the jungle is cleared, and sowing commences. . . . In the course of the year three crops are raised from the same land. This is done for three successive years; when, the land being impoverished, new land is broken up for the same period, until the usual time of fallow admits of the old land being resumed." p. 157.

On returning from a successful raid, on which they have massacred old and young, women and children, the Nagas bring home with them the heads, hands, and feet of the slain. "These they parade about from house to house, accompanied with drums and gongs, throwing liquor and rice on the heads, and uttering all manner of incantations, saying, 'Call your father, mother, and relations to come here and join you in eating rice and drinking spirits, when we will kill them with the same sword.' They then sing, dance, and perform all manner of antics; pierce and mangle the heads of their enemies, and again with curses enjoin them to summon their whole race to suffer the same ignominious treatment. . . . The same scene is enacted for three or four successive days; when the heads, being hacked and sufficiently danced about to satiate Naga revenge, are suspended from the branches of *Nahor* trees. After this, the ceremony of tattooing the body is performed, and a most severe operation it is. The burnt ashes of a pot are pricked into the skin with the thorns of the cane; a great quantity of blood exudes, and the body swells to a great size. Being previously thrown into a state of stupid intoxication, the patient is left to welter in the

dirt and blood for three days, unconscious of his condition. After this operation, the young sprouts of the *Bhat-teeta* tree, being well-pounded, are smeared over the wounds, and in the course of twenty-five days the patient is able to resume his avocations; upon which a number of pigs and fowls are killed, and a great feast is given; the heads of the enemies being brought down from the trees and strewed out upon a platform before the populace in the court, or *Raj Moorung*. For a whole month from the day of the massacre, the Nagas daily sing the war song quoted above, and dance and manifest the greatest excitement and delight.

"All the villages are not entitled to the honour of retaining the heads of their enemies; they must be kept in the village of the *Khonbao*.

"In some Naga villages it is the custom for a man who has committed murder in cutting off the head of a foreigner, to be joined by ten or a dozen Nagas in submitting to the operation of tattooing; which in such cases is an indispensable ceremony. The tattooing is pricked round the calves of the legs in ten or twelve rings or circles interspersed with dots; the thighs, the breast, the neck, the fingers, the back of the hand, the arms, the forehead, the nose, the vicinity of the eyes and the ears being similarly decorated. The poorest Naga peasant deems it an honour to have his body thus embellished with stripes, figures, and dots; and the omission of the ceremony would entail on him eternal disgrace and censure. Indeed, the tattooing determines the character and consequence of the individual; for by certain marks on one arm it is apparent that he has killed a man; when both arms and body are scarred he is known to have murdered two individuals; and when the face and eye-sockets are indelibly impressed with the tattoo, he stands proclaimed the assassin of three of his fellow-creatures, and is thenceforth esteemed a valiant warrior.

"On the question being once put to the Nagas whether they would like to become the subjects of the Company, they promptly replied, 'No, we could not then cut off the heads of men and attain renown as warriors, bearing the honourable marks of our valour on our bodies and faces.'

"If a Naga happens to be suddenly surprised, and cut off by the inhabitants of a neighbouring village, his corpse is quickly taken up by his friends and placed on a platform in the jungles

near the road. At the expiration of three or four days they perform some ceremonies, and wait till a favourable opportunity occurs for avenging his death. The purpose is never relinquished, though its execution may unavoidably be tardy; by day and night they lie in ambush in the jungle, or on the plains near the roads, till they can pounce upon some unwary individual of the enemy. His murder is then communicated to his friends in a singular way. Forty or fifty Nagas, armed with wooden clubs, strike a large, hollow piece of wood called a *tomkhong*, from which a loud, terrific sound proceeds, which gives token to the enemy that one of their tribe has died in acquittance of the debt of revenge. To such an extent does this vindictive spirit prevail, that the Nagas will wait for two or three generations devising plans for decapitating a member of a tribe who has murdered one of their clan; and when the opportunity of vengeance offers, they are sure to take advantage of it, regardless of the personal innocence of the man whom they select as the victim of their fury. The death of the victim is hailed with dance and song, and the liveliest demonstrations of joy; even the old men, women, and children seem in raptures at the announcement of the joyful tidings that their tribe has succeeded in taking revenge." pp. 159-164.

"Naga customs from childhood until marriage."  
pp. 164-168.

"On attaining the age of nine or ten years the boy is called a *Moorungea*, and from that time no longer resides with his parents, but, with all the youths of the village, takes up his abode at the *Moorung*, a large building set apart for this especial purpose. The parents, however, still continue to provide him with food, and he is obedient to their will, assisting them in cultivating their fields. He carries a sword and spear, and wears the Naga habiliments. At fifteen or sixteen years of age he begins to be dissatisfied with his existence in the *Moorung*, and makes arrangements for taking a wife; generally selecting a cousin, the daughter of his mother's brother. On these occasions the parents collect as much rice and liquor, and as many cows and buffaloes, as their means will admit. The girls all live together, like the boys, in a separate *Moorung*, or house allotted for them; sometimes they reside in a house in which a corpse

is kept, probably from the greater sanctity such an inmate would confer on their habitation." When a young man has fallen in love with a girl and obtained a sign of her consent, the marriage is arranged by the parents or other relatives of the couple; cows, buffaloes, rice, and liquor are forwarded to the house of the intended bride, and all her relations and friends are invited to a grand feast. At the marriage ceremony the bride and bridegroom make promises of mutual fidelity, and eat ginger together out of a basket. After the ceremony and the feast the bridegroom "returns home to his parents, and in the evening his wife joins him with baskets of food for her husband's parents and his brother's wives. She thenceforth resides with her husband. From that day the husband ceases to abide at the *Moorung*, and after the lapse of two or three days, according to the village roll, takes his tour [*sic*] of guard duty at the *Moorung*. From the day of his marriage he commences the preparation of a separate house, upon the conclusion of which, in a few months, he quits the paternal roof. Some Nagas will, however, continue to cultivate the land, and share the produce of their labour with those [*sic*] of their parents; but on the birth of a child the families separate.

"Amongst the Nagas, marriage is contracted with near relatives, such as cousins, in preference to other women. A widow having no children, cannot marry a stranger, but must marry her late husband's brother; and if he happens to be a mere boy, she will still live with him as his wife; nor can the boy take another damsel; he *must* marry his brother's widow. The custom is one of great antiquity, and apparently cannot be infringed. If the widow has one or two children she cannot marry again, but must remain in her own house. No Naga marries more than one wife, and if she dies he is at liberty to marry again.

"The crimes of adultery and seduction are treated with the utmost severity; the offenders are brought before the *Khonbao* and the people assembled to investigate the offence; on proof of which, the *Khonbao*, or his *Ticklah*, decapitates the man in a conspicuous part of the road, between two or three villages; or he is tied with cane cords to a tree and there crucified. In some clans it is the practice to deprive both the seducer and seduced of their lives; in others, the former is placed in a basket, his hands and feet tied together,

and he is rolled many times from the summit of a hill until life be extinct.

*“Funeral Ceremonies.* The Nagas consider sudden death as particularly unfortunate; even if a person dies after one or two months’ sickness, the period is still deemed too short to be lucky; and his corpse is instantly removed and placed in the jungles on a platform four or five feet high, where it is left to decay. For three or four days after a death, the relatives do not leave the village; neither do other villagers resort to the village in which death has occurred during the same period. If a person dies who has been afflicted with a long illness, a platform is raised within his house, and the corpse, being folded in clothes, is placed thereon. By night and day the corpse is watched with great care, and as soon as it begins to decompose, large quantities of spirituous liquor are thrown over it; and whatever the deceased was in the habit of eating and drinking in his lifetime (such as rice, vegetables, and liquor) is placed once a month on the ground before the body. The virtues of the deceased are frequently rehearsed; the heirs and relatives throw themselves on the earth, and make great lamentations for many months after the death has occurred. At the expiration of the period of mourning, a great feast of liquor, rice, buffaloes’ and cows’ flesh is prepared by the survivors; and an immense number of people, armed with their swords and spears, and dressed in the most fantastical garb, as if preparing for a war expedition, are assembled to partake of it. They commence the festival by repeating the name of the deceased, singing many kinds of songs, dancing, and cursing the deity or spirit in these words: ‘If to-day we could see you, we would with these swords and spears kill you. Yes, we would eat your flesh! Yes, we would drink your blood! Yes, we would burn your bones in the fire! You have slain our relative. Where have you fled to? Why did you kill our friend? Show yourself now, and we shall see what your strength is. Come quickly, to-day, and we shall see you with our eyes, and with our swords cut you in pieces, and eat you raw. Let us see how sharp your sword is, and with it we will kill you. Look at our spears, see how sharp they are; with them we will spear you. Whither now art thou fled? Than thou, spirit, who destroyest our friends in our absence, we have no greater enemy. Where are you now—whither hast thou fled?’

“With these and similar speeches and songs, they clash their swords and weapons together, dance, and eat and drink throughout the night. On the following day the corpse is folded up in a cloth and placed on a new platform four or five feet high; and the whole of his weapons, swords, spears, *panjees choonga* (hollow bamboo joint for holding water), rice-dish—in fact everything used by the deceased in his lifetime is now arranged round his bier, which is held sacred; no one would dare to touch a single thing thus consecrated. After this ceremony is concluded, the whole of the party disperse to their respective homes.

“On the death of Namsungea Khonbao, who, it is said, was one hundred and twenty years of age, his corpse was removed in December, 1843, and according to ancient custom, a tusk elephant was purchased from the Muttock Bur Gohain, and killed, with three hundred buffaloes and pigs, when the Nagas enjoyed a magnificent feast. The usual practice of reviling the deity, while singing and dancing, was kept up with uncommon fervor, and the bacchanalian scene has perhaps seldom been exceeded. The heads of the slaughtered animals were suspended round the platform within a large enclosure, and the corpse was strewed over with an abundant supply of all kinds of forest flowers.

“Theft is held in great abhorrence amongst the Nagas, and is consequently so rare that they leave everything exposed in the open fields. If any person is detected in committing the offence no mercy is shown: the *Khonbao* pronounces sentence of decapitation without a moment’s hesitation. The Nagas are remarkable for simplicity, candour, and integrity; even the comparatively small vice of lying, to which the natives of British India are so seriously and universally addicted, is unknown among them, and will probably continue so until they have been corrupted by their more-enlightened neighbours, the Assamese, or by the advance of civilisation, refined arts, and manners. The Nagas have no names for the days of the week, and know not their own ages. Summer and winter are the only divisions of the year they recognise, distinguishing them as dry and wet seasons of six months each. Time is counted by the moon, or by the number of crops they can recollect reaping. They believe in a god or spirit called Rungkuttuck Rung, who created the earth and all things, but they have no

hope of future rewards, nor any fear of punishment hereafter; neither do they believe in a future state of existence.

"For the above information we are indebted to Bhog Chund, who is the son of a west countryman of the *Khetree* caste, by an Assamese mother, and having lived many years amongst the Nagas, is thoroughly acquainted with them. He is now a resident and industrious cultivator in the plains. He reads and writes Assamese, and is a most straightforward character. He would be an invaluable companion and guide in travelling through the Naga territory." pp. 164-172.

JOHN BUTLER: *A Sketch of Assam, with some Account of the Hill Tribes.* (London, 1847.)

## 70. ASSAM

"The Nagahs do not consume milk, and cattle are not used for tilling the ground, but are kept chiefly for sacrifices and feasts." pp. 40 *seq.*

"The Hill Tribes of Assam." pp. 77-212.

The Kookies [Kukis]. pp. 79-101.

The Kookies live in Northern Cachar. They say that they emigrated thither "sixty years ago."  
p. 79.

"For each of the old clans there are five chiefs or elected managers of the community. The first is called a *Ghalim*; the second, *Ghaboor*; the third, *Burchapea*; the fourth, *Chota Chapea*; and the fifth, *Tangba*. These five persons are elected by the *Raj* clan, or village community, and they form a council for the settlement of the affairs of the tribe, in accordance with the wishes of the people. In all affairs of importance they assemble together, and nothing is decided on excepting by the majority of the votes of the most influential members of the clan, given through the elected council.

"On the death of the *Ghalim*, the *Ghaboor* succeeds him and not his son or brother, and promotion is thus by regular rotation. On the fifth being promoted to the fourth grade, his vacancy is filled up by a general election of a proper person from the tribe to fill the vacant seat. The council decide all petty disputes, and impose fines on the delinquents for all trivial as well as heinous

offences, and the penalty of death is not inflicted by the rajah or the council for theft, adultery, or murder, and whatever is realised from fines by the council is divided amongst them according to their respective grades." pp. 81 *seq.*

"When a youth is desirous of marrying into any family, his parents visit the parents of the damsel selected, and present a pitcher of spirituous liquor. If this be refused, the proposed alliance is declined; but, if the liquor is accepted, the youth is sent for, and if his father is able to pay in kind, or coin, twenty-five rupees (£2 10s.) to the parents of the damsel, the marriage soon takes place; otherwise, the young man is formally made over to the care of the parents of the damsel, to remain in bondage for a certain number of years, generally two or three, and sometimes five. Should he fall sick, he returns home, and the period of absence does not count as part of the time agreed upon to be served. When the period of service expires, a grand feast is given in proportion to their means, and the marriage ceremony is performed by the *Ghalim*, or chief of the village. The bride and bridegroom place their feet together on a large stone, and the *Ghalim*, after sprinkling both with water, addresses the bride," bidding her be faithful to her husband, and wishing them a numerous progeny. This concludes the marriage ceremony. pp. 82-84.

"If a man dies at night his body is burned in the morning. Vegetables and rice are placed on the spot where the body was burned, and the relatives of the deceased address the ashes of the consumed corpse thus, 'We bid you farewell to-day; whatever money and rice you have acquired, leave with us.' On the following day friends resort to the deceased man's house, and offer up a sacrifice of a fowl to the gods Tevae and Sangron. Liquor is freely partaken, the good qualities of the deceased are recited, and much lamentation is made. When a married man dies, all his friends assemble and bewail their loss. Vegetables and rice are cooked, and placed on the left side of the corpse with a gourd or bottle of liquor. The youths of the village prepare a bier, and the corpse is washed and dressed in new clothes to be burned. They place on the corpse his sickle, spear, eating utensils, and personal ornaments, and a rupee in his mouth. The men who bear the body are

entitled to the rupee placed in the mouth of the deceased. The widow puts on all her best clothes and ornaments, and joins the procession bearing the body to the funeral pyre. On the body being consumed to ashes, the widow puts aside her ornaments and flowers, and takes a final leave of her husband's remains in the words, 'Thus long have we lived together, this day are we separated!' and, placing rice and vegetables on the ashes of her husband, with reverential obeisance to the same, she returns home with dishevelled hair.

"The funerals of the *Beli* clan of Kookies are conducted in the following fashion." Friends assemble and present the corpse with new clothes. Then "the body is interred with the clothes, ornaments, eating utensils, sword, and spear, and the company then return home. The day after the funeral a bamboo arrow is made, in front of the house where the deceased resided, and after being spit upon by every one, is then thrown into the jungle. A tree is likewise planted, and a fowl sacrificed, which concludes the obsequies.

"Most indistinct notions are entertained in regard to religion. The Kookies certainly seem to believe in a future state of retribution and a plurality of gods or spirits, who, they affirm, have equal power. The principal deities worshipped are called *Tevae* and *Sangron*, to whom fowls, pigs, and spirituous liquor are offered in sacrifice on all occasions of sickness, famine, or other affliction, which they conceive is the surest method of averting evil and bringing their wishes and undertakings to a successful termination." pp. 85-87.

If victorious in a raid, the Kookies bring back the heads of their enemies and fasten them to a pole at a spot where three or four roads meet.

p. 90.

"The Kookies have some strange customs, one being that of smoke-drying the dead bodies of the rajahs. After the death of a rajah, his body is kept in this state for two months before burial, in order that his family and clan may still have the satisfaction of having him before them. He is then interred with grand honours, cows and pigs being killed to feast the whole clan, and pieces of their flesh sent to distant villages. The heads of the animals killed at his burial are placed on large posts of wood over his grave. His son, however young, is then elected rajah, and looked up to

with an almost superstitious respect. Should a rajah fall in battle by any chance, they immediately proceed on a war expedition, kill and bring in the head of some individual, hold feasting and dancings, and then, after cutting the head into pieces, send a portion to each village of the clan. . . . This is considered in the light of sacrifice to appease the manes of the deceased chief."

pp. 92 seq.

"The Kookies raise only one crop, and then relinquish the land and cut down new forests of bamboo for the cultivation of the succeeding year." pp. 95 seq.

The Meekirs. pp. 126-139.

As to the religion of the Meekirs, "it is reported that they worship the sun and moon, and make sacrifices to both, of hogs, goats, and fowls. In fact, these sacrifices may be considered more in the light of feasts, as the portion allotted to the deity is very scanty, and composed of the refuse parts. They also sacrifice to rivers, and large stones, or trees, in their neighbourhood, which are considered the abode of the deities. On the appearance of any epidemical disease amongst them, they have recourse to sacrifices; and if the wrath of the deities cannot be appeased—that is, should the sickness not abate—they leave their houses and property, and retire to the densest forests, closing all communication with their former habitations." pp. 136 seq.

Marriages amongst the Kookies "has nothing religious; it is a simple contract between the parties. . . . Sometimes a man voluntarily engages to serve as a bondsman for a number of years to the father of the promised bride; and when the period of service expires the marriage takes place with the usual festivities." p. 138.

"The Angahmee Nagahs." pp. 140-158.

"The villages are generally built on the highest and most inaccessible hills, north of the great range of mountains separating Assam from Muneepoor and Burmah. Every side is stockaded, and a ditch generally encircles the most exposed part of the village, which is studded with *panjies*."

pp. 142 seq.

When these Nagahs have raided an enemy's village, they "cut off the head, hands, and feet of their enemies, roll them up in a cloth, and return home. They then take the skulls to each house in the village and throw rice and spirits over them, and tell the skulls to call their relatives. The man who has cut off the head keeps it under his bedstead five days; during that time the warriors eat no food prepared by women, and do not cook in their accustomed cooking-pot. After the fifth day, however, the heads or skulls are buried, and a great feast is given of pigs and cows, after which they bathe and return to their avocations." p. 149.

"When a respectable man dies in the village, the inhabitants do not quit it for three days, and keep the body in the house, after which they kill cows and pigs, and give a feast of rice and spirits to the whole community. The body is then conveyed to the burying-ground, where it is interred, and a stone tomb is built over the grave, three or four feet high, and all the men, being dressed in their war habiliments, make a great noise, and jump about, and say, 'What spirit has come and killed our friend? Where have you fled to? Come, let us see you, how powerful you are. If we could see you, we would spear you and kill you with these spears!' and with similar vociferous speeches and war-whoops, continually repeated, they curse the spirit, and strike the earth with their spears and swords. They then place on the grave all the articles of dress worn by the deceased, as well as his arms, his sword, spear, shields, *panjie* tube, wearing-apparel, bamboo spirit cup, spirit-gourd bottle, waistband, shells worn round the neck and arms, red cane armlets, cane bands worn on the legs, and coloured cane leggings and *dhune's* feathers worn on the head. Such is the custom on the death of men; but if a woman dies, her petticoat waistband, cloth tied over the breasts, brass ornaments worn on the arms, and necklaces and spirit-gourd bottle, shuttle for weaving, spinning-stick for cotton, cotton thread, *dhan*, grain, pestle and mortar for cleaning rice, are all placed on her grave. The skulls of pigs and cows are likewise stuck upon sticks at one end of the grave, in memory of the hospitality exercised by the deceased.

"If a man falls sick, the chief person in the house or family sacrifices a fowl, and after placing the entrails and feathers in the road in the evening, he

calls out to the spirit: 'O spirit! restore to health the person you have afflicted in my family. I offer you the entrails of a fowl.' After saying this he returns to his house, and takes the fowl's head and legs, and gives them to some other family; the remainder is then eaten at home. If the sickness is very severe, a person takes a fowl, and goes into the jungle, and leaves the fowl alive as an offering to the living spirit. If it be to the invisible Hosang spirit, then he kills the fowl and leaves it in the jungle; with the exception of this, they have no other remedies. If a Nagah has cultivated a large extent of land, and falls sick, he kills a pig, and asks the chiefs or elders to partake of his feast, and assist him to cut his grain. The request being acceded to, a feast is given, and the next day they cut the corn.

"If a cow or pigs be killed by tigers, or if they die off suddenly, on that day they take an egg and go to the spot on which the cow was killed, and place the egg on the ground, saying, 'O spirit! do not, we entreat you, kill our cattle from this day forth. This is not your residence, your abode is in the woods, depart hence from this day.' After saying this, they return home; it is a day of rest; and if cattle die suddenly, or if they accidentally wound themselves, that day is also one of rest. In the former case the whole village community remains at home, and in all calamities the usual avocations are not thought of."

pp. 150-152.

"Their mode of taking oaths is singular. When they swear to keep the peace, or to perform any promise, they place the barrel of a gun or a spear between their teeth, signifying by this ceremony that, if they do not act up to their agreement, they are prepared to fall by either of the two weapons. Another simple but equally binding oath is, for two parties to take hold of the ends of a piece of spear-iron, and to have it cut into two pieces, leaving a bit in the hand of each party; but the most sacred oath, it is said, is for each party to take a fowl, one by the head and the other by the legs, and in this manner to pull it asunder, intimating that treachery or breach of agreement would merit the same treatment. They likewise erect a large stone as a monument on the occasion of taking an oath, and say that, 'As long as this stone stands on the earth, no differences shall occur between us.'

"Like all wild, uncivilised races the Nagahs are superstitious, and any business or undertakings of importance are decided by consulting omens. To ascertain whether a hostile incursion on a neighbouring tribe would be successful, they cut a soft reed into flat pieces; if the slices fall on one side or one upon the other, success is certain; if on the reverse quarter, or scattered, it is ominous in proportion to the number of pieces that have fallen. They also pretend that they can discover future events by the flight of a cock; if he flies strong and far it is an auspicious omen; on the contrary, should the flight be for a short distance and weakly, ill luck would inevitably attend any hostile expedition. If a deer likewise crosses their path, when starting on an expedition, they return home immediately, and postpone the undertaking to a future day." pp. 154 *seq.*

"It is also totally incompatible with Nagah honour to forego taking revenge, and it is incumbent on him to ransom or recover the skull of a relative murdered or captured in war. Years may elapse; but the murder of a relative is never forgotten, and when a favourable opportunity offers, probably twice the number of victims are sacrificed. Retaliation again ensues, and, consequently, there can never be a termination to these exterminating feuds. Exclusively of revenge, however, one of their most barbarous customs is that of cutting off the heads, hands, and feet of any one they can meet with, without any provocation or pre-existing enmity, merely to stick them up in their fields, and so ensure a good crop of grain. This practice is very common amongst the adjoining tribe of Lotah Nagahs, and the Anghamee Nagahs are said also to be addicted to it, but not so frequently." pp. 156 *seq.*

"The land is roughly cultivated; oftentimes turned up with a crooked stick in lieu of a hoe, for they have no idea of ploughing. The land is cultivated from the base to the summit of the hills in terraces, and irrigated by channels cut from running streams. They grow rice, pumpkins, gourds, yams, chillies, and ginger." pp. 157 *seq.*

In Assam, "if the funeral obsequies of parents be not performed, children cannot marry till they are. Neither can a younger brother marry before the elder, unless the elder brother gives in writing

his permission to his younger brother; after which the elder cannot marry, as he is considered to have renounced all worldly connection; or if he does marry he is not associated with by his family, and is deemed an outcast or excommunicated. This custom, however, is not strictly adhered to in Assam; I have known of instances to the contrary unattended with these consequences. The priest was bribed and the community feasted, when the elder brother was permitted to marry after his younger brother.

"If a man dies inside a house, no Hindoo can eat in it afterwards, or reside in it, as it has become impure; it is generally pulled down and burned, and a new house erected on the same spot. All Assamese when dying are, therefore, invariably brought out to die in the open air on the bare ground, that the building may be preserved; and also to ensure the happier liberation of the spirit from the body." pp. 228 *seq.*

MAJOR JOHN BUTLER: *Travels and Adventures in the Province of Assam during a Residence of Fourteen Years.* (London, 1855.)

## 71. ASSAM

The Khamtees. pp. 145-151.

"The great stronghold of the Khamtees is in the neighbourhood of the Irrawaddy, in the extreme north of Burmah, the Khamtees of Assam being emigrants from that country under the leadership of Chowsam's father. In religion they affect to be strict followers of Burmese Bhuddism, but, excepting among the priests, their religion is little more than polytheism under a thin veil of Bhuddist pantheism, the beauty of Gautama's teaching being utterly unknown amongst them, while many of their customs are altogether opposed to Bhuddism. They kill and eat all animals, and use the flesh and milk of cows and buffaloes without scruple. Their priests are men of great importance, and their influence is greater even than that of the chiefs. No undertaking is commenced without first consulting them, and by pretended divinations they select and announce an auspicious day. They are also the schoolmasters, every free-born Khamtee youth being compelled to attend school in the temples, where he learns to read and write his own language, and often

Burmese, using the Burmese written characters for both languages. These priests receive their office from Bhuddistic institutions in Burmah, and are, without exception, strictly orthodox among themselves, although they seem to indulge the whims of the Khamtees in many religious forms and ceremonies foreign to Bhuddism. I was very much surprised to find no trace of monotheism among this people. To all appearance they seem to have been converted by followers of Bhudda from polytheism direct to pantheism, and in this present a striking example of the strength of Bhuddism when preached to polytheists.

"The Khamtees are divided into innumerable clans, each clan having its own village and chief, or *Gohain*, and curiously enough each clan is recognised by the pattern of the waist-cloths worn by the men. The villages vary in size according to the strength of the clan. . . . The houses are all built on bamboo piles as in Burmah, and entered by a ladder." pp. 145 *seq.*

"Some of the social laws [of the Khamtees] are very curious. At either end of the village there is a large house set apart for a singular purpose. At the age of puberty all the girls are sent from the house of their parents to one of these buildings called the 'House of the Virgins,' and reserved entirely for the dwelling-place of unmarried women. From the time that the young girl enters this place she never sleeps anywhere else until married. Rising at daylight in the morning, she repairs to the house of her parents, spends the day there assisting in the household duties, and returns to her sleeping-place with the other unmarried females at sundown. As with the girls so with the boys. They occupy the house at the opposite end of the village, and every youth, though he spends the day in the house of his father, at night must return to the bachelors' sleeping-place.

"The 'Virgins' House' is sacred, and no man is supposed to enter there; indeed, the vigilance of the old maids who have outlived the age of romance prevents any proceeding which might be termed scandalous, and the morality of a Khamtee village is a pleasing contemplation."

pp. 147 *seq.*

"The Khamtees are inveterate traders, and to their industry Northern Assam is much indebted for the best rice and vegetables, especially potatoes.

Although the chief is lord of the soil, the whole community till it on the co-operative system, the chief having his portion allotted to him; after which the produce is equally divided between each house, according to the number of hands in it who have helped in the cultivation. As slavery is an institution among them, well-to-do Khamtees never labour. Besides the common land, small plots are also cultivated by individuals. Free-born people also possess numerous herds of tame buffaloes and oxen used for tilling the ground, and also as a means of barter with the Mishmees.

"All the grain produced by a village is kept in public storehouses always built on the river bank so as to be near water in case of fire; and the chief's man of business, or tax collector, attends at one of these houses at daybreak every morning to serve out the paddy to every house, a member from which attends to receive the daily supply, and the produce of all grain sent to market from these stores is accounted for by the chief, who distributes it *pro rata* among the different houses.

"As a rule, all the free men are hunters, very few of them doing manual labour, and in this they are very expert, both on land and water, handling a boat among the rapids in an unrivalled manner. They are also the soldier guardians of the clan, as well as the merchants who trade with the Assamese, and other tribes; while the older men, who are beyond leading such an active life, assist the chief as counsellors of the community. In physique, the Khamtees are superior to any of their neighbours, and conspicuous for their light complexions. Their national characteristic seems to be an exceeding restlessness. Where unchecked, predatory habits are the delight of the warriors, and the murderous readiness to use their knives makes them much dreaded, while their mode of warfare, which consists of early morning surprises, with fire and sword, has caused them to gain a deserved name for treachery." pp. 149-151.

"There are three tribes of Mishmees, known respectively as the Degaroo, Meju, and Chullah Cottah, or Crop-haired Mishmees, so called from the habit of cropping their hair round the head so as to give them the appearance of wearing a mushroom-shaped hat. This tribe inhabits the hill country directly north of Sudiya, and extending to the frontiers of Thibet. They are exceedingly warlike and predatory, annually carrying fire

and sword into the country of their neighbours, the Degaroo and Meju Mishmees, by whom they are both feared and detested." p. 180.

Among the Mishmees "the women and slaves do all the cultivation, using a kind of wooden hoe for all purposes of tillage; hence, as can be imagined, all the crops are scanty." p. 207.

"The interiors of the Mishmee houses more resemble cowsheds than human habitations, while from the outside they might be mistaken for fowl-houses. They are built on bamboo piles, the floor being raised, while the roof of dry grass projects in long eaves reaching down to the level of the floor, and hiding the walls which, with the floor, are some six feet from the ground, and made of bamboo wicker-work, and admit a strong current of air. They are about twelve feet wide, while the length varies according to circumstances, generally regulated by the number of wives of the owner, each of whom has a separate stall or room for herself, so that in the case of a rich chief the houses are often forty yards long. The door, about five feet high, situated at the end, is reached by means of a balk of timber, with notches cut in it. On entering, a long passage presents itself, from which the rooms open just as stalls in a stable. The first, or the strangers' room, has in it a movable stove, such as are found in the Khamtee houses. The most striking feature of the interior is the number of skulls of *mhittons*, bullocks, buffaloes, bears, tigers, deer, monkeys, and *takins*. In the house of a powerful chief several hundreds of skulls are hung up along the walls of the passage, and his wealth is always calculated according to the number of these trophies, which also form a kind of currency among the tribes, slaves and knives being purchased for so many heads each. The word 'head,' as expressed in the Mishmee tongue, also means anything which is given in exchange; for instance, if a Mishmee buys a *mhitton* for two *mhitton's* heads, one bear's head, one iron pot, and one piece of cloth, each article will be reckoned as a head, so that this term among them has a very wide signification. . . .

"At some distance from every house a number of little store-houses are erected, each on four uprights, and from the number of these buildings one may count the wives possessed by the owner of the house. Each wife has a store-house of her

own, in which she stores all the grain and other produce she is able to raise by her own industry. . . .

"*Mhittons*, pigs, and fowls form the principal live-stock in the Mishmee country, but only the chief possesses these riches, which even with them are scarce. Nearly every house swarms with rats, which live in the skulls ornamenting the walls, and one or more cats in every house live on these vermin. Dirt and filth abound, and the people never wash, so that their otherwise fair complexion is generally begrimed with soot." pp. 189-191.

In regard to marriage among the Mishmees, "women are priced at from fifty to five hundred heads, and a large family of daughters are very valuable, especially if they be well favoured."

p. 235.

"Until they have become the parents of grown-up children, the men and women never eat meat in each other's presence, nor can a man (except on very solemn occasions) eat meat in a father-in-law's house. This peculiar custom, when a man has many wives (and he always keeps as many as he can afford), often prevents him from eating flesh in any house in the village save his own. Poor younger sons have to work very hard for a wife, for they get no help from their father, but have to trade sometimes for years before they can bring their wives home to a house of their own; but on payment of a part of the purchase-money the youth may marry and visit his wife at her father's house, though she and her children can never leave it until every head is paid. This custom is a great stimulus to the young men in their musk-hunting and trading excursions, for until they pay for their wives they hold no position, and their wives and children have to work for the benefit of the wife's family.

"The two most important ceremonies of the Mishmees are undoubtedly those attending deaths and marriages. In the case of sickness a soothsayer is called in, and he generally prescribes the sacrifice of fowls or pigs, according to the state of the patient. These sacrifices he orders as a propitiation to the demon who is supposed to be instrumental in causing sickness. When death ensues, particularly in the case of a chief, *mhittons*, pigs, and fowls are killed without stint, and all the old men and women feast to their hearts' content, hospitality being considered a great virtue. They

eat in honour of the departed, talking the while of his great and good qualities. The body is burnt after two days and the ashes collected and placed in a miniature house, erected close to the family residence. This unique tomb is then surrounded by some of the skulls collected by the chief during his lifetime, which serve as a monument to his past hospitality, whilst the rest of his treasures are divided amongst his sons, the son-and-heir taking the lion's share. When there are no sons the skulls go to the nearest male relations. The eldest son takes the title of *gam*, or chief, and holds a yearly feast in honour of his deceased father, which is considered one of the most sacred observances amongst them.

"The laws which regulate their social system are simple but most effective. In case of murder a council of chiefs is held, and on proof of guilt the nearest male relative cuts up the culprit at pleasure, or takes heavy compensation. Should, however, the victim be a slave belonging to another person a fine of five *mhittons* settles the matter if paid; if not, the offender is punished, generally by reprisals, against which there is no remedy. Any owner may kill his own slave at pleasure.

"As to religion, their notions are very vague. Polytheism, encumbered with all the rites and ceremonies of fetishism, is their true creed. The yearly sacrifice and feast in honour of the deceased parents shows that they have some idea of a future state, but I could not find out their particular ideas, as death is a disagreeable subject of conversation among them, and Chowsam [a Mishmee] always declined to interpret questions relating to it." pp. 236-238.

T. T. COOPER: *The Mishmee Hills*, an account of a journey made in an attempt to penetrate Tibet from Assam. (London, 1873.)

## 72. NORTHERN INDIA

When women think that their children have been looked at with an evil eye, they take a little chaff, salt, etc., wave them round the child twice or thrice, and then throw them into the fire. This removes any evil that might be caused by the evil eye. pp. 296 seq.

A child's name must not be mentioned in the night, lest an owl should hear it. If an owl heard

it, he would repeat it every night, and the child would pine away and die. p. 207.

A child should not see a looking-glass before it has teethed, or it will suffer dreadfully in teething. p. 207.

The word *samp* (a snake) must not be mentioned at night. If they have occasion to mention it at night, they call it *keera*, which means both a reptile and a worm. The wolf also must not be mentioned at night. p. 208.

On the sixth day after a birth, a younger brother of the woman's husband puts an arrow in her hand, and with the child in her lap and the arrow in her hand, brings her out into the yard; but shortly after takes her back into the room the same way. The arrow is then shot inside the house towards the roof by the man, who gets a present of money and jewels. p. 187.

The person who has set fire to a funeral pile has himself shaved in every part of his head and face except the cue on his head, and from this time for ten days he touches nobody. p. 190.

The persons who have been present at the burning of a corpse bathe, then go to the door of the deceased and there chew the bitter leaves of a very bitter tree, also a few grains of barley with the leaves. Then they wash their mouths, and after a few minutes go home. p. 190.

"The person who sets fire to the funeral pile, sleeps on the ground for eleven days, and the people of his family for the same period live on cakes baked on coals, and on *oord* and rice. For eleven days they do not eat anything cooked in an iron thing. The man that sets fire makes a *pind*, or ball, every day, till the tenth; on that day he takes them all and goes to a river, a temple, or a grove, and there cooks rice and milk, makes balls of the dish, and puts them on the ground. On these balls they put some *ghamrd* (a wild plant), *khass* (the sweet-smelling root of a grass), and sweetmeat, and pour on them a libation of milk and water, burn incense of ghee, and light a lamp before them. They believe that when a person dies he becomes an evil spirit, but by these ceremonies, he becomes better and happier. For

ten days after a man's death, all his relations, including the women, bathe and offer *tildanjali*; and for the same period, they burn a lamp in an earthen pot, and suspend it in a *peepul* tree; they also suspend a large earthen pot full of water; the latter has a very small hole, through which the water gradually drips away. This water is to quench the dead man's thirst; the lamp is to show him the water; and the *tildanjali* is to gain him an admittance into heaven." p. 191.

The festival of Salonan takes place in August. "On this day priests and other Brahmins tie pieces of coloured silk round one of the wrists of their *jajmans*, or those who are under their spiritual care, for which they are of course paid. A few days before this festival women and girls throw a few grains of barley in a little earth contained in a basket or some other thing; it springs and rises to the height of a few inches by the time of this holy day. Women and girls carry these plants, or *bhoojarias*, as they are called, to a river or tank and throw them into it. A tolerable fair is also held on this occasion. The origin of this festival is unknown." pp. 111 seq.

"Crows are considered as ancestors and fed as such." p. 112.

BABOO ISHUREE DASS: *Domestic Manners and Customs of the Hindoos of Northern India*. (Benares, 1860.)

### 73. SIKHIM

At the little Lamaist monastery of Ging, in Sikhim, the guardian spirit of the place "is represented on the wall as a hideous, tigerish monster, gorgon-headed, with tusks and out-thrust tongue; a destructive demon who is worshipped with bloody sacrifices; and we saw his shrine drenched with the blood of kids, fowls, and other animals. Yet these Lama priests profess to be Buddhists, with whom the taking of life is absolutely prohibited! The truth is that this bloody sacrifice is a vestige of the old devil worship of the country. The people say that God is a good spirit and harms no one; but the devils are actively malignant, and therefore their goodwill must be secured by peace-offerings. So God is neglected, and the devils are worshipped instead." pp. 73 seq.

At a village in Sikhim, "I experienced, as usual, much difficulty in photographing these intensely superstitious people. They exhibited a lively horror and hid away whenever the lens, or 'the evil eye of the box,' as they call it, was pointed at them; for they believed that it worked some dark magic on them and took away their souls with their pictures, and so put them in the power of the owner of their photograph to cast his spells over them. And similarly, a photograph of the scenery they alleged blighted the landscape." pp. 85 seq.

The Lepchas, the aboriginal race of Sikhim, "never had money until lately, as they did not need it, and did not know the use of it, and have no word for it in their language. When money was first given to them, if they did accept it, they used to wear it round their necks as an ornament." p. 98.

In the Teesta valley (Sikhim), "we passed some copper mines on our right. These copper mines are worked on very primitive and wasteful principles, and entirely by Nepalese lessees, for the superstitious Sikhimese intensely dread all mining operations. They believe that the ores and veins of metals are the stored treasure of the earth spirits; and that the removal of this treasure enrages these malignant spirits, who visit the robbery [*sic*] with all sorts of ill luck, plagues of sickness on men and cattle, and failure of their too scanty crops. The Nepalese call these mines *khani* or *panch-khani*, and use the copper chiefly for their coinage." p. 101.

In Sikhim, "where the path crossed the crest of the spurs there was usually a cairn of stones, or a rude stone altar, sacred to the spirit of the mountain. At these spots our men laid down their loads, and tearing a few strips of rag from their dress, tied them to a twig or a stone, which they planted on the cairn, as an offering to the mountain spirit, and called with a loud, shrill voice: '*Ki-ki so-so la-so-la! Lha-gyalo! Dūd-pam-bo!*' 'Pray accept our offering! The spirits are victorious! The devils are defeated!' p. 115.

In Sikhim, "the first patches of cultivation appear in the forest at about six thousand feet. Above this height little tillage is done on account of the

cold clouds and the destructive hailstones which demolish the crops. . . . The primitive kind of agriculture which is practised here is the same which is common among the wilder Indo-Chinese tribes, and in the earlier clearings which I have seen in the backwood settlements of America. A few acres of the virgin forest are burned down, and the rich black loam, enriched by the wood-ashes, between the charred stumps of the trees is scratched or scraped on the surface and yields abundant crops for about two years, after which period, being somewhat exhausted, it is abandoned and a fresh strip of forest is burned down, which after a year or two is in turn abandoned for a new one; and so on, until after ten or twenty years the first patch, which has lain so long fallow, has again become a jungle, and it is brought again under this *jhooming* process, as it is called." p. 116.

In Sikhim the tribe which the Nepalese call Limboo, and which the Tibetans call Ts'ong-pa (or merchants), were and are still the chief cattle merchants and butchers of Sikhim. They extend westwards into Nepal. "The divisions of the tribe are alleged by Mr. Risley to be denoted by nicknames. This would be curious if true; but it is merely the result of an attempt to find the meaning of the Limboo names in an alien language, like attempting the etymology of Gaelic words by means of Greek, and the results are so absurd as to seem nicknames." pp. 119 *seq.*

"We could not but admire the very evident usefulness to these animals of their specific colours. . . . The spotted markings of the leopard render it practically invisible among the spotty shades of the tree foliage where it lives; just as the yellow and black stripes of the tiger assimilate this animal to the withered yellow stems of grassy reeds with their dark shadows in the places that it haunts." p. 122.

The present king of Sikhim, "like most of his predecessors in the kingship, is a mere puppet in the hands of his crafty priests, who have made a sort of priest-king of him. They encourage him by every means in their power to leave the government to them, whilst he devotes all his time to the degrading rites of devil worship, and the ceaseless muttering of meaningless jargon, of which the Tibetan form of Buddhism chiefly

consists. They declare that he is a saint by birth, that he is the direct descendant of the greatest king of Tibet, the canonised Srong-tsan Gampo, who was a contemporary of Mahomed in the seventh century A.D., and who first introduced Buddhism to Tibet. . . . This saintly lineage, which secures for the king's person popular homage amounting to worship, is probably, however, a mere invention of the priests to glorify their puppet prince for their own sordid ends. Such devices are common in the East."

pp. 146 *seq.*

At the village of Lachoong, in Sikhim, "we were met outside the village by a party of the inhabitants led by the headman, who presented a scarf and saluted us in Tibetan style, pressing forward his right<sup>1</sup> ear and putting out his tongue in his most polite way. This extraordinary form of salutation is, I think, one of the best illustrations possible of that kind of salutation which Herbert Spencer classes as expressing the self-surrender of the person saluting to the person he salutes. And it has never been properly described before. There is no 'scratching' of the ear as stated by Huc and the writers following him. What is done in addition to the uncovering and low bow or prostration, and the abject putting out of the tongue, is that the Tibetan presses forward his left ear. This, it seems to me, is in accordance with the ancient Chinese custom of cutting off the left ears of all prisoners taken in war, and presenting them to the victorious chief." p. 171.

On reaching the top of a pass which leads from Sikhim into Tibet, "our men shouted a prayer to the spirit of the pass, and tearing shreds from their dresses, tied them to the tops of some prayer-flags which projected from a rude cairn on the fine sweep of snow on the summit." p. 188.

"Here, in Sikhim, however, it is usually a *fraternal* polyandry, that is to say, the conjoint husbands are usually brothers. And the practice is that if the eldest brother marries, his wife is the joint wife of all the brothers; while if the second brother marries, then his wife is common only to the second and younger brothers, and not to the

<sup>1</sup> [Left? See below. In the illustration (p. 172) the man is represented with his hand to his *left* ear.]

elder. An exception to this rule, however, is the present queen of Sikhim, who was originally married to the younger half-brother of the present king, and she now is the joint wife of both. The children call the eldest of the conjoint brothers their 'father.' " p. 197.

The writer visited a hot sulphurous spring; the Tibetans "allege that the rock at this spring is the abode of a devil (*Chab-dü*) who causes disease if she be not conciliated." p. 203.

MAJOR L. A. WADDELL: *Among the Himalayas*. (Westminster, 1899.)

#### 74. NEPAL

The Niwars (the people of Nipal) are a mixed race, derived from Indian or Tibetan stocks. The predominance of Tibetan over Indian stock in the composition of their blood is evident in their religion, language, character, and physical appearance. p. 73.

The pure Buddhism which they inherited from their Tibetan ancestors has been much modified by the adoption of Hindu doctrines and practices derived from the Hindus with whom their Tibetan ancestors intermarried. p. 73.

Nothing has so much contributed to the decline of Buddhism in Nipal as the adoption of the caste system by the Buddhist Niwars, who form two-thirds of the population. The other third is composed of Hindu Niwars, who have retained the usual four castes, Brahmans, Kshatriyas, Vaisyas, and Sudras. The Buddhists have divided themselves into three castes, which roughly correspond with three of the Hindu castes; the military caste of Kshatriya is not represented among them. pp. 131 *seq.*

The three castes into which the Buddhist Niwars are divided are these: (1) the highest caste is that of the Banhras, or priests; it corresponds to that of the Brahmans. (2) The second, the Udas, including the mercantile and trading classes, corresponding to the Hindu Vaisyas. (3) All who do not belong to the first two. This is the lowest and much the largest caste. It corresponds closely to the Hindu Sudras. It comprises the large class

of *jaffus*, or agriculturists, as well as all the lower classes of Niwars who are employed in domestic service and in the inferior kinds of handicrafts.

p. 133.

In all matters of eating, drinking, and intermarrying, the prejudices of caste are daily becoming stronger among all ranks of Buddhists, and are raising barriers between the different classes as strict and impassable as those which exist between the different castes of regular Hindus.

p. 149.

On all subjects relating to the laws of caste, the Buddhist Niwars are subject to the jurisdiction of the *Raj Guru*, or Brahman high-priest of the Gorgkas (the conquerors of Nipal). p. 150.

The social practices of the Buddhists in Nipal, as distinguished from their religious doctrines and duties, are regulated by an institution peculiar to the Niwars, and which has existed among them from time immemorial. It is called *Gatti*. p. 152.

The *Tri Ratna*, or Trinity, is the most sacred as well as the commonest object of worship to Buddhists of all sects in Nipal. Not only are large stone sculptures of the Trinity erected at all the principal temples as distinct objects of public worship, but carvings, reliefs, and paintings of the same subject are to be met with in all directions; over the doorways and in the interior of private houses, as well as on the walls of temples and about all the shrines. The three persons composing the Trinity—Buddha, Dharma, and Sangha—are usually represented sitting with the legs crossed upon the open flower of the lotus. The three figures are placed in a row, the first person in the Trinity being in the centre, and on a larger scale, and raised on a higher level than the other two members. Sangha, as third and inferior member, always occupies a subordinate or lateral place. Of the two superior members, sometimes Buddha, sometimes Dharma, occupies the post of honour. Dharma and Sangha are usually represented each with four hands, while Buddha has never more than two. Dharma's figure is always that of a female with prominent breasts; two of her hands are brought together in front of her chest, with the points of the forefingers and thumbs in contact; in the third she holds either a lotus flower or else a book containing the scriptures of Buddha;

and in her fourth hand she has a *mala*, or rosary of beads. Sangha's figure is always that of a male. He usually has four hands, but sometimes only two. Two of his hands are in front of his chest, with their palms and fingers joined together and pointing upwards as in prayer; in a third hand is sometimes the book of the scriptures, but more often a lotus flower open, with a jewel upon it; in the fourth hand is a rosary of beads or precious stones. pp. 157-160.

"The most curious of the buildings in the neighbourhood of the temples [read *temple*, i.e., the temple of Sambhunath] which stands on its western side, opposite the shrine of Amitabha. In an upper apartment of this building there resides a family of Thibetan Lamas from Lhassa, to whom has been entrusted, from time immemorial, the custody of the sacred and everlasting fire, which is regarded as a symbol of the Supreme Deity, and is believed originally to have been derived from heaven, and is supposed never since to have been extinguished. It is kept in two large copper cauldrons, half-filled with ghee, which stand in the middle of the room, and the fire in them is kept alive by being perpetually fed with fresh supplies of ghee. A small wick burning with a pale blue lambent flame floats on the surface of this melted ghee, just as the light of Adi Buddha [the Supreme Being, the Origin and First Cause of All—an immaterial essence or universal soul, which is never represented in sculpture or painting—see Oldfield, II, p. 156] in its lotus shrine floated in days of yore on the surface of the lake of Naga Vasa. If by any accident the fire at Sambhunath should become extinguished, it is renewed from a flame of sacred fire kept up at a similar establishment at the temple of Kasha Baddhnath, and *vice versa*. The Lamas are not allowed to obtain fire in such cases from any other source than that which is kept up in one or other of these two temples." pp. 241 seq.

Mr. Oldfield quotes the following from M. Rochan's *Wanderings in Italy*, Vol. I, p. 96. "The outward rites of a church form a much stronger bond of union than its spirit or its dogmas. The Greek Church, like Judaism and Buddhism, has been spiritually dead for hundreds of years, yet it still maintains its standing by its various and sharply-defined ritual, whose dominion rests on

the strongest of all forces—that of habit. A religion which has succeeded in embodying itself in the most artificial ceremonial possible has secured to itself centuries of existence." pp. 287 seq.

There is a festival called *Neta Devi Rajatra*, in honour of Bhairab [an incarnation of Shiva as the "Destroyer"; he is a very popular god in Nipal, and is regarded as the guardian-angel of the country]. "There are twelve male dancers, all masked, and called *Dharmis*; four of these are masked as Bhairab, Bhairavi or Kali [the wife of Bhairab], Virahi, and as a Kumari, or maiden daughter of Bhairab. They are all very richly dressed and ornamented. The festivities take place during the night and are over by daybreak. Several buffaloes are slaughtered, and the four *Dharmis* drink copiously and to their fill of the fresh blood as it issues from the bodies of the animals. This festival occurs always at night, except on the twelfth year, when it takes place in the day." pp. 295 seq.

There is another festival resembling the above, but on a much larger scale. The sacred figure of Bhairavi Devi [i.e., Kali, the wife of Bhairab] is brought from her temple at Nayaket to Devi Ghat. Festivities last five days, during which crowds of buffaloes are slaughtered, and the warm blood of the slaughtered animals is drunk as it flows by the two Hindu Niwars (*Dharmis*), male and female, who on this occasion personate Bhairab and Bhairavi, and to whom *puja* is made, as if they were actual deities, by crowds of admiring worshippers. . . . "On these occasions the two *Dharmis* drink such a quantity of blood that—an eye-witness told me—their bodies actually appeared to be swollen and distended, and their faces bloated. After a time nature could bear no more, and they vomited the blood up; what they brought up was carefully collected, distributed, and kept as sacred relics of the god's actual presence by many of the Niwars and votaries." pp. 296 seq.

The *Gaijatra* is a festival annually celebrated in all the cities of the valley. It is called *Gaijatra*, or festival in honour of the cow, not because the Buddhists especially reverence the cow, but because the Hindu Niwars who join in the festival have chosen to call it so. The worship of the cow takes place on one day only. On this day (the

first of the festival) the image of a cow is carried in triumphal procession through the city. "On this day each Niwar family in which during the preceding year any person has died, sends a servant, or hires someone, to form part of the procession of masqueraders which takes place in each city. The masqueraders, consisting of *Jaffus*, *Banhras*, *Sheristas*, and others, wear masks roughly formed into the shape of a cow's head, having a pair of horns attached. The resemblance is often merely nominal, no likeness to the animal's head being traceable in the grotesquely-coloured and ash-smeared masks. Grass, weeds, etc., they place about their heads in order to resemble the food and remind the spectators of the habits of the animal. The masqueraders are for the time supposed to be cows, and while the procession lasts they are not allowed to speak. . . . A large roughly-made and painted effigy of the cow is carried behind them. The procession closes with a Brahman *Kumari*, or virgin, who walks behind with several attendants." pp. 299 seq.

At the annual *Indrajarta*, or festival in honour of Indra, hundreds of Niwars collect who are masked, wearing the most grotesque costumes and head-pieces representing animals, goblins, etc. "Many of them are dressed as women and act their parts very well; but there are no real women among the masqueraders. These masked Niwars dance to their own music, and go through every kind of absurd and grotesque buffoonery. This lasts for several hours every evening, as long as the festival is going on." p. 313.

"The *Indrajarta*, though commonly regarded as one festival, is in reality two distinct festivals: one, the *Indrajarta* proper, in honour of Indra; the other, the *Ruthjatra*, in honour of Devi Kumari (one of the eight goddess mothers). They have properly no connection with each other beyond the fact of their occurring at the same time."

pp. 313 seq.

The *Ruthjatra* is a comparatively modern festival, which originated thus. About the middle of last century a Banhra girl, aged about seven years, was said to be possessed, and gave out in her ravings that she was a *Kumari*, or deity. The king was at first incredulous and punished her. But being afterwards convinced, he publicly declared

her divinity, attended and offered his worship and homage to her, and instituted in her honour an annual festival in which she should be drawn in a car through the streets of Kathmandu. "As all deities in Nipal are attended by their watchful guardians, he appointed two for her—Banhra boys—who should personate Ganesha and Mahenkal, both sons of Bhairab or Mahadeo and therefore brothers, who should accompany her as divine attendants and custodians (*Dawarpals*). These two boys are not looked on as the girl is—as veritable gods—but only as sacred personages from being attached as guardians to her person. . . . The *Ruthjatra* has continued ever since, but has, as is evident from its origin, no connection with the worship of Indra. The little girl is looked on and worshipped as one of the Ashta Matrika, as if she were Devi Kumari or Kali herself; but she is really only the daughter of Kali. In the same way the two boys, Ganesha and Kumar (Mahenkal) are regarded as Bhairab himself, although they are really only his sons. . . . The three children are all Banhras, and are selected from some twenty-five or thirty Banhra families whose hereditary privilege it is to furnish them, and who have always been connected with the festival. There are generally a good many candidates, from the largeness of the *jagir* and the profits derived from it. Each child generally serves three or four years, and then falls back into the mass again. The mode by which the girl is selected is a curious one. . . . Every year at the *Dassera*, the heads of all the buffaloes which are cut off in the *Mulchok* near the palace, reeking with blood from the slaughtered animals, are put into a room into which the little girl is conducted and there left alone. While in this room of horrors, she is watched from the outside, through crevices made on purpose, as the object is to test her courage and see whether, without crying and evincing any emotion, she can bear the trial. . . . If she cries, it is a proof that she is no longer possessed by the deity, and she is discarded. As the children are only six or seven years old, it is a severe test of their courage. . . . Each of these children, being looked upon as a god, has a *jagir* attached to him or her for their support, and to defray the expenses incurred during the festival over which they preside. The *jagir* belonging to the girl is about 3,000 rupees, and each of the boys has a *jagir* of 1,500 rupees. . . . The three

children have quarters assigned for their residence in a house close to the *Darbar*, and which is a *Deota Ra Mukan*. . . . The *Ruthjatra* itself consists in dragging through the principal streets of Kathmandu these three Banhra children, each of them being seated or enshrined like a deity during the procession in a triumphal car. There are, therefore, three cars, all made in the form of an ordinary Hindu temple, covered with copper-gilt. The largest of the three is very much smaller than that used at *Machendrajatra*; it has three roofs, and in the lower chamber the little girl sits enshrined as a deity, and to her the offerings of money, fruit, flowers, etc., are made. No figures of the god are carried in any of these cars, as the children, for the time, personate the deity. . . . The king, as well as all other people, makes his 'salaam,' and presents his offerings to the little girl. . . . The cars have to make their different circuits in three different quarters of the city on three alternate days." pp. 315-319.

"On the 8th (*Ashtami*) the Gorkhas observe a festival, for that one day only, in honour of the vernal equinox." p. 325.

The most important Buddhist festival in Nipal is the Great *Machendrajatra*. The origin of the festival is attributed to Machendra's having put an end to a drought which had lasted in the Valley of Nipal for twelve years. Accordingly Machendra's image is annually washed under a sacred tree. "The Nipalese (Gorkhas and Niwars alike) say that rain invariably falls at the time when the *Machendrajatra* takes place. It is always much wanted then for the sowing of Gahya rice, Indian corn, and other seeds, and its falling being productive of advantage, is attributed to the favour of Machendra. . . . The festival of *Machendranath* consists of three distinct portions: first the bathing of the image of the god on the *mandal* beneath Narinda Deo's tree; second, the dragging of the image in a triumphal car through the principal streets of Patan; and third, the unrobing of the image and exhibiting his shirt to the people. An interval of several weeks elapses between each of these three ceremonies. At the beginning of the month of *Baisakh*, on the day after the full moon, the ceremony of bathing the god takes place. An image of the deity (a small red doll of about three feet high) is taken out of the

Temple of Machendra at Patan; . . . and is carried on a small car . . . to Narinda Deo's tree on the south side of the city. A large crowd is present to witness the ceremony of bathing the deity, which consists in disrobing him and washing him well from head to foot." . . . The second and most important part of the festival consists in dragging the image through the chief streets of Patan in its triumphal car. It takes place sixteen or seventeen days after the bathing. There are two cars, a large one and a small one. The image is placed in a square chamber in the larger car. "From the roof of the chamber bamboos, wooden beams, etc., proceed upwards, converging towards each other so as to meet in a point above, and all strongly bound together with rope and cross-bars of wood; leafy boughs of the fir tree, juniper and cypress being entwined in and among it, giving the whole a green, leafy appearance, to which colour is added by a number of gay streamers and ribbons being fastened to it. At the top of this leafy column (which very much resembles a May-pole, and which is between sixty and seventy feet in height) is an ornamental pinnacle, similar to that placed on the tops of most temples, but having at its summit, instead of the usual *kaloa*, a copper-gilt figure of Vajra Satwa, the sixth divine Buddha. Over his head is the usual copper-gilt *chattr*, and from this rises a bunch of juniper, cedar, and cypress boughs tied together. . . . The lesser car, which follows closely in the rear of the large one, has the same general form, but much less ornament about it, and its roof is merely formed of thatch-work. It also supports a column similar to that of the large one, but of much smaller dimensions. In the chamber of each of these cars, which serve as shrines for the image, is a figure of Machendra. That in the larger car is about three feet high, and that in the smaller one not more than nine or ten inches. They are both painted red." The cars are dragged by one hundred to one hundred and fifty men by means of ropes. They make three stages of the procession. At the end of each stage they must halt one night; here buffaloes are slain, offerings made, and feasting takes place. . . . The third stage is from the Golden Spring to Narinda Deo's tree on the south side of the city, round which tree it has to be dragged. After making the circuit of the tree, the car has to remain two nights; it is then dragged back by stages to the parade-ground to be publicly disrobed. The Niwar

population of Patan is, for this part of the festival, divided into three parts. The first part feasts at the first halting-place of the image, the second at the second, and the third at the third. The following day, the car remaining stationary at the great tree, all three sections of the people make a general feast of it. Some days after, the ceremony of disrobing the deity takes place. It is done in public by about six Banhras, who take off his garments piece by piece. When they come to his shirt, they hold it up to show to the people, who salute it reverently. When it is fully stripped, the small red image is carefully placed in a little gilt car which has been brought up beside the large car. This is a signal for renewed salaaming by the crowd, who push towards the image and shower their offerings over him and the car. A band of girls, who have been waiting with baskets of flowers, rush forward and almost bury the car in flowers. Then the Banhras take up the little gilt car and bear it off in procession to Bhungmatti, preceded by men carrying little lamps of sacred fire, and surrounded by the flower-girls singing. "During the unclothing of the god, men climb up the car and strip off boughs of juniper and scatter the twigs amongst the people, who keep them for luck. When the ceremony is thus completed the figure of Machendra is carried to Bhungmatti, where it will remain for six months. pp. 325-335.

Narayan, a form of Vishnu, is a very popular deity in Nipal. One of his chief shrines is at Bara Nil Khent. . . . "By a curious and very ancient custom, the reigning rajah of Nipal is not allowed to visit the Bara Nil Khent, though all his subjects have free access to the shrine." pp. 338 seq.

There are three purely Hindu festivals which are observed in Nipal much as they are in India. They are the *Huli*, the *Dassera*, and the *Dewali*. p. 340.

The *Huli* or *Holi* takes place in the early spring in March. It is in honour of Krishn. During the eight days of the festival "a kind of wooden tree, with cloth lamps and coloured streamers suspended from its branches, is constructed close to the *Darbar*, over which, as well as on to each other's dresses, the spectators fling *golal*, or red powder. This tree during the continuance of the festival stands before the *Darbar*; on the last night of the *Huli* it is removed to the Thandi Khel parade-

ground and there burnt." Up to 1851 this festival was accompanied by orgies and obscenities.

P. 341.

The *Dasseira* or *Dasahara*, or *Durga Puja*, commemorates the victory of the goddess Durga over the monster Mapeshur. It occurs in the beginning of October and lasts ten days. It is the most important of the Hindu festivals observed by the Gorkhas. "During its continuance there is a general holiday among all classes of the people. The city of Kathmandu at this time is required to be purified, but the purification is effected rather by prayer than by water-cleansing. All the courts of law are closed, and all prisoners in jail are removed from the precincts of the city. . . . The kalendar is cleared, or there is a jail delivery always at the *Dassera* of all prisoners; but those confined outside the city do not have to change their place of confinement at the *Dassera*. The *Panjanni*, or annual period for the renewal of all public service, is always brought to a close by the first day of the *Dassera*. All private or domestic servants also usually commence or terminate, as the case may be, their service at this time; and it is a general custom for masters to make an annual present, either of money, clothes, buffaloes, goats, etc., to such servants as have given them satisfaction during the past year. It is in this respect, as well as in the feasting and drinking which goes on, something like our 'boxing-time' at Christmas." The ninth is the chief day of the festival; on it the great slaughtering of buffaloes takes place at the headquarters of the regiments in honour of the regimental colours. "At sunset on the seventh day of the *Dassera* there is a general parade on the Thandi Khel of all the regiments present in the capital, including the artillery. At one end of the parade-ground a number of guns, mostly four-pounders to nine-pounders, are placed, and round the other three sides the troops are stationed. In the centre of this large square the regimental bands are assembled, near a spot where the king, minister, and a few Sirdars are seated to see the proceedings. There is no manœuvring of the regiments. All the officers are present with their corps, and each general is present at the head of his division. At a given signal the regiments commence firing in different ways, file-firing, firing *en masse*, etc., and shortly the artillery guns open fire, and the general firing, infantry and artillery together, goes on for

perhaps twenty minutes, when it suddenly ceases, the king leaves the ground, followed by the generals and Sirdars, and the troops are dismissed. . . . The grand cutting of the rice-crops is always postponed till the *Dassera* is over, and commences all over the Valley the very day afterwards. Swings of various sorts and sizes—sometimes from boughs of trees, but generally from a cross-beam supported by a framework of tall bamboos—and paper and cloth kites come into fashion during the *Dassera* as a general and popular amusement with the juveniles of both sexes.” pp. 342–351.

“On an occasion like the *Dassera*, when thousands of animals are sacrificed in one day, the scene at any popular temple is very disgusting. The priests’ robes and faces and hands are covered with blood; the shrine itself, the approaches to it, the gutters running from it, are streaming with blood; while the groans, cries, and struggles of the still-living victims, mingled with the angry altercations and upraised voices of the operating officials, the monotonous mutterings of prayer-makers, the ringing of bells to drive away evil spirits, and lastly, but not least, the mutilated and still-bleeding carcasses of the recently-slaughtered victims lying about on all sides, make up a scene of savage brutality which is not easily to be forgotten, and which is all the more repulsive from its being looked on by all concerned in it as being a necessary and most meritorious part of their religion.” pp. 349 *seq.*

The *Dewali* festival takes place about twenty days after the *Dassera* and lasts five days. “It is sacred to Lakshmi, the goddess of prosperity and a consort of Vishnu’s. Vishnu is said to have killed at this period Narakasur, a hitherto invincible giant, after a desperate battle, and to have entered his city in triumph early on the following morning. The people illuminated the city and received him with joy; and from this cause the festival is called ‘The Feast of Illumination,’ and is kept up to commemorate this great victory of Vishnu’s. Gambling is the chief recreation of the feast. Private houses are mostly whitewashed and cleaned during the festival, and at night they are illuminated with little oil lamps. On each of the five days that it lasts certain animals or persons are looked on, treated and worshipped almost the same as deities. On the first day all dogs are

worshipped and feasted, garlands of flowers are put round their necks, and for that day at least the *pariahs* in the Valley and cities of Nipal live in clover, for none are beaten nor in any way maltreated. On the second day the cows and bulls are objects of worship. On the third or middle day capitalists collect their treasure and count their stores, and worship them under the name of Lakshmi, goddess of wealth, to whom this day is specially sacred. On the fourth day each head of a house worships and treats as deities the members of his family and household, and gives them a feast. On the fifth or last day all sisters treat their brothers as deities, pray to and for them, put the *tikka* on their foreheads, and give to their brothers a feast; and the brothers are expected to make to their sisters a present of money or ornaments. In Nipal the most striking characteristic of the *Dewali* is that it is the only time when gambling is allowed, and carried to great excess for a certain number of days, usually for ten days altogether, five preceding the festival and the five during which it lasts. The number of days is settled by Government, and an order issued accordingly, allowing sometimes only eight days, sometimes as many as twelve. During these days gambling is universal among all ranks and classes of people, Gorkha and Niwar alike.” pp. 352 *seq.*

“At the *Dewali* there is no restriction as to place [for gambling]; people may gamble at their own houses, in the streets, or where they like. At all other times of the year gambling of all sorts, either in public or in private, is strictly forbidden; and any persons detected gambling are heavily fined. During the five days of the *Dewali*, as well as for the ten days of the *Dassera*, all the courts of law are closed, and the officials obtain a holiday. It is only for these fifteen days in the year that the courts are closed. The courts sit throughout the rest of the twelve months.” pp. 354 *seq.*

H. A. OLDFIELD: *Sketches from Nipal*, Vol. II. (London, 1880.)

## 75. NORTH-WEST PROVINCES

“Most writers on India have looked to the Vedas and the works connected with them as the standard by which all existing forms of religious belief in India are to be judged, and to which all

are to be referred. Influenced doubtless by the antiquity, richness, and originality of the Vaidik records, they have sought to connect them with the popular religion and have viewed popular beliefs more as to what they ought to be than as to what they actually are. As a matter of fact the Vedas are practically unknown to and uncared for by the majority of Hindus. There is no translation of them into the vulgar tongue in use amongst the people, and it would be contrary to the spirit of Brahmanism to popularise them or their teachings. They are less known, therefore, to the Hindus than the Hebrew original of the Old Testament is to the majority of the Christian populations of Europe. Some sects do not acknowledge their authority in matters of faith and practice, and they are in no sense a 'Bible' to the masses except to a few of the learned, and have little practical influence over modern religious thought outside the same class. . . . The religion of the Vedas never took hold of the people. It was followed by Brahmanism designed to exalt the priestly class, but even this system had to abandon the Vaidik deities and admit the dæmons of the aborigines to a place in its pantheon, or otherwise it would have perished. Buddhism was originally a protest against sacerdotalism, not necessarily against the Brahmanical caste, but it, too, succumbed to dæmonistic influences, and, degraded and corrupted, fell an easy prey to its rival Brahmanism. Both sought the popular favour by pandering to the vulgar love of mystery, magical mummeries, superhuman power and the like, and Brahmanism absorbed Buddhism rather than destroyed it." pp. 699 *seq.*

"The importance of the Kumaon Himalaya in the history of religion in India is mainly due to the existence therein of the great shrines of Badari and Kedár, containing forms of Vishnu and Siva which still hold a foremost position in the beliefs of the great majority of Hindus. To them the Kumaon Himalaya is what Palestine is to the Christian, the place where those whom the Hindu esteems most spent portions of their lives, the home of the great gods, 'the great way' to final liberation. This is a living belief and thousands every year prove their faith by visiting the shrine." p. 703.

"We have endeavoured to show that the intro-

duction of the worship of Siva was attended by much opposition, and that the terrible form of the god was an object of disgust and contempt to the followers of the orthodox deities. Siva is in this form associated with the goblins, demons and spirits, and all the beings that in the earlier works are represented as non-Aryan. He delights in human sacrifices, a custom specially regarded as belonging to the forest and hill tribes. He assumes the character of a forester at times and his home is in the hills. In this form he is an emanation distinct from the Mahádeva<sup>1</sup> of the older passages of the Mahábhārata, and owes his origin to the pre-Brahmanical and certainly non-Aryan religion of India. Stevenson<sup>2</sup> is of the same opinion, which he bases on the following facts: (a) Siva is not named in the Vedas; (b) Rudra, even if identified with Siva, has not the same position in the Vedas which the later Mahádeva holds in the Puráṇas and epics; (c) the legend of Dakṣa's sacrifice shows that his right to a share in the sacrifice was disputed, and that no officiating priest was necessary, which, as we have seen, was the great distinction between the Dasyus and the Aryans; (d) there is no connection between the linga or form under which he is now worshipped and any Brahmanical emblem; (e) the principal seats of linga worship are to be found in southern India and along the Himalaya at a distance from the orthodox Brahmanical settlements; (f) in the Maratha country the linga shrines are served by Gurava priests of the Sudra class, whilst on the other hand, Brahmans alone officiate in the Vaishnava temples." pp. 733 *seq.*

The temple of Siva (in his Sadáshiu form) at Kedarnath [= Kedar?] is situated below the great peak of Mahápanth. Here, at Mahápanth, "is the celebrated cliff called the Bhairava Jhamp from which pilgrims used to precipitate themselves as an offering to Siva. The practice has been prohibited by the British Government and is not now encouraged by the priests, and shorn of the *éclat* and splendour of the procession and music which in former days accompanied the victims to the fatal leap, there is little attraction left to induce others to imitate them." p. 773.

<sup>1</sup> [Mahádeva ("great god") is a special title of Siva (op. cit., p. 721)].

<sup>2</sup> [J.R.A.S., V., 189, 264; VII., 1, 64, 105; VIII., 330].

Local (non-Brahmanical) deities of the Himalayan district (as distinct from the great Hindu deities, Vishnu, Siva, etc.). pp. 814-842.

"Kshetrpál or Bhumiya, the tutelary god of fields and boundaries, is a beneficent deity who does not, as a rule, force his worship on any one by possessing them or injuring them or their crops. Every village has a small temple, often no more than a few feet square, sacred to him. When a crop is sown, a handful of grain is sprinkled over a stone in the corner of the field nearest to the temple in order to protect the crop from hail, blight and the ravages of wild animals, and at harvest-time he receives the first fruits, to protect the garnered crop from rats and insect [*sic*]. He punishes the wicked and rewards the virtuous and is lord of the village, always interested in its prosperity and a partaker of the good things provided on all occasions of rejoicing, such as marriage, the birth of a child or any great good fortune. Unlike the other rural deities he seldom receives annual sacrifices, but is satisfied with the humblest offering of the fruits of the earth."

p. 825.

"Airi is a sylvan deity who is represented as hideous and repellent, with eyes on the crown of his head and four arms filled with various weapons. He remains concealed during the day, but at night comes forth from the hills and forests and wanders about accompanied by the fairies (*pari*), who join him in dance and song. Their feet are turned backwards, not forwards like those of men. During his rambles Airi is accompanied by his *jhámpanis*, or litter-bearers, Sau and Bhau, and a pack of hunting dogs with bells around their necks. Whoever hears the dogs bark is certain to meet with some calamity. . . .

"Airi's temples are found on hills and desolate tracks and are never met with in inhabited places. In the middle of such temples are set up tridents, which represent Airi himself, and the tridents are surrounded by stones representing Sau, Bhau, the fairies, etc. But in some cases the deity and his followers are actually represented by carved images. The villagers worship him during the bright half of *Chait*, the expenses being met by a fund collected for the purpose. A bonfire is lighted, round which the people seat themselves. A kettle-drum is played, and one after another

the members of the circle become possessed with Airi, or Sau, or Bhau, and leap and shout around the fire. Some even go so far as to brand themselves with heated iron spoons (*kdlchis*) and sit down amongst the flames. Those who escape burning are believed to be truly possessed, while those who are burnt are considered mere pretenders to divine frenzy. The revels usually last for about ten nights, and until they are ended a lamp is kept burning in the shrine of the god. Those possessed with Airi are called Airi's horses or Airi's slaves (*dungariya*), and such persons are given alms so long as Airi's festival lasts. They dye a yard of cloth in red ochre (*geru*) and bind it around their heads; and also carry a wallet in which they place the alms they receive. While in this state they bathe twice and eat but once during the twenty-four hours; they allow no one to touch them, as they consider other men unclean, and no one except themselves is permitted to touch the trident and stones in Airi's temple, at least so long as the festival lasts. Milk, sweetmeats, cakes, coco-nuts, and other delicacies are offered at the shrine during the course of this festival. Kids are sometimes sacrificed, and a piece of red cotton stained in the blood of the sacrifice is set up as a banner near the sacred spot. It is not to be supposed that so poor a community allows the good things offered to the god to spoil in his temple; a crowd of worshippers divide and devour the sacrificial offerings, water is sprinkled over the images or stones in the temple, and the following prayer is used: 'Hallowed God! be pleased with me, forgive my trespasses and accept this kid that is offered thee. I am devoid of understanding; thou art a knower of hearts.' While this prayer is being said, a spell (*mantra*) is whispered in the ear of the kid that is about to be sacrificed: . . . 'Thou are [*sic*] not a horse, nor an elephant nor a lion. Thou art only the son of a goat and I sacrifice thee: so god destroys the weak.'

"A red mark is made on the kid's forehead, he is crowned with a garland, and rice (*akshat*) is scattered on his head, and at last some water is sprinkled over him. He shakes himself to get rid of it and this action is taken as a sign that the god has accepted him as an offering; whereupon his head is severed from his body by a blow from a *kukri* (curved knife). If, on the other hand, he does not shake himself, or if he bleats, it is taken as a

sign that the offering is not accepted, and he escapes. After the sacrifice the kid's tail is cut off and placed in the temple beside the trident or images. His head is given to the officiating priest, and his hind leg to the man who slays him, or (in some cases) to the head-man of the village, and the rest of his carcass is distributed amongst the spectators. A kid that has in any way been maimed cannot be offered as a sacrifice. . . . This may be taken as the local indigenous form of the original montane idea of Siva." pp. 825-827.

Chaumu is a tutelary god of cattle, and has a temple at the boundary between Ryúni and Dwársaun. There is a tradition as to a crystal *linga*, which is kept in the temple. The offerings made to the stone are divided between the men of Ryúni and Dwársaun. More than one hundred bells, besides seventy or eighty lamps, are hung in Chaumu's temple, "and a festival is held there during the first nine days of the bright halves of *Asaj* and *Chait*. Milk is sprinkled on the *linga*, goats are sacrificed and their heads are divided between the two villages of Ryúni and Dwársaun. The *linga* was formerly famed for its miraculous powers, but these have in latter times decreased, but people still take oaths by it. The following are some of the recorded miracles. People who have lost their cattle have found them on complaining to the *linga* and vowing sacrifices thereto. Others where [*sic*] female cattle have been in calf, and who have vowed sacrifices on condition that the calves should be born alive, have found this ceremony completely efficacious. Those who have offered bad milk before the image have lost their cattle, and those who have offered nothing at all, or who have neglected to worship the *linga*, have found that their milk would yield no curds. It is not permissible to offer Chaumu the milk of a cow for ten days after she has calved, nor to offer him milk milked from any cow in the evening. Those who have offered him such milk have lost their cow. Those who take their cows down to the Bhábar, or any place distant from the temple, must worship the peg to which their cattle is tied, just as if it were the *linga* itself; those who have neglected to do so suffer in the same way as those who have neglected the *linga* of Chaumu himself. A man who buys a cow at Dwársaun or Ryúni must continue the cult of Chaumu's *linga* in his own village, so long as the cow itself or any of its

descendants survive, as it appears that every cow is dedicated to some deity. Men may not drink milk milked in the evening from a cow dedicated to Chaumu, but they may drink milk so milked from cows dedicated to other deities."

pp. 828-830.

"Heaps of stones and wood called *kath-pattiya* are frequently seen on hills or at cross-roads; these are due to the offerings of travellers proceeding on a journey. The custom is said to have been established by the law-giver, Yajnavalkya, and when adding a stone to the heap the following invocation is made: . . . 'Thou goddess whose home is this ridge, worshipped by Yajnavalkya, eater of wood and stone, preserve me.' " p. 832.

"When a person has attended the funeral ceremonies of a relative and is about to return from the burning-ground, he takes a piece of the shroud worn by the deceased and hangs it on some tree near the *ghát* as an offering to the spirits which frequent such places. Another method of preventing the spirit of the deceased from giving any trouble is that a person of the funeral party, when returning, places a thorny bush in the road from the burning-ground wherever it is crossed by another path, and the nearest male relative of the deceased on seeing this puts a stone on it, and pressing it down with his feet, prays the spirit of the deceased not to trouble them. The more malignant of the water-sprites or *Gárdevis* (from '*gár*,' a river) are those who represent persons who have met their death from suicide, violence or accident. These, wherever they die, haunt the scene of their death and terrify the passers-by, sometimes even following them home and taking possession of them." p. 832.

"As might have been expected, we have numerous traces of Nága worship in these hills, but now chiefly connected with the special cult of Vishnu or Siva. . . . Taken together we have over eighty temples in the two districts [Kumaon and Garhwál?], in which the various forms of Nágas are still an object of worship to the people. . . . The domestic worship of the Nág occurs on the Nágpanchami of 5th of the light half of *Srdwan* (August-September). For this purpose, a portion of the ground is freshly smeared with cow-dung

and mud and the figures of five, seven or nine serpents are rudely drawn with sandal-wood powder or turmeric. To these offerings of flowers, sandal-wood, turmeric, parched rice or beans, or powdered gram, or *bājra*, are made. Lamps are lighted and waved before them, incense is burned and food and fruit are placed before them. These observances take place both morning and evening, and the night is spent in listening to stories in praise of the Nág. Occasionally a wandering *Jogi* brings a live serpent with him, to which offerings are equally made and milk is given, and milk is placed near holes in which snakes are known to live." pp. 835 *seq.*

"Notwithstanding the number and importance of the more orthodox forms of Vishnu and Siva in this portion of the Himalaya, the non-Brahmanical deities enumerated in the preceding pages have far more worshippers and are more constantly addressed. Among the peasantry of the highlands the cult of Vishnu is little known, and Siva is worshipped under the form Bhairava or the *ling*; but the common resort in times of trouble or distress is Goril, Chaumu, Haru and the other village gods. The truth is that popular worship in these hills is a worship of fear, and though Bhagwán is named as the great god, he is supposed to allow mischievous and malignant spirits to injure the person and property of the people. When famine and pestilence stalks [*sic*] abroad, the village temples are crowded and promises of oblations are made; if the evil be averted these promises are fulfilled, if not, the deity is frequently abused and his shrine is neglected. The efforts of all are directed to appease the malevolence of these spirits who are supposed to lie in wait to take advantage of any error willingly or unwillingly committed. With the exception of the educated classes, perhaps, the great mass of the people of these hills are worshippers of unorthodox forms whose wrath is deprecated by offerings of male kids and young buffaloes. These are not presented as thank-offerings, but as the result of a compact that if such an event does or does not take place, the deity shall receive a certain reward; if the god fails in his part of the contract, he receives nothing. The ruder forms are always worshipped with bloody rites, and it is not yet forgotten that Kali in Gangoli received human sacrifices under the Chands." p. 839.

Religious festivals and rites in the Himalayan districts.\* pp. 843-934.

"Each *sankránt*, or the passage of the sun from one constellation into another, is marked by festivals. Most of the Bhairava<sup>1</sup> temples in Garhwál and even such as Narmadeswar, Briddh Kédar and Náráyan have special assemblies on every *sankránt* throughout the year, whilst others hold special services only on particular *sankránts*, such as the Bikh, Mekh and Makar. Generally the festivals of the village deities, as well as all civil duties and engagements, are regulated by the calendar for the solar year." p. 869.

"The *Kark samkránt* fell in 1878, on July 15. It is known also as the *Harela*, *Hariyalo* or *Harydo samkránt* from the following custom: On the 24th *Asárh* the cultivators sow barley, maize, pulse (*gahat*) or mustard (*lai*) in a basket of earth and on the last day of the month they place, amidst the new sprouts, small clay images of Mahádeo and Párvati<sup>2</sup> and worship them in remembrance of the marriage of those deities. On the following day, or the *Kark samkránt*, they cut down the green stems and wear them in their head-dress, and hence the name *Harela*. This custom is in every way similar to the practice of wearing the rose, observed in Great Britain. The *Kark samkránt* was the great day of the *bagwdli*, or stone-throwing festival. . . . The *bagwdli* was known as the *siti* in Nepál and is said to have been established there at a very early period by Raja Gunakáma Deva, who received in a dream a command to that effect from Sri Skandaswámi, the god of war. . . . Gunakáma drew up strict rules for the conduct of the fray which were at first carried out with the greatest rigour, and the prisoners captured on either side were offered as sacrifices to Devi. The game was played from Jeth to Siti-khashti, and though the murder of the prisoners soon fell into abeyance, many grievous accidents occurred, until at length the custom was abolished by Sir Jung Bahádur on account of Mr. Colvin, the resident, having been struck by a stone whilst looking on.

<sup>1</sup> [Bhairava is an incarnation or son of Siva in his destructive character. See Ch. Coleman, *Mythology of the Hindus*, p. 73.]

<sup>2</sup> [Mahádeo ("great god") is Siva, and Párvati is his wife. See Ch. Coleman, *Mythology of the Hindus*, pp. 62 *seq.*, 79 *seq.*]

In these districts it was the custom for several villages to unite and defend the passage across a river against a similar force from the other side. As the hill-men are expert slingers injuries occurred and even fatal accidents, so that the custom was prohibited, and now the combatants amuse themselves merely by pelting stones at some boulder or conspicuous tree.

"In Juhár, the Bhotiyas offer a goat, a pig, a buffalo, a cock and a pumpkin, which they call *panch bali*, to the village god, on the *Kark samkránt*. The day is given up to feasting and drinking spirits, and towards evening they take a dog and make him drunk with spirits and *bhang*, or hemp, and having fed him with sweetmeats, lead him round the village and let him loose. They then chase and kill him with sticks and stones, and believe that by so doing no disease or misfortune will visit the village during the year." pp. 870 seq.

The writer gives a full account of the domestic ritual observed by persons in these districts who consider themselves one in faith with the orthodox Hindus of the plains. The account of the ceremonies from conception to marriage (pp. 873-917) is based on the *Dasa-karmádi paddhati*, or 'Manual of the ten rites, etc.,' which is held in great esteem in this part of the Himalayas. The account of the funeral ceremonies (pp. 917-934) are based on the *Preta-manjari*, the authority on this subject which obtains in Kumaon. pp. 872-934.

Should a person desire to marry a third time, whether his other wives are alive or not, he must first be formally married to the *arka* plant (*Calatropis gigantea*). For this purpose he either builds a small altar near an *arka* plant or brings a branch home and places it on the ground near an altar. After he has been formally married to it, the plant remains four days where it has been planted, and on the fifth day the man may begin the marriage ceremonies with his third wife.

"The *Kumbh-vidh*, or marriage to an earthen vessel, takes place when from some conjunction of the planets the omens for a happy union are wanting, or when from some mental or bodily defect no one is willing to take the boy or girl.<sup>1</sup>

<sup>1</sup> "The Vishnu *pratimá-vidh* is similar to the *Kumbh-vidh*. The girl is first married to a picture of Vishnu, when the conjunction of planets would show her to become a widow or a bad character, in order to avert their influence."

The ceremony is similar to the preceding, but the dedication enumerates the defects in the position of the planets in the worshipper's horoscope, and states that the ceremony is undertaken to avoid the malign influences of the conjunctions of the adverse planets or of the bodily or mental defects of the native as the case may be. The nine planets are honoured and also Vishnu and Varuna, whose forms, stamped on a piece of metal, are amongst the furniture of the ceremonial. The *anchala*, or knot-tying, is made by connecting the neck of the girl or boy with the neck of the vessel, when the aspersion is made from the water of the *kalasa* with a brush made of five leaves."

pp. 912 seq.

"If in ploughing, the share injures or kills a snake, a short ritual is prescribed to appease the lord of the snakes. Ganesha, the Mátris and Kshetrpál are first worshipped on the spot; then the figure of Mrityunjaya is drawn on cloth and with it that of the snake god, and both are worshipped with the invitation, etc., and the *sarp-mantra* is recited and a *homa* made. One-sixteenth of the value of the cattle should be paid as a deodand to Brahmans." p. 913.

"The ceremony of being born again from the cow's mouth (*gomukhaprasava*) takes place when the horoscope foretells some crime on the part of the native or some deadly calamity to him. The child is clothed in scarlet and tied on a new sieve, which is passed between the hind-legs of a cow forward through the fore-legs to the mouth and again in the reverse direction, signifying the new birth. The usual worship, aspersion, etc., takes place and the father smells his son as the cow smells her calf. This is followed by various burnt offerings and the usual gifts, etc." p. 914.

The funeral rite of "the loosing of the scape-bullock (*vrishotsarga*) is seldom observed in Kumaon, though the ritual for it is given." A bell is hung on the bullock's neck, and small bells are tied to its feet, "and it is told that it is to be let go in order to save the spirit of the deceased from the torments of hell. . . . The bullock is addressed as the four-footed representative of the Supreme and asked to preserve for ever its votary. . . . *Sesamum*, *kusha*, barley and water are taken in the hand and also the bullock's tail, whilst water is poured over

all with the *mantria*: 'To fathers, mothers and relations both by the mother's and father's side, to the *purohit*, wife's relations and those who have died without rites, and who have not had the subsequent obsequial ceremonies performed, may salvation arise by means of the unloosing of this bullock.' The bullock will then be loosed with a dedication. The right quarter is sometimes branded with a trident and the left with a discus, and the animal becomes the property of some of the low-caste people in the village." pp. 927 *seq.*

"The *nārāyana-bali* is offered when a father dies in a strange land and his relatives cannot find his body to perform the usual rites. A figure of the deceased is made of the reed *kans* and placed on a funeral pyre and burned with the dedication that the deceased may not be without the benefit of funeral rites." p. 932.

EDWIN T. ATKINSON: *The Himalayan Districts of the North-Western Provinces of India*, Vol. II. (Allahabad, 1884.)

*BOOK VI*

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**SOUTH - WESTERN  
ASIA**

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**Afghanistan**

**Persia**

**Mesopotamia (Babylonia)**

**Arabia**

**Asia Minor**



# SOUTH-WESTERN ASIA

## 76. AFGHANISTAN

"A short distance from the temple [of Imra at Kstigigrom in Presungul], in short, thick grass near the river, is the famous hole. All that is to be seen is a patch of jungle-grass, limited in extent, and easily overlooked. The village *Utah*, or priest, particularly requested me not to approach the spot. . . . The old story was that every one looking down into the hole saw the nether world and died forthwith. An old Kafir once assured me that he had seen with his own eyes a man killed in this way. Occasionally, not more than once in many years, a horse is obtained and sacrificed at this spot. The officiating priest moves backwards, not daring to look behind him, and cautiously removes a few of the stones which encircle the orifice. Then, taking some of the horse's blood, he throws it backwards over his shoulder, and after replacing the stones, quickly moves away." p. 393.

"Besides the idols or sacred stones in the idol-houses there are a large number of other sacred stones set up in different places, to which sacrifices are regularly made. Some are said to be of divine or supernatural origin; some have been placed in their present position to be worshipped; others have been erected to the memory of ancestors."

p. 399.

"At Kámdesh, near the eastern part of the village, is a very sacred spot with a temple to Gish fitted with a door, which is removed for a limited period each year. At three of the corners poles project upwards, two of which are crowned with caps, one of iron, the other of mail, brought back from some successful foray; the third is hung round with a bunch of tongueless, roughly-made iron bells, which are carried about and clashed together at a particular festival." p. 395.

"Gish, or Great Gish, as he is always called, is by far the most popular god of the Bashgul Kafirs. Every village has one or more shrines dedicated to his worship. He is the war god, and however sceptical the Bashgul youths may be on some points, they are all fervid in their admiration for,

and devotion to Gish. . . . Gish in the Kafir idea was not born of a woman. His life was derived direct from Imrá; by a word he was created. He lived on this earth as a man. He was first and foremost a warrior, a man of iron nerves, fierce and sudden in his terrible onslaughts. He spent his life in fighting, and died as a hero should. . . . Several villages pride themselves on possessing two idol-houses dedicated to Gish. At Kámdesh there is only one, but an extraordinary number of bulls and male goats must be sacrificed before it every year. The front of the shrine is black with blood. Dozens of goats are killed there at a time, and the temple is drenched with the ladlefuls of blood cast upon it. The initiatory sacrifices for the *fast* ceremonies are performed at Gish's shrine. . . . For the last eleven days of April, and during the first four of May, 1891, every morning and night for a full hour slaves beat drums in honour of Gish. During the same period, and for four additional days, the 'inspired' priest, Shahru, having taken the tongueless iron bells already referred to from Gish's shrine, went about the village clanging them against one another. He carried them on three iron rings six inches in diameter, three bells on each ring, and occasionally dusted them with a small branch of juniper-cedar. At night he deposited them in any house he chose, when the delighted householder at once sacrificed a male goat and made merry with his friends. During his wanderings about the village, Shahru was followed by troops of little boys, to whom he occasionally threw handfuls of walnuts, and then chased them with pretended ferocity. If he overtook one of them, he gave him a slight bang with the bells. The children all the time imitated the bleating of a goat. . . . During this time of the year the door of Gish's temple remained open; Shahru simply took away the door, ultimately replacing it on July 9. In the month of September, for ten days, drums are beaten morning, noon, and night in honour of Gish. Every small raiding party which has been successful in that it has killed some one, after some preliminary formalities, is taken to the gromma, . . . where the heroes, with their female relatives, dance solemnly to Gish. At all the spring and

other religious dances, the moment the drums begin to beat a particular measure, the pipers cease, and the spectators know that a Gish dance is about to be performed. Usually the utmost enthusiasm prevails, the lookers-on stimulating the dancers with shrill cat-calls. Every dancer braces himself for a supreme effort. The whistlings cease as the performers begin to shuffle with intense solemnity, while the spectators follow with excited glances every movement of the dance. In Presungul, Gish seems to be much less admired than among the Siah-Posh tribes. Only male animals are offered to Gish, such as bulls and goats. Certain smooth holes in rocks are often pointed out as Gish's cannon." pp. 400-405.

"Bagisht is a popular deity. He presides over rivers, lakes, and fountains, and helps good men in various ways in their struggle for wealth and power. It is more particularly because the Kafirs believe that by sacrificing to Bagisht they will become rich that they are assiduous in his worship. . . . Like all the other godlings, he is believed to have lived in this world as a man, and to have become deified after his death." He is worshipped in several places at sacred stones, where sheep and, less often, goats are sacrificed to him. p. 406.

"Dizane is a popular goddess, and is worshipped wherever I have been in Kafiristan. The *Giché*, or New Year festival, is entirely in her honour, and she also has special observances during the Dizanedu holidays. Everybody who has a son born to him in the preceding year offers a goat to Dizane at *Giché*. Dizane takes care of the wheat crop, and to propitiate her, or to increase the produce of wheat-fields, simple offerings are made, unaccompanied by the slaughter of an animal. A great irrigation channel is shown the traveller in Presungul, which it is affirmed that Dizane herself constructed. There is also a good bridge in the same district called by her name. When the men of a tribe are away raiding, and the women collect in the villages to dance day and night to propitiate the gods and sing their praises, Dizane is one of the chief deities they supplicate for help. Her hymn goes something like this: 'Send my man home safe and unwounded'; while to Gish, for instance, they sing: 'Send us many goats, and cows, and other plunder.'" pp. 410 seq.

"We now come to the fairies. These aerial spirits are everywhere in Kafiristan. They have to be propitiated in order that the millet crops may be good. A fire is lit in the centre of the growing crop, juniper-cedar, ghee, and bread are placed upon it, and a certain ritual intoned. No animal is sacrificed. At the time that the ceremony to the fairies is being prepared, certain thick bread cakes have to be offered to Yush, the devil. So also when Dizane is being invoked to protect or improve the wheat, Yush has to be simultaneously propitiated." p. 412.

"There are distinct traces of ancestor worship in Kafiristan, although it is strenuously denied by the people. The effigies erected to the memory of the dead are sometimes sacrificed to, and have their pedestals sprinkled over with blood by descendants suffering from sickness. Long fragments of stone are set on end in many places. These, no doubt, are partly intended as a kind of cenotaph, but a goat is always killed when they are erected. The *Mamma* festival is in honour of the illustrious dead. The last two days of the *Duban* are also devoted to dancing, and singing for dead-and-gone heroes." pp. 414 seq.

"The high-priest, the *Utah*, is a very important personage. . . . In the Bashgul Valley the priest takes two shares of every animal sacrificed, and has other perquisites. On the march and elsewhere he takes precedence of every one. Even before he is a *fast* he is allowed the privilege of seating himself on a stool outside a dwelling, which no one under the rank of *Mir* may do. Certain places are considered impure for him. He may not traverse certain paths which go near the receptacles for the dead, nor may he visit the cemeteries. He may not go into the actual room where a death has occurred, until after an effigy has been erected to the deceased. Slaves may cross his threshold, but must not approach the hearth. The high-priest is present at all the principal religious ceremonies, and, whenever possible, officiates at the sacrifices at the different shrines." pp. 415 seq.

In sacrifices "the animal to be killed, if it is a sheep or a goat, must shake itself, to show it has been accepted by the god to whom it is being offered. To make it do so water is poured into its

ear and all down its spine by the priest or his substitute. The Greeks, before the oracle was consulted, used to find out in a somewhat similar way if the goat, ready for the sacrifice, was acceptable; and the Indian Thugs would never sacrifice a goat to their protecting goddess Deoi until it had shaken itself after the water had been thrown upon it. It is not sufficient for the animal merely to shake its head to get the water out of its ears; it must shake the whole body, as a wet dog shakes itself. When it does this, a kissing sound is made by all present, and the animal is forthwith slaughtered." p. 423.

"At all offerings at shrines juniper-cedar branches must be used. They may be supplemented by ordinary cedar, but the sacred juniper must be employed also." p. 424.

"When a single animal is killed in a room, on a house-top, or when travelling, a full ritual is used if it is possible to do so. The priest always has a fragment of cotton cloth bound round his temples when out of his own house, and any one acting as his deputy for the time being also likes to bind his head in a similar way. Boots are removed and hands washed. The fire is kindled, and ghee and cedar branches are placed upon it. Water is sprinkled about on the shrine, the fire, and the animal; and indoors, is thrown up at the smoke-hole, while the word '*such*' is repeated. Ignited juniper-cedar branches are waved about to the same accompaniment, and then ghee, flour, and bread are placed on the fire. The god to be sacrificed to is then invoked, and if the *Debilda* (a man whose duty it is to recite the praises of the god in whose honour a sacrifice is being made, p. 416) is present, his praises are recited. The animal, after it has shaken itself as already described," is killed, and some of the blood is thrown on the fire, while regular responses to the priest's invocation are made by the bystanders.

pp. 424 seq.

"Much was related to me about certain magical pools of water. There were three in particular, one near the village of Pittigul, another in the Mumán country, the third on the road to Waigul. If any one approaches these pools too closely, the water becomes visibly troubled, while if an arrow were dipped into filth and fired at its surface, a

mighty torrent rushes forth inundating all the surrounding country. In former times this was frequently done, but it has never been repeated of late years." p. 433.

"Murder, justifiable homicide, and killing by inadvertence in a quarrel, are all classed as one crime, and punished in the same way. Extenuating circumstances are never considered. The single question asked is, 'Did the man kill the other?' The penalty is an extremely heavy blood-ransom to the family of the slain man, or perpetual exile combined with spoliation of the criminal's property. The man who has caused the death of a fellow-tribesman at once takes to flight and becomes a *chile*, or outcast, for his clan will not help him in any way. His house is destroyed and confiscated by the victim's clan and his property seized and distributed. If he has relatives, such as a father or a brother, who holds goods in common, it is asserted that their property is looted also; while, if it is known that their possessions are entirely separate, they must not be touched. There seems, however, to be a general impression abroad that the law in this respect is more severe to the poor than to the rich. Nevertheless, public opinion is strong enough to ensure that the shedder of blood leaves his village, in any case, without any hope of returning to it except by stealth. A murderer's family is not despoiled of his landed property. The *chile*, or outcast, is not compelled to leave his tribe. He must merely leave his village, and always avoid meeting any of the family or clan of the murdered man. If by chance he comes across any of them on the road, he goes aside and conceals himself, or goes through the pretence of hiding himself, so that his face may not be looked upon. In a village, in similar circumstances, he will hide behind a door or steal round the back of a house. His sons, those not grown up, as a rule become *chiles* also, and the same law holds good concerning his daughters' husbands and their descendants. Musulman traders who have married the daughters of *chiles* have to behave in precisely the same way as any other *chile* when they visit Kámdesh, for instance.

"The village of Mergroom is the largest of several 'cities of refuge.' It is almost entirely peopled by *chiles*, the descendants of slayers of fellow-tribesmen. I have known one of those people, a wealthy man, who had to avoid the Utahdári clan, go

quietly to Kámdesh in the evening and hold a secret conference with Utah, the chief of the Utahdári, concerning questions of trade. In his case no rancour remained behind in the other clan. The man was a ceremonial outcast, and the grandson of him who did the deed. Nevertheless, he was as much an outcast in reality as if he were himself the murderer.

"A man may atone for the shedding of blood by paying a large sum of money or in kind. This is so rarely done that there is even some doubt about the exact amount required; but it was generally stated to be 400 Kabul rupees in cash, and 400 Kabul rupees' worth of property, clothing, and what not. It is also said that if this kind of atonement is made, it reflects so much honour on the family of the man who makes it, that the males are ever afterwards permitted to carry about a particular kind of axe, to show their social importance.

"In the event of a double killing—that is to say, of a killer himself being slain by his victim's relatives—I was told the custom was for a cow to be killed, when the representative men of each clan would each put a foot in a pool of the animal's blood. This would constitute a solemn peace, and an oath of a very binding character." pp. 440-442.

"I have been assured that a very binding oath is made in the following way: Suppose a man is accused by another of stealing a cow, and is desirous of refuting the charge in the most convincing way possible, he shaves his head, even the *Karunch*, or scalp-lock, and also shaves off his beard and moustache. He then strips himself absolutely naked, and, led by a friend to Imrá's shrine, makes oath that he is innocent of the charge brought against him. He then puts on his clothes and goes home to sacrifice a goat. His late accuser also has to sacrifice a goat." p. 445.

"The property left by a father is divided equally among the sons, except that the eldest has his share increased by some single article of value, such, for instance, as a cow or a dancing-robe, while the youngest inherits his father's house. It might seem that by inheriting the house of his father the youngest son has a distinct advantage over his brethren. This, no doubt, is true, but still the eldest of the brothers is the head of the

family. I do not know to what this curious custom of the youngest inheriting the house property is due, nor could any one explain it."

p. 447.

"Another curious duty undertaken by the *Kaneash* (the persons who give feasts in order to become *Jasts*, or head-men) is to grow a miniature field of wheat in the living-room of the house. On February 25 I went to visit one of them. Against the south wall of the room there was a little mound of earth some three feet by two feet, about one foot high, and levelled on the top. In this tiny field wheat was growing; the young shoots had already attained the height of two or three inches. No woman has anything to do with this wheat-growing; it is all done by the *Kaneash* alone, and among the Kám, is remarkable as the only agricultural operation the men ever attempt."

pp. 466 seq.

"In their uniform, which they wore till the spring, Utah and his brother *Kaneash*, of whom there were three more, were considered 'pure.' Great care had to be observed that their semi-sacred garments were not defiled by coming into contact with dogs. The *Kaneash* were nervously afraid of my dogs, which had to be fastened up whenever one of these august personages was seen to approach. The dressing has to be performed with the greatest care, in a place which cannot be defiled by dogs. Utah and another had convenient dressing-rooms on the top of their houses, which happened to be high and isolated, but another of the four *Kaneash* had been compelled to erect a curious-looking square pen made of poles in front of his house, his own roof being a common thoroughfare." p. 466.

"There are all manner of side ceremonies connected with the *Jast*. I went on one occasion to see a man who was just beginning his feast-giving. One of the *Kaneash* officiated as priest, which all, during the period of purity, are capable of doing. A bull and some goats were sacrificed. Into the flowing blood arrows were dipped, and then, at the end of the proceedings, were fired away promiscuously. A vessel containing blood mixed with water was afterwards emptied ceremoniously by ladlefuls on the ground, and subsequently a tub with like contents was similarly emptied. No one seemed to know the meaning of this." p. 468.

The *Kaneash* must always wear a crownless hat except when he is in his own house. p. 467.

The last appearance of the *Kaneash* as exalted individuals is at the *Mungilo* festival in August. On this occasion each of the *Kaneash* has to dance with his female associate (who is not necessarily his wife, p. 450). "The *Kaneash* have to sleep out of doors throughout the festival, the two belonging to the upper village at Dizane's shrine, the other two near the shrine of Gish, the war god. All the *Kaneash* have to shave their heads, moustaches, and beards, leaving only the *Karunch*, or scalp-lock." pp. 471 seq.

"Another and nominally higher grade than the ordinary *Jast* is called by the Kám Kafirs '*Mir*,' by which they mean king. To attain this dignity a man must first become a *Jast*. He then, at or about the *Nilu* festival, gives a great feast. The following year at the same date he entertains the whole of the village for two days. At the third *Nilu*, he has one more food distribution, after which he is a *Mir*. The outward and visible sign of this rank is, that he is permitted the privilege of sitting on the national four-legged little stool outside a house or verandah; but I do not think there are any other tangible advantages in being a *Mir*. In Kámdesh, in 1891, there were three men who enjoyed the title, while a fourth was qualifying for it. The priest of the tribe, even before he becomes a *Jast*, is allowed the royal privilege of seating himself out of doors in the way described. Any one may sit on planks or benches or stools inside a house, but the unique position of occupying a stool outside the house is reserved for the *Mirs* and the priest. One woman had also attained this exalted rank. She never did any field-work, but appeared to pass the whole of her time availing herself of her peculiar right to seat herself outside her own door." pp. 472 seq.

"When the birth of her child is imminent the expectant mother goes to the *Nirmali* house, where the babe is born. She remains there twenty days if her baby is a girl, or twenty-one days if it is a boy. Then, after a ceremonial ablution, she goes home, when she is allowed a further rest of twelve days before she resumes her ordinary work."

p. 596.

Kafir dances. pp. 614-629.

"There is nothing distinctive about the homicides' thanksgiving dances to Gish. Each of the returned braves [at Kámdesh] decks himself out as well as he can, and, carrying a dancing-axe, goes with the women of his family to the dancing-place. Any clothes brought back after stripping the slain are thrown down in front of the rude altar there, and the men, heading the string of women, dance the prescribed number of rounds to Gish. In the intervals the women shower wheat grains over the heroes. The solemnity of all concerned—men, little girls, and women—is very great. Generally, after the wheat has been thrown and before the dancing is resumed, some old man eloquent shouts out the praises of the warriors, and of their forebears, in a tone which might often be mistaken for anger by the uninitiated." p. 621.

"I once arrived at Lutdeh, as already related, while the tribesmen were absent on a raiding expedition. The following is an account of what I saw, copied from my diary:

"The women, according to custom, have abandoned their field-work and are all congregated in the village. For the greater portion of each day and for the whole of each night they employ themselves solely in dancing and feasting. They have elected three *Mirs*, the chief of whom is Kán Jannah's wife. These three persons direct the revels, and contribute greatly towards the feasting. . . . Occasionally the women dance on some convenient house-top. In the afternoon they invariably feast and dance under the big mulberry tree in the east or west village dancing-place according to the position of the sun. During the night all congregate at the east village dancing-place.

"Although they all seemed abandoned to feasting and holiday-making, they are nevertheless engaged in strictly religious ceremonies. To watch them at night, when the majority are obviously tired, leaves no doubt in the mind on this point. I have more than once secretly approached the dancing throng at midnight and in the early morning, and have observed by the fitful light of the wood fire how exhausted and earnest the women looked. One young woman, shrugging her shoulders in time to the music, had streams of perspiration rolling down her face, although she was all muscle apparently. The exertions these women undergo are astonishing to see.

Many of the very old women have to give up from sheer exhaustion, but the middle-aged and the young work away singing and dancing hour after hour and night after night. I feel sure they undergo quite as much exertion as their male relations who are absent and fighting. . . . The dances were to Imrá, Gish, and Dizane, and the other deities in turn. After each dance there was a short rest, after which the women collected again in the centre of the platform. Then one or two recited a well-known line with all the refinements of anthem-tortured words, to which the remainder sang a response, and all facing to the right, started off, shuffling or lightly stamping in the various figures of the dance. That to Gish was all shuffle, with a rapid twist of the toes outward at each step, to keep time with the tune.' ” pp. 621-626.

“On the death of a wife, the husband, after feasting the village, goes into seclusion, and remains in his own house for some thirty days. This is also done by a wife for a dead husband. . . . After a death, the room in which the person died is purified by pouring in water through the smoke-hole by means of a wooden trough of a particular pattern. It is then sufficiently purified for every one except the religious functionaries, who will not enter the apartment until an effigy has been erected to the deceased.” p. 645.

“One year after the death of a Kafir of adult age an effigy has to be erected to his memory. This is both a duty and a privilege, and consequently has to be paid for by feasting the community. The style of image to be erected depends entirely on the amount of food to be distributed. One day's feasting is sufficient for a flat, common affair, but to have the effigy placed on a throne or astride a couple of horses, a three days' banquet would certainly be required. The chief expense in food distribution is not at the time of a relation's decease, but a year later, when the effigies are erected. Women as well as men are glorified after death by pious relatives, and in this way may be placed on an equality with men by being given a throne to sit upon. . . . Some of the wooden images are of a very large size; indeed, there are very many varieties, each distinguished by a particular name. They are either kept under sheds or are exposed to the air. To describe these

images minutely would take up too much time and space. They are all carved on conventional models, and are made solely with axes and knives. The more ponderous kinds are roughly fashioned in the forest, and are then brought into the village to be finished. Some of the best images have a mannikin seated on the left arm holding a pipe, others have similar little images perched on the chair handle. Several of the large images have all manner of quaint designs and carvings over their bodies. Some even look as if the carving were intended to imitate tattooing, such as the Burmese are so fond of. The people have a good deal of superstition about these effigies. Bad weather, which occurred while a slave was carving some images for me to take to India, was ascribed to the fact that images were being taken from the country; it was asserted that similar natural phenomena had marked the carrying-away of an effigy to Peshawar by Mian Gul. The images are often decorated with wisps of cloth bound round the head, and, where the juniper-cedar is easily obtainable, by sprigs of that tree fastened to the brows.” pp. 645 *seq.*

“Another form of memorial to the dead is a kind of *menhir*. It is about three feet high, and specimens are to be seen all over the country. There is but little ceremony in erecting them. A goat is sacrificed, some of the blood is thrown on to the stone, and that is all.” p. 648.

“A very common way of commemorating the dead is by the erection of small effigies on the end of poles, which are supported on a pedestal some three feet high and two feet square. The poles are also squared, and bear on their front surface a number of horizontal notches which correspond with the number of homicides the man committed in his lifetime. Such memorials seem to be exclusively erected to the memory of warriors.” p. 648.

“A very elaborate monument [of the dead] is a gateway standing by itself in a more or less isolated position—that is to say, away from houses. It consists of two square masonry pillars between five and six feet high, connected together by a wooden door frame. The woodwork is embellished with carving. From each pillar springs a squared pole surmounted by a small effigy, represented as

seated in a chair or on a horse, and furnished with weapons carved in the ordinary way. The poles are notched horizontally, for the reason already stated. Between the two effigies a figure of a mannikin is often placed on the top of the doorway, playing some musical instrument to amuse the dead hero. Such monuments can only have been erected after the expenditure of much labour. They are very effective in appearance." p. 651.

SIR GEORGE SCOTT ROBERTSON: *The Kafirs of the Hindu Kush*. (London, 1896.)

## 77. AFGHANISTAN

The author is a medical missionary who lived for sixteen years in close intercourse with the tribes which he describes.

"No description of Afghan life would be complete which did not give an account of their public dances. These take place on the 'Id (feast) days, or to celebrate some tribal compact, or the cessation of hostilities between two tribes or sections. It can only be seen in perfection across the border, for in British India the more peaceful habits of the people and the want of the requisite firearms have caused it to fall into desuetude. Across the frontier some level piece of ground is chosen, and a post is fixed in the centre. The men arrange themselves in ever-widening circles round this centre and gyrate round it, ever keeping the centre on the left, so as to give greater play to their sword-arms. The older and less nimble of the warriors form the inner circles; outside them come the young men, who dance round with surprising agility, often with a gun in one hand and a sword in the other, or, it may be, with a sword in each hand, which they wave alternately in circles round their heads. Outside them, again, circle the horsemen, showing their agility in the saddle and their skill with the sword or gun at the same time. On one side are the village minstrels, who give the tune on drums and pipes. They begin with a slow beat, and one sees all the circles going round with a measured tread; then the music becomes more and more rapid, and the dancers become more and more carried away with excitement, and to the onlooker it appears a surging mass of waving swords and rifles. The rifles are as often as not loaded and discharged from time to time, at which the gyrations of the

horsemen on the outside become more and more excited, and one wonders that heads and arms are not gashed by the swords which are seen waving everywhere. Suddenly the music ceases, and all stop to regain their breath, to start again after a few minutes, until they are tired out." pp. 27 *seq.*

"The Afghans themselves—at least, the more intelligent part of the community—will tell you that they are descended from the tribe of Benjamin, and will give you their genealogy through King Saul up to Abraham, and they almost universally apply the term 'Bani-Israil,' or children of Israel, to themselves." p. 31.

"To most observers the Afghan has a most remarkably Jewish cast of features, and often in looking round the visitors of our out-patient department one sees some old greybeard of pure Afghan descent, and involuntarily exclaims: 'That man might for all the world be one of the old Jewish patriarchs returned to us from Bible history!' All Muhammadan nations must, from the origin of their religion, have many customs and observances which appear Jewish because they were adopted by Muhammad himself from the Jews around him; but there are two, at least, met with among Afghans which are not found among neighbouring Muhammadan peoples, and which strongly suggest a Jewish origin. The first, which is very common, is that of sacrificing an animal, usually a sheep or goat, in case of illness, after which the blood of the animal is sprinkled over the door-posts of the house of the sick person, by means of which the angel of death is warded off. The other, which is much less common, and appears to be dying out, is that of taking a heifer and placing upon it the sins of the people, whereby it becomes *qurban*, or sacrifice, and then it is driven out into the wilderness." p. 32.

"The ceremonies enacted at the Muhammadan 'Id-i-bakr, or Feast of Sacrifice, have a most extraordinary similarity to the Jewish Passover; but as these have a religious, and not a racial, origin and signification, and can be read in any book on Muhammadanism, it is unnecessary to describe them here." p. 32.

"The strongest argument against their Jewish origin is the almost entire disappearance of any Hebrew words from their vocabulary." pp. 32 *seq.*

"Though all Afghans are fanatically zealous in the pursuit of their religion, yet some are so ignorant of its teachings that more civilised Muhammadans are hardly willing to admit their right to a place in the congregation of the faithful. The Wazirs, for instance, who would always be ready to take their share in a religious war, are not only ignorant of all but the elementary truths of Muhammadanism, but the worship of saints and graves is the chief form that their religion takes. The Afridis are not far removed from them in this respect, and it is related of a certain section of the Afridis that, having been taunted by another tribe for not possessing a shrine of any holy man, they enticed a certain renowned Seyyed to visit their country, and at once despatched and buried him, and boast to this day of their assiduity in worshipping at his sepulchre.

"The frontier hills are often bare enough of fields or habitations, but one cannot go far without coming across some *zyarat*, or holy shrine, where the faithful worship and make their vows. It is very frequently situated on some mountain-top or inaccessible cliff, reminding one of the 'high places' of the Israelites. Round the grave are some stunted trees of tamarisk or ber (*Zisypus jujuba*). On the branches of these are hung innumerable bits of rag and pieces of coloured cloth, because every votary who makes a petition at the shrine is bound to tie a piece of cloth on as the outward symbol of his vow. In the accompanying photograph is seen a famous shrine on the Suliman range. Despite its inaccessibility, hundreds of pilgrims visit this yearly, and sick people are carried up in their beds, with the hope that the blessing of the saint may cure them. Sick people are often carried on beds, either strapped on camels or on the shoulders of their friends, for considerably more than a hundred miles to one or other of these *zyarats*. . . .

"Another feature of these shrines is that their sanctity is so universally acknowledged that articles of personal property may be safely left by the owners for long periods of time in perfect confidence of finding them untouched on their return, some months later, exactly as they left them. One distinct advantage of these shrines is that it is a sin to cut wood from any of the trees surrounding them. Thus it comes about that the shrines are the only green spots among the hills which the improvident vandalism of the

tribes has denuded of all their trees and shrubs.

"Graves have a special sanctity in the eyes of the Afghans, more even than in the case of other Muhammadans, and you will generally see an Afghan, when passing by a graveyard, dismount from his horse and, turning towards some more prominent tomb, which denotes the burial-place of some holy man, hold up his hands in the attitude of Muhammadan prayer, and invoke the blessing of the holy man on his journey, and then stroke his beard, as is usually done by the Muhammadans at the conclusion of their prayers. There are few graveyards which do not boast some such holy man, or *faqir*, in their midst; in fact, as often as not, the chance burial of some such holy man in an out-of-the-way part determines the site of a cemetery, because all those in the country round desire to have their graves near his, in the belief that at the Resurrection Day his sanctity will atone for any of their shortcomings, and ensure for them an unquestionable entry into bliss. The graves always lie north and south, and after digging down to a depth determined by the character of the soil, a niche is hollowed out at one side, usually the western, and the corpse is laid in the niche, with its face turned towards Mecca. Some bricks or stones are then laid along the edge of the niche, so that when the earth is thrown in none of it may fall on the corpse, which is enveloped in a winding-sheet only, coffins being never used.

"Great marvels are related about the graves of these holy men, among the commonest being the belief that they go on increasing in length of their own accord, the increase of length being a sign of the acceptance of the prayers of the deceased by the Almighty." pp. 33-36.

The writer came across an itinerant fakir who sold charms for the cure of diseases. "One of his performances was to walk through fire, professedly by the power of the Muhammadan *Kalimah*.<sup>1</sup> A trench was dug in the ground, and filled with charcoal and wood, which was set alight. After the fire had somewhat died down, the still-glowing embers were beaten down with sticks, and then the faqir, reciting the *Kalimah* with great zest, proceeded to deliberately walk across, after which he invited the more daring among the faithful to

<sup>1</sup> [*Kalimah*, the Mohammedan confession of faith: "There is no God but God, and Mohammed is the prophet of God." p. 294.]

follow his example, assuring them that if they recited the creed in the same way, and with sincerity, they would suffer no harm. Some went through the ordeal and showed no signs of having suffered from it; others came out with blistered and sore feet. These unfortunates were jeered at by the others as being no true Muhammadans."

p. 37.

Native Afghan medicine and surgery (wrapping patient in a raw sheepskin or goatskin, cautery, sewing up wounds, purgatives, inoculation for smallpox, etc.). pp. 38-43.

Afghan Mullahs (Mohammedan priests).

pp. 114-125.

The Hindu ascetics (Sadhus). pp. 211-226.

Sadhus (Hindu ascetics) and fakirs (Mohammedan ascetics). pp. 227-240.

"Women who are childless will visit various faqirs, whose prayers have a reputation for being efficacious for the removal of sterility. They write charms, and dictate elaborate instructions for the behaviour of the woman till her wish be fulfilled, and they take the gifts which the suppliant has brought with her. Were this nothing more than a fraud dictated by avarice, it would be reprehensible, but worse things happen; and when a child is born after due time, the husband of the woman cannot always claim paternity." p. 238.

Like the Hindu Sadhus, the Mohammedan fakirs are much addicted to the use of intoxicants (though rarely alcohol), and "when thus intoxicated they are known as *mast*, and are believed by the populace to be possessed by divinity, and to have miraculous powers of gaining favours from heaven for those who propitiate them.

"When such a faqir dies he is buried in some prominent place, often at the crossing of roads, and his tomb has even greater efficacy than he himself had when living; and those who wish to obtain his intercession with the Almighty for themselves bring little earthen cups full of oil, with little cotton wicks, which they burn at his grave, as a Roman Catholic burns candles at the shrine of a saint. The most propitious time for doing this is on Thursday night, and at such times one can see the tombs of most renowned sanctity

a veritable illumination with the numbers of little lamps burning far into the night. At the same time offerings are given to the custodian of the shrine, who is himself a faqir, by preference a disciple of the one whose grave he tends.

"In one such shrine that I visited there were the remains of what must once have been a fine sycamore tree, but which was then, with the exception of one branch, a mere withered shell, which had to be propped up to prevent its falling to the ground. The one green branch was said to be miraculously kept alive by the shadow of the tomb falling on it; and if any childless pilgrim would take home a few leaves and give a decoction of them to his wife, he would assuredly before long be the happy father of a son; while for the relief of the other ills to which flesh is heir there was a masonry tank outside, in which the sick, the halt, and the blind bathed, and were said to receive the healing they came for." pp. 239 *seq.*

T. L. PENNEL: *Among the Wild Tribes of the Afghan Frontier*. (Second Edition. London, 1909.)

## 78. PERSIA

"Antiquissimorum Perso-Medorum Epocha (initio monarchiae Medicae vel ante eam) haud obscure colligitur fuisse instituta ab initio veris, a mense Martio proprie et primario eis dicto *Adur* seu *Azur*: nam in aliis subsequentibus epochis improprie cum aliis mensibus coincidere relinquitur illud nomen. Et quidem huic initio quadrat notus anni finis et in eo appendices, qui etiam in sequente epochâ *Gjemshidæâ* (quae usque ad *Yezdegherd* duravit) pervenerunt ad finem mensis *Abân*, ubi continuati sunt; post quem (seu initio *Adur*) sequebatur *Neurûz Magorum* seu initium anni apud magos vetustissimos (cujus mentio in *Pharhangh Surûri*), et *equitatio imberbis* quae dicitur fuisse initio hyemis et ineunte vere. Sed frigus non videtur tunc plane exactum, ut constat ex glacie in dictâ equitatione adhiberi solitâ primo die *Adur*. Hoc etiam arguit dictae festivitatis antiquitatem, contra Persarum aliquos qui recentem asserunt, aliis id negantibus. Cumque vetustissimi Persae sub Assyriis fuerint (sc. ex Assyriorum exarchiis sub Sardanapalo et ante eum), haud parum juvat id quod D. Golius ex idoneis autoribus orientalibus observavit, nempe *Curdorum anni caput olim incepisse ab Adar seu Martio*.

Nam cum Curdistania olim Assyriae pars fuerit, nullus dubito quin illi menses quos *Curdorum menses* vocat, olim Assyriorum menses fuerint; qui etiam usque hodie Syrorum mensibus tam nomine quam situ respondent, exceptis trium nominibus. . . . Et quamvis Sabae et Chaldaei et Syri hodie anni sui caput transtulerint ad initium hiemis, apud eos antiquitus non ita fuisse videtur, quippe apud quos etiam hodie *Adar* adhuc mensi *Martio* respondeat. Ideoque non dubitavimus antiquissimorum mensium Persicorum dicto ordine et situ laterculum dare, prout in initio monarchiae Medicae in usu fuerint." p. 183.

Next after this epoch came the epoch of Jamshyd (or Gjemshid, as Hyde calls him), the sixth king of the Medes; he reformed the calendar. Jamshyd introduced in the ecclesiastical year an intercalary month every one hundred and twenty years, "ut festa in pristinas sedes retraherentur." For, apart from that intercalation, the Persian civil year was vague.

"Praeter anni reformationem, dictus rex Gjemshid populum suum quadrupliciter in certas classes dispescuit, et ad certa studia et artificia eos assignavit: et res multas ingeniosas excogitavit, et egregias constitutiones fecit, et pro unionibus instituit urinatores, et alia multa invenit. Adeo ut ope daemonum multa sua fecisse crederet vulgus, dum curiosa artis operum captum eorum superarent. . . . Et quidem *Gjemshid* regem religiosissimum fuisse volunt Persae veteres: unde in libro *Sad-der* memoriae proditum est, eum habuisse revelationes divinas, et angelos ei apparuisse." However, in time he became proud and insolent, and aiming at receiving divine honours he sent images of himself throughout his dominions and gave orders that they should be worshipped. Punishment overtook him for this impiety. Sheddad, king of Arabia Felix, made war on him, and sent his nephew Dahâk (*Δηώκης*) against him. Dahâk conquered Jamshyd and sawed him in sunder. pp. 184 seq.

"Iste eorum annus antiquissimus videtur fuisse vagus, vel saltem eum mox excepit Perso-Medicus *Annus civilis vagus*, cui postea adjunctus fuit *Gjemshidi annus ecclesiasticus fixus*, qui ambo concurrentes durarunt usque ad *Yezdegherd*. Deinde eo occiso, post aliquod temporis intervallum in Persidem introductus est *civilis annus solaris fixus*,

incipiens a medio Piscium. Quis certo hoc fecerit, nondum reperi. Videtur autem id fecisse *Selgjuhk* qui Persiam occupavit et longaevus usque ad 109 annos vixit: vel alias id fecit aliquis *Seljukidarum* ex ejus familia; cum ea esset anni solaris forma qua in patria sua *Chorasân* utebantur dicti *Seljukidae*." pp. 190 seq.

"Yezdegherdo autem in Phergânâ abacto, et postea in praelio occiso (anno Hegj. 31, Christi 651), in Persia rerum potititi sunt Saraceni, qui *Hegj-rae* epocham introduxerunt. Interim vero Persae veteribus mensium et dierum nominibus utebantur; sed cum intercalatione quadam, quippe ad quam cogeabant victores. Illorum enim tunc Martius incipiebat circa medium Piscium, donec calendarium reformaret rex *Gjelâleddin Melicshâh*, qui anni initium (facto 18 dierum embolismo, ut in sequentibus monstrabitur), ad initium Arietis retrahebat, excogitata nova anni forma quae solis motui quam maxime responderet. Id autem non fecit primo suo anno, sed (ut puto) postquam aliquot annos regnaverat; idque suasu insignis astronomi *Omar Cheiyâm*, cujus propositionem de emendandi epocha omnes statim tanquam oraculum pronis auribus animisque exceperunt. In hac epocha, quaternis quibusque annis intercalabant, ut iste annus esset dierum 366." pp. 189 seq.

"Novi anni Gjelalaei initium Persis vocatur *Naurûz*, i.e., *Νεμερεια* seu *novus dies*. . . . Iste itaque in anno Gjelalaeo est mensis primi *Phervardin* dies primus, qui inde a tempore *Gjelaledin* ad hunc usque diem habetur festivitas maxima, cujus institutionem Persarum aliqui referunt ad antiquiora tempora regis *Gjemshid*. . . . Est inquam *Naurûz* festum totius anni maximum, in quo summo gaudio et omnigena laetitia occupari et oppleri solent omnes. . . . Estque in anno Gjelalaeo *Naurûz* duplex, scil. primus dies mensis *Phervardin* ineunte vere, eodem die quo sol intrat signum *Bere* seu *Agnum*, sc. Arietem; qui quidem dies vocatur *Naurûz minor* seu *parvus*, et *Naurûz vulgaris*. Deinde ejusdem mensis dies sextus (nam est festum *Hexaëmeron* seu 6 dierum) vocatur *Naurûz magnus*, *Naurûz peculiaris* seu *proprius*." pp. 236 seq.

THOMAS HYDE: *Historia religionis veterum Persarum eorumque Magorum*. (Oxonii, 1700.)

## 79. PERSIA

The moon. "The ancient Persians did not measure the subdivisions of their months by weeks, but gave a particular name to every day in the month, as well as to every month in the year, which they adopted from certain angels, supposed to preside over, and to influence all the actions of those periods committed by Omnipotence to their care. Those angels were divided into two classes; the presidents of the months being considered as superior to the rulers of the days, whom they called *kār-kunān* (i.e., ministers or subordinates). To each of the archangels, however, they assigned one day in his particular month, which was believed to be peculiarly favoured by him, and was therefore distinguished by a more than common attention. A distinct *zamzamah*, or prayer, was appropriated to every angel; and it was considered as a circumstance of high disrespect to mutter the *zamzamah* of one angel on a day patronised by another. The kings of Persia, in obedience to this belief, used a new talisman (or charm) every day, on which something was engraved relative to the superintending angel; they had a new and peculiar dish every day at table, and every day wore a new garment. To conciliate the favour of those beings was viewed as an object of the highest importance, and a number of festivals were in consequence established, which had both a religious and political tendency; the days supposed to be under the protection of the angels of the month being, in general, most particularly honoured. The first month of the Persian year commenced, from high antiquity, at the vernal equinox, and was formerly named *āzur* or *ādur* (i.e., fire, or the angel imagined to preside over it); but when the Sultan Jalālu'd'din reformed the Persian calendar about the end of the eleventh century, the order of the months was changed; since which time they have preserved the following order.

"I. *Farwardīn* (March), so named from an angel whom they suppose to be the *khāzin*, or treasurer of Paradise, and to have the particular care of the souls of the blessed. On the first day of this month, called *naw rōz*, or new (year's) day, began the principal festival among the Persians, which continued for six days. On the first, the king gave his chief attention to promote the happiness of the body of the people; on the second, he entertained the doctors and astrologers;

on the third, the priests and counsellors of state; on the fourth, the princes of the blood and grandees; on the fifth, the royal children; and on the sixth, which was considered as the king's particular day, his subjects made him free gifts agreeable to their rank. On the eve of the *naw rōz*, a young man of an elegant figure, personating the new year, was stationed at the door of the royal bedchamber, which he entered without ceremony the moment the sun appeared above the horizon. The king immediately addressing him, said, 'What art thou? Whence dost thou come? Whither dost thou go? What is thy name? Wherefore dost thou approach? And what dost thou bring?' To which he answered, 'I am the fortunate and the blessed; I am sent hither by God, and bring with me the new year'; then sitting down, another appeared with a large silver dish, in which were wheat, barley, pease, vetches, sesame, and rice (seven ears and nine grains of each), with a lump of sugar, and two new-coined pieces of gold, which, as an offering, were placed before the king. Then entered the prime minister, the general of the forces, the lord high treasurer, and the superintendent of war; after whom followed the nobles and people, according to their dignity and respective classes. A large loaf, made of the above-mentioned grains, being then presented to the king, after eating part of it, he offered some to those who were around him, saying, 'This is the new day, of the new month, of the new year, of new time; when all things consistent with time must be renewed.' Then investing his nobles with rich robes, he blessed and distributed amongst them the presents which had been brought. The origin of this solemnity is carried up to one of their ancient kings, called *Jamshēd*, who then made his first public entry into *Istakhr* (Persepolis), which he had just finished; and, amongst other regulations, ordered that the Persian era should commence from that day. As various other ceremonies peculiar to this season will be found under the months *ābān* and *ispundārmad*, I shall only further observe here, that the 19th, being this angel's peculiar day, was likewise celebrated as a festival; during which it was reckoned fortunate to shape, or put on, new garments, and to take a general survey of the state of herds and flocks throughout the kingdom.

"II. *Ardibahisht* (April). This angel was supposed

to have the charge of the keys of Paradise, with the superintendency of mountains, and also of the sacred fire. On the 3rd, which was the angel's name-day, it was thought auspicious to give battle, to go to the *atish-khanah* (temple of fire), and to approach the king, under the idea that all petitions then put up to their heavenly or earthly sovereign would be favourably heard. It may here, in general, be observed, that there is sometimes a discrepancy in the offices assigned to those subordinate deities, which arose probably from a variation in the customs and opinions of the different countries dependent on the Persian empire.

"III. *Kh'urdād* (May). Under this angel's care were placed all seas, rivers, and waters of every kind; together with trees and herbage. On the 6th, being the angel's day, it was held fortunate to marry, and to offer up prayers to God and the angels for relief from all distress, and for the supply of every want. The 20th was also solemnised in commemoration of a great victory gained over the usurper *Zahhāk*.

"IV. *Tīr* (June). This angel was considered as subordinate to *Kh'urdād*, the guardianship of cattle being assigned as his peculiar province. The 13th was solemnised by the festival called *ābrēzgān*, during which all sorts of people sprinkled each other with water; the higher rank using water of roses, orange-flowers, and other fragrant plants. This day was likewise distinguished on account of an old traditional treaty of peace, concluded between their king *Minūchīhr*, grandson of *Farīdūn*, and the Tartar or Scythian invader *Afrāsiyāb*; when it was agreed to determine the limits of their dominions, by one shot of a famous Persian archer, called *Arash*, whose arrow piercing the bank of the *Amū*, or *Oxus*, that great river became henceforth the general boundary of those hostile empires. The ceremony of sprinkling with water, it may be observed, was not confined to this festival, as it not only made part of the entertainment of the *naw rōz* and *Mihrgān*, but was also customary on the 30th days of *Kh'urdād* and *Bahman*, especially at *Ispahān*.

"V. *Murdād* (July). This angel was one of the reputed guardians of trees, herbs, fruits, and seeds. On his day, which was the 17th, was held the solemnity called *jashn-i nīlūfar* (the feast of *Nenuphar*), from the use made of that plant [the water-lily] in their ceremonies; on which occasion,

all petitions presented to the king and great men were favourably received, and, in general, granted. *Murdād* implies 'death-giving'; he was therefore considered as the angel of death, being often named also *farishta-i marg*.

"VI. *Shahriwar* (August). This angel had the custody assigned to him of all metals and minerals. Nothing remarkable distinguished his festival, which was on the 4th day; nor another, which was held on the 18th, the last being an autumnal feast, called *Khazān*.

"VII. *Mīhr* (September). This angel was supposed to be the intelligence which regulated the sun, and to preside over love and friendship. He was also imagined to be the numbering angel, and the distributor of rewards and punishments on the last day; when they imagined he would sit as judge on a bridge, over which the departed spirits must pass, whilst the merits and iniquities of mankind were weighed in a pair of great scales by another angel, called *Surūsh*. If the good actions made the scale preponderate in the estimation of a hair, a passage, they thought, would then be opened to Paradise; if not, they would be consigned to the infernal regions, where they supposed seven gradations of torment to correspond with seven degrees of felicity in heaven. Muhammad appears to have improved upon this system, by adding one degree more to celestial happiness. On the 16th, being this angel's particular day, began one of their greatest festivals, called *mihrgān*. Many traditional motives are assigned for the origin of this solemnity, which was held for six days; but the most rational conjecture leads us to conclude that it was instituted at this season of the autumnal equinox, in honour of their great ostensible deity, the Sun; as the other high festival of the *naw rōz* was, on the same principles, intended to celebrate the Sun's entering the constellation Aries. The 16th was more particularly distinguished than the rest; all who could afford the purchase anointing themselves then with the oil of *bān*, sprinkling themselves with rose-water, and eating of various fruits, from an idea that such observations would defend them from a number of evils which might otherwise distress them in the course of the year. The king, on the first day of this festival, after anointing himself with the oil of *bān*, dressed in a superb robe of many colours, his head adorned with the royal *taj* (diadem) on which was a splendid

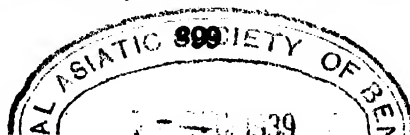
figure of the Sun, seated himself on his throne; when the high priest entering alone with a large silver dish, filled with sugar, peaches, quinces, apples, citrons, pomegranates, the jujube, the lote, a bunch of white grapes, and seven myrtle berries, muttered over them a prayer, and presented them to the king, who eat of them all; after which the nobility, and others approaching according to their rank, followed their sovereign's example; when a variety of robes and other rich furniture, from the royal wardrobes, were distributed amongst them in proportion to their degree. On this day it was esteemed fortunate to wean or name children; and if a son was then born to the king, he was immediately, with great solemnity, consecrated high priest of the Sun.

"VIII. *Abān* (October). This angel was reckoned subordinate to *Kh'urdād*, and to preside over iron. The 10th being his name-day, was distinguished also as the anniversary of the expulsion of *Afrāsiyāb*, king of Tartary or *Tūrān*, who had held Persia in subjection for twelve years; and also for a great rain which, by tradition, fell on this day, after a seven years' drought and famine. This month, in old times, having been the last of the year, they annexed to it the five supplementary days. On this occasion, they held a continued festival for eleven days, which began on the 26th, included those days, and ended on the 1st of the subsequent month, *Āzur*. During this solemnity, amongst other ceremonies, the *Magi* used to place upon the tops of high towers various kinds of rich viands, upon which it was supposed the *Paris* (fairies) and the spirits of their departed heroes regaled themselves; whilst the priests danced a solemn choral dance, called *dast-band* (joined hands), or *panjah* (five), from the five embolismal days perhaps which gave rise to the festival. All ranks of people gave way at this season to the most unrestrained demonstrations of joy; they wore their best clothes, they entertained one another with the most unreserved hospitality; the rich sent small presents to the poor, called *dāshan*; whilst the king, with his nobles, assisted at all the amusements of the common people, decorated with the wreaths of flowers called *basāk*, and the collars of pearls named *pargar*. The mornings were always ushered in by processions to the *Ātish-gah* (fire-temple), and it was not till after prayers were over that the diversions began, which consisted chiefly in a species of comedy, in

singers, instrumental musicians, and the swing, or see-saw, a favourite pastime in the East, as promoting a circulation of air extremely refreshing in those sultry climates. The hire paid to the *sāzandah* (comedian) was called *pa-ranj* (feet-labour); whence it may be concluded that dancing and extravagant gesticulation formed the principal part of their theatrical exhibitions.

"IX. *Ādur* (*Āzur*) (November). This angel presided over fire; in consequence of which, on the 9th, his name-day, the country blazed all around with flaming piles; whilst the *Magi*, by the injunction of Zoroaster, visited, with great solemnity, all the temples of that element throughout the empire, which, upon this occasion, were adorned and illuminated in a splendid manner. On this day it was reckoned a point of religion to pare the nails and to shave the hair, under the idea that, with these excrescences, they threw away, at the same time, all their sins and defects.

"X. *Day* (December). This angel presided not only over this month, but also over all the days beginning with *Day*; as *Day ba Āzur*, *Day ba Mihr*. On the 11th, or the angel's day, another great festival of fire was celebrated all over the kingdom; for the origin of which solemnity, a variety of traditional reasons have been handed down; one of them is curious: Winter, they say, having once, on the anniversary of that day, taken a fancy to come from hell, which was, it seems, too hot for him, their ancestor had lighted up immediately those piles of fire, to convince him that he had got into a still more infernal place, and force him again from earth to the shades of darkness. In order to improve the general scene of nocturnal splendour, on this occasion, it was usual for the king and his courtiers to set fire to large bunches of dry herbs, fastened to wild beasts and birds, who being then let loose, the fields, mountains, and the air itself were immediately in one universal temporary blaze, heightened often by the accidental firing of the neighbouring woods, to which those terrified animals naturally fled for shelter. Some Eastern antiquaries, who seem equally fertile in conjecture with those of Europe, trace this solemnity nearly four thousand years back, to the marriage of the hundred sons and daughters of their first king, *Kayūmars* (the supposed king of Elam in Scripture); whilst others again imagine it to be a commemorative [*sic*] of the destruction of a dreadful dragon by his



grandson *Hōshang*; but the idea, founded on common sense, seems to rest on that general joy which people have in all times and countries expressed, when the sun, having got to the tropic of Capricorn, the days from that period begin to lengthen; and as fire in this season is a most cheering element, their satisfaction could not be more naturally expressed than by flaming piles, which dispelled those gloomy ideas and chilling sensations produced by darkness and extreme cold. A custom similar to this prevailed even in England within this century; it having been customary, on Twelfth-night, in Shropshire and other places, to kindle bonfires on the mountaintops and other high grounds, as a farewell to winter, and a welcome to the spring. The 15th of this month was remarkable for another singular ceremony: they formed a number of images of paste or clay, representing those deceased personages whom they meant to honour, which they placed in the most public places, especially where many roads or streets met, and, after paying them great homage, burnt them with much formality. The eating of an apple on this morning before speaking, the smelling of a narcissus, or the fumigation of the root of the iris, they supposed to be the best of all possible methods to secure uninterrupted tranquillity, and to banish indigence and hunger for twelve months. On the 24th they celebrated also the feast of garlic, which being dressed in a particular manner with meat and herbs, they supposed to be a charm of defence against the attacks of the *Dīvs*, or demons, whom they also conjured out of places they were imagined to haunt by certain compositions, which they thought had a most powerful efficacy when prepared at this season.

"XI. *Bahman* (January). This angel was considered in a light superior to all the rest; being supposed to have had the chief superintendence of every created thing, man excepted, who was the peculiar charge of *Ormuzd*, or Omnipotence; he was also the pacifier of rage, and the mediator in all quarrels. On the 2nd, or angel's day, they celebrated the festival of corn or meat, which they boiled together, with white and red *buhman*; sprinkling the dish when served up with those herbs and pounded sugar-candy. The white *buhman* they also bruised amongst milk, and drank it as a strengthener of the memory. On this day it was judged fortunate to lay the foundations of

houses; to shape, make, or put on new clothes; to pare the nails and shave the hair; to search for medicinal herbs and roots, in order to extract their perfumes, essences, and oils, for the composition of drugs and spells, which they imagined to have a virtue much superior to such as were prepared on any other day.

"XII. *Sapandārmuz* (February). To this angel they assigned the care of the earthly globe, and also the guardianship of virtuous women; in consequence of which the 5th, his peculiar day, was considered as highly auspicious to every circumstance relative to marriage. One of the names of this day was *mard-girān* (taking or governing men), founded, as they say, upon a custom which prevailed in ancient times of vesting the ladies upon that day with despotic power; the husbands paying an implicit obedience to the most arbitrary commands of their wives; while the virgins, in their respective classes, had the singular privilege of choosing for themselves a husband from among the unmarried part of the male sex; who, they say, had too high a respect for this gallant institution to hesitate a moment in receiving their fair admirers. The pairing of the birds about this season might possibly have suggested those inducements to matrimony, as well to the West as to the East, Valentine's Day, in old times, with some variations of ceremony, bearing a strong resemblance to this Persian festival.

"It may be proper to observe, that the order of the months here followed is that which has prevailed in Persia since the reformation of the calendar by the sultan *Jalālu 'd 'dīn*, who, it is supposed, restored the most ancient mode, as originally established by *Jamshēd*. In the Middle Ages of Persia, however, their position was different; *Āzur*, which now corresponds with November, answering then to March, *Day* to April, and so in rotation, the consecutive order being the same in both. This, however, has produced some disagreement among the writers, with regard to the attributes of the angels and the origin of the various festivals; the Farhangi *Jahāngīrī*, the *Mujazat*, *Shāh Khuljī*, with other Persian and Arabian authors, differing from one another in some un consequential points, which it is of no important to reconcile. The above outlines will be found in general just, and answer sufficiently the purpose for which they are introduced, that of explaining popular beliefs, and

giving an idea of various customs and traditions, to which allusions are so often made in Eastern history, poetry, and romance.

"*Murdād*, for example, amongst other attributes, is supposed to be the presiding angel of winter; but that must apparently have been when his month (now July) corresponded with November; for the same reason the ridiculous parade of *rukūbu'l kawsaj* or *Kōsah-nishīn* (the procession of *Kōsah*), mentioned to have been celebrated in the month *Āzur*, must apply to it when coinciding with the vernal equinox. This festival, however whimsical it may appear to us, was solemnised in Persia by all ranks, from the prince to the peasant. An old, toothless, beardless figure, representing Winter in his departure, was mounted on a mule or ass. He was generally some poor buffoon (if one-eyed, so much the better), who by ludicrous gesticulations afforded much mirth to the people; some sprinkling him with warm water and giving him hot victuals, whilst others were drenching him with cold; *Kōsah* all the while fanning himself, and exclaiming '*Garmā! garmā!*' 'O heat! heat!' He had a crow in one hand, and a fan or scourge in the other, and was attended even by the family of the king, or of the governor of the city, who accompanied him on horseback through the whole of the fantastic ceremony. In this manner he paraded the streets, entering the house of every nobleman, who was obliged to give him a piece of money if he did not wish to have his clothes bedaubed with a piece of red clay, which, dissolved with water, he carried by his side in a little earthen vessel. He then went into every shop, the owners of which took especial care to have their money ready, for a moment's delay gave *Kōsah* a right to seize all that was in them. Whatever was thus collected before the first prayers became the property of the king, if in the metropolis, or of the governor in any other city; but from that hour until the second prayers the receipts were reserved by *Kōsah* himself, who then suddenly disappeared; for if this representative of Winter was found in public after that time, any person might beat him with impunity.

"On the same ground we must place in the month of April another festival of a more dignified nature, which they celebrated anciently on the 8th of the month *Day*, called *Khurram rōz* (cheerful day); when, according to the *Farhangī Jahāngīrī*, and other authors, the king of Persia, clothed in

white robes, descended from his throne, and seating himself on a white carpet, the *sarā-pardah* (or veil before the royal throne) was thrown open, and all his subjects were admitted to his presence. The husbandmen were treated with particular respect, some of their chiefs dining at the same table with their sovereign, when he addressed them in the following strain: 'I am one of you; my subsistence and that of my people rests on the labour of your hands; the succession of the race of man depends upon the plough; without you we cannot exist; but your dependence upon me is reciprocal; we ought therefore to be brothers, and to live in perpetual harmony.'

"The other eighteen days (together with the embolisms) which were not placed under the guardianship of the angels of the month, were supposed, as before observed, to be superintended by angels of an inferior rank (the first excepted, which was dedicated to *Ormuzd*, who, however, in this light was not considered as Omnipotence, but only as his representing angel); and all of them were imagined to be fortunate or unfortunate for some particular actions. One day the angels approved of the society of friends, of travelling, fighting, building, sowing, planting, trading, lending money, wearing new clothes, giving alms, saying prayers, presenting petitions, marrying, putting children to school or to professions, with other matters of smaller moment; whilst the next, perhaps, they were supposed to be marked with their highest disapprobation; almost every circumstance of civil and religious duty being thus arranged by precise and positive rules, the omission or transgression of which was conceived to be productive of all the wretchedness to which human nature is subject. From the above outlines, therefore, which contain an epitome of the public as well as private life of the ancient Persians, much may be traced; from their numerous holidays, we can perceive that their religion was very gay and very idle; and that much absurdity was built upon a bottom of some political propriety; whilst it is at the same time necessary to keep in view that vulgar beliefs are the great key to the genius of a nation, and that the history of human credulity is a necessary gradation to the discovery of human knowledge. The Persian month is now divided into four parts, or weeks; the first consisting of eight days, the second of seven, the third of eight, and the fourth of seven,

to adapt the whole to their month of thirty days.”  
pp. 1292–1296.

“*Gird-nāmah*, an incantation written upon a bit of paper accompanied by the name of a slave who may have run away from his master, which being hidden under a stone or in the ground, is supposed to have the power of preventing his escape, and obliging him to return.”

Prefixed to Richardson’s *Dictionary of Persian and Arabic* (from which the foregoing extracts have been made) is a “Dissertation on the languages, literature, and manners of Eastern nations.” The following are extracts from it.

“Those beings, who inhabited the globe immediately before the creation of man, they call *Parīs* and *Dīves*; and they form a perfect contrast. The *Parīs* are described as beautiful and benevolent; and though guilty of errors which had offended Omnipotence, they are supposed, in consequence of their penitence, still to enjoy distinguished marks of divine favour. The *Dīves*, on the contrary, are pictured as hideous in form, and malignant in mind; differing only from the infernal demons in not being confined to hell; but roaming for ever around the world to scatter discord and wretchedness among the sons of Adam. In the *Parīs* we find a wonderful resemblance to the *faeries* of the European nations; and the *Dīves* or *genies* differ little from the *giants* and *savages* of the Middle Ages; the adventures of the eastern heroes breathe all the wildness of achievement recorded of the knights in Gothic romance; and the doctrine of enchantments, in both, seems to claim one common source. . . . The *Parīs* and *Dīves* are supposed to be formed of the element of fire; they live long, but are subject to death; and though possessed of superhuman powers, have in many respects the sentiments and passions of mankind. They wage incessant war; and when the *Dīves* make prisoners of the *Parīs*, they shut them up in iron cages, and hang them on the highest trees, to expose them to public view, and to every chilling blast. Here they are visited by their companions, who bring them the choicest odours. Perfume is the only food of the *Parīs*; and whilst it serves as nourishment to the captives, it has also the virtue of keeping at a distance the insulting *Dīves*, whose malignancy of nature can endure nothing fragrant.” p. xlvii.

“To understand the machinery of angels, it will

be proper to make some previous observations on the ancient Persian era, with which they are intimately connected. This was supposed to have been established by King Jamshēd, one of the Peshdadian princes, the date of whose reign seems too uncertain even for conjecture; though some judicious writers place him about eight hundred years before Christ. On the day when the sun entered Aries he is said to have made his first public entrance into Istakhar, or Persepolis, which he had just finished; and to have ordered the era to commence from that time, in honour of the sun, and to commemorate the building of his capital city. He divided the year into twelve months, of thirty days each, to the last of which they afterwards added five supplementary days, to make up the whole three hundred and sixty-five. No attention was, for some time, paid to any intercalation similar to our leap year; till astronomers, observing, at length, that the sun, at the beginning of the year, had made a retrograde motion from Aries to Pisces, inserted one month at the end of every one hundred and twenty years, which they celebrated with one continued festival. Yazdajird, the last king of the Sassānian dynasty, reformed the calendar; and his era is adopted at this hour in many parts of Persia, particularly by the Parsees of Kirmān, and by those of Guzerat in Hindustan. But all do not agree in the epoch of commencement; some dating it from the beginning of Yazdajird’s reign, A.D. 632; some from his defeat at Kādissīā in 636; and others from his death in 651. On the conquest of Persia by the Muhammadans, the lunar computation was introduced, and it is still attended to in matters of religion; but about the year 1072, the Persian calendar was again reformed by the great Sultan Malikshāh Jalālu’d’dīn, and continues now to be adhered to in several parts of Persia. This prince, whilst he removed the sun from Pisces to Aries, made also an alteration in the position of the months under the idea of restoring the ancient mode fixed by Jamshēd. From those changes, however, there has arisen a disagreement among the different writers, with regard to the seasons and days, when several festivals were celebrated; which, were it of consequence, it would be difficult to reconcile; it being probable that, in later times, different provinces solemnised them upon the days which corresponded with the respective eras they had adopted; and that some ceremonies were

perhaps introduced by the Muhammadan princes which were unknown in ancient Persia.

"Every month was supposed to be under the guardianship of an angel, from whom it received its name. The subdivision by weeks was not known till later times; but every day had also a ruling angel of a subordinate degree; the superior angels having each a day, in their respective months, which was observed with more than ordinary attention. Their festivals were, in consequence, numerous, and many of them uncommonly splendid. I shall slightly touch upon such as seem most worthy of notice. The chief were those about the equinoxes; the next were those of water at midsummer, and of fire at the winter solstice. The first was the *Naw rōz*, which commenced with their year in *March*, and lasted six days, during which all ranks seem to have participated in one general joy. The rich sent presents to the poor; all were dressed in their holiday clothes; all kept open house; and religious processions, music, and dancing, a species of theatrical exhibition, rustic sports, and other pastimes, presented a continued round of varied amusement. Even the dead, and the ideal things, were not forgotten; rich viands being placed on the tops of houses and high towers, on the flavour of which the *Parīs* and spirits of their departed heroes and friends were supposed to feast. The Parsees of Guzerat still celebrate the last ten days of the year as a festival to departed spirits. The first five days they suppose the souls of the blessed to hover three bow-shots above the earth; and during the five last they imagine that, not only they, but the damned also, visit their surviving friends; on which account, to give them the best reception, their houses are purified and decked out to the greatest advantages. During these ten days they never go from home. The festival of *Mihrgān* lasted also six days; it began about the middle of *September*, and was celebrated with some unessential difference of ceremony, both being in honour of their great ostensible deity, the sun. In *June* they solemnised the *Abréžgān*, in honour of the element of water; to which, as well as fire, they paid a high degree of respect. It lasted only one day; during which all degrees of people sprinkled one another with pure water, or with distillations from roses, orange-flowers, and other odoriferous herbs. In *December*, on the shortest night of the year, was the great festival of fire,

called *Shabsadah*, when their temples were illuminated, and large piles of fire blazed all over the kingdom, round which the people entertained themselves all night with choral dances, and various amusements peculiar to the season. Amongst other ceremonies common on this occasion, there was one which, whether it originated in superstition or caprice, seems to have been singularly cruel and pernicious. The kings and the great men used to set fire to large bunches of dry combustibles, fastened round wild beasts and birds; which being then let loose, the air and earth appeared one great illumination; and as those terrified creatures naturally fled to the woods for shelter, it is easy to conceive that conflagrations, which would often happen, must have been peculiarly destructive, where a people considered the extinguishing of fire, by water, as one of the highest acts of impiety.

"There were many other festivals, some of which seem whimsical, though others had apparently an excellent political tendency. One of the most ludicrous appears to have been that which they celebrated about the vernal equinox, called *Kōsah-nishīn*. This was an old, beardless, one-eyed figure, representing Winter on his departure, mounted on an ass or a mule, with a crow in one hand, and a scourge and fan in the other. In this manner he paraded the streets, followed by all ranks of people, from the royal family to the beggar. Amongst many frolics which the populace played with the old man, they sprinkled him alternately with hot and cold water; whilst he, crying out '*Garmā! garmā!*' ('Heat! heat!'), sometimes fanned himself, and sometimes lashed his tormentors. He had the privilege of going into every shop, and into every house; where the least delay in presenting him with a piece of money gave him the right to seize the effects of every trader, and to bespatter the clothes even of the greatest nobles with a mixture of ink, red earth, and water, which he carried in a pot by his side. But all were prepared for *Kōsah* at their doors; and their offsprings [*sic*: offerings?] were made the moment of his approach. What he thus received, from the beginning of the cavalcade to the first hour of prayer, was paid to the king, or to the governors of those cities where the sovereign did not reside; a circumstance which seems evidently to point to a superstitious origin; for, upon any other ground, the whole of the poor

creatures' collections could be no object to men of their elevated rank. From the first to the second hour of prayer, the amount of the receipts was the property of the old man; and here his pageant ended. He then suddenly disappeared; for after this time, the first person he met in the streets might severely beat him with impunity. The next festival, solemnised in *April*, called *Khurram rōz*, is in a different style, and appears to have been founded upon the rational principles of good government, as it tended to give dignity to a most useful and respectable body of men. The king dined in public, and the chiefs of the farmers had the honour of sitting at table with him; when their sovereign addressed them in words to the following effect: 'I am one of you; my subsistence, and that of my people, rests on the labour of your hands; the succession of the race of man depends upon the plough; and without you we cannot exist. But your dependence upon me is reciprocal; we ought therefore to be brothers, and to live in perpetual harmony.' In the month of *December* they held a festival in honour of deceased friends, images of whom they formed in paste, which they placed where many streets or roads met; they made offerings to them, treated them with great respect, and then burnt them with much solemnity. In the same month was the ceremony of driving the *Dives* from their houses. For this purpose the *Magi* wrote certain words with saffron on parchment or paper, and then smoked it over a fire, into which they put the horn of an animal killed on the 16th of *September*, cotton, garlic, grapes, and wild rue. The spell, thus prepared, was glued or nailed to the inside of the door, which was painted red. The priest then took sand, which he spread with a knife, whilst he muttered over it certain prayers; and then strewing it on the floor, the enchantment was complete; and the *Dives* were supposed immediately to vanish, or at least to be deprived of all malignant influence. The 5th of *February* was considered as the proper day for clearing their dwellings of scorpions, a much more serious evil than the *Dives*. With this view, they pasted on three of the walls of the house small slips of paper, called *Nawishta-i Kazshdum*, inscribed with magic characters, none being struck [*sic*: stuck?] upon that in which was the gateway. After various ceremonies, the door was opened, when those noxious animals generally disappeared; which they attributed entirely to the virtue of the

spells; whilst the sprinkling of their habitations with compounds offensive to those creatures, and other preparatory steps, were only considered as secondary causes. But the most romantic of all their festivals seems to have been the *Mard-gīrān*, celebrated in *February*, in honour of the presiding angel *Isfandarmuz*. He was considered as the guardian of the fair sex, who, on this occasion, enjoyed very singular privileges. They were vested with almost absolute power. The husbands complied, to the utmost of their ability, with all the commands of their wives; and the virgins, without offence to delicacy, might pay their addresses to whom they pleased; and they seldom sued in vain. Numberless marriages were in consequence solemnised, and many engagements made; the angel being supposed to show remarkable favour, not only to the nuptials then celebrated, but to all contracts entered into during his gay festival. An institution which seems to bear some resemblance to the ancient gallantry of Valentine's Day in Europe." pp. li-liii.

"An Asiatic setting out on important business would return if he met a person whom he supposed to have a *shūm kadam* (a black or unlucky foot); or if he saw a deer descending a mountain, or appearing at his back. When a married man took a long journey, it was common for him to twist, in a particular manner, two branches of the broom called *ratam*; if on his return he found them as he left them, he was perfectly satisfied of the fidelity of his wife; but if any accident had unloosed or discomposed them, nothing could induce him to believe her innocent. As in those countries the crops were often destroyed for want of rain, amongst other ceremonies which they supposed had virtue to procure it, they tied some combustibles to the tail of a bullock, especially of the wild breed, to which they set fire; and if he then ran up the hill, they looked upon it as a certain prognostic of rain. When a Persian peasant thought his corn was too long in winnowing, he took a kind of bastard saffron, called *bād-angōz*, which he rubbed; and throwing it in the air, the wind was expected immediately to spring up." pp. liii seq.

JOHN RICHARDSON: *A Dictionary of Persian, Arabic and English*. A new edition, considerably enlarged, by Francis Johnson. (London, 1829.)

## 80. BABYLONIA

"Recent excavations in Babylonia, however, have proved one fact with absolute certainty—that before the Semites ever reached Babylonia a non-Semitic race occupied the country, tilled the land, tended herds of cattle, built cities, dug canals, and advanced to a state of considerable civilisation. But there are indications that even this race, the Sumerians<sup>1</sup> as they are called, were not the first possessors of the land. It is probable that they themselves were settlers like the Semites of a later time, and that they reached the fertile valley of the rivers from some mountainous home in the northern half of Central Asia. Who occupied the country before the Sumerians we cannot say, for of the aboriginal inhabitants of the land we know nothing. The first inhabitants of Babylonia of whom we have definite knowledge are the Sumerians; and during recent years our knowledge of them has been vastly increased. In any treatment of the religious beliefs of the Semitic Babylonians, the existence of the Sumerians cannot be ignored, for they profoundly influenced the faith of the Semitic invaders before whose onslaught their empire fell. The religious beliefs of the Babylonians cannot be rightly understood unless at the outset this foreign influence is duly recognised.

"The great religious works of the Babylonians are known to us from documents which do not date from an earlier period than the seventh century B.C. In the palaces that were unearthed at Kuyunjik, the site of Nineveh, there were found, scattered through the mounds of earth, thousands of clay tablets written in the Assyrian character, and in many cases with colophons bearing the name of Ashur-bāni-pal and the statement that he had caused them to be included in his library. This monarch reigned from 669 B.C. to about 625 B.C., and, though one of the last kings to occupy the Assyrian throne, he made strenuous efforts to preserve the ancient literature of Babylonia and Assyria. His scribes visited specially the ancient cities and temples in the south, and made copies of literary compositions of all classes which they found there. These they collected and arranged in his palace at Nineveh, and it is from them that the greater part of our knowledge of

Babylonian mythology and religion is derived."

pp. 3 *seq.*

"The gods of the Babylonians, in the forms under which they were worshipped during the later historical periods, were conceived as beings with very definite and characteristic personalities. All the great gods, while wielding superhuman powers, were regarded as endowed with human forms, and, though they were not visible, except in dreams and visions, to their worshippers, each was thought to possess a definite character and to have a body and features peculiar to himself. Not only were they like unto men in body, but in thought and feeling they were also very human. Like men they were born into the world, and like men they loved and fought, and even died. The Babylonians, in fact, had a very material conception of the higher powers. They had no belief in a supreme and abstract deity of a different mould and nature to themselves; and though they ascribed all power and might to many of the greater gods they worshipped, they pictured these beings as swayed by human passions, and as acting in dependence on each other. About their gods they composed strange tales and legends, in which we read how some of them performed acts of bravery and valour, how others displayed cunning and treachery, and how others again exhibited fear and greed. It is true that, unlike men, their power was unlimited, they wielded magical weapons, and uttered spells and words of power; but for all that they were fashioned in human mould; the separation between the Babylonian and his god was not in nature but in degree.

"In following the doings of the gods and in noting the attributes ascribed to them, we are naturally confronted by the problem as to what suggested to the Babylonian his precise differentiation in their characters. Was it merely fancy or arbitrary invention on his part? We need not appeal to the comparative study of religion to answer the question in the negative, for the characters of the gods themselves betray their origin. They are personifications of natural forces; in other words, the gods and many of the stories told concerning them are the best explanation the Babylonian could give, after many centuries of observation, of the forces and changes he saw at work around him in the natural world. He saw the sun pass daily overhead, he observed the phases of the

<sup>1</sup> "The Sumerians take their name from 'Shumeru,' an ancient name for Southern Babylonia." p. 1 *seq.*

moon and the motions of the stars; he felt the wind and feared the tempest; but he had no notion that these things were the result of natural laws. In company with other primitive peoples he explained them as the work of beings very like himself. He thought of nature as animated throughout by numberless beings, some hostile and some favourable to mankind, in accordance with the treatment he had experienced from them. From the greater powers and forces in nature he deduced the existence of the greater gods, and in many of the legends and myths he told concerning them we may see his naïve explanation of the working of the universe. He did not speak in allegory or symbol, but believed his stories literally, and moulded his life in accordance with their teaching.

"Babylonian religion, therefore, in its general aspect may be regarded as a worship of nature, and the gods themselves may be classified as the personifications of various natural powers. But here at the outset we meet with a difficulty which has not yet been quite satisfactorily explained. During its early history the country was not a corporate whole under one administration, but the great cities, with the land immediately adjacent to them, formed a number of independent states. It was only after many centuries of separate existence, or of temporary coalition, that a permanent fusion was brought about between these separate kingdoms. Back in this dim past we can trace the existence of many of the great Babylonian gods of later times, and, as in later times, so still more at this early period, we find their worship was not equally prevalent throughout the country, but the cult of each deity was specialised and centred in separate cities. Enlil, the god of earth, for instance, was worshipped in the earliest period at Nippur; Ea, the god of the deep, at Eridu; Nannar, the moon god, at Ur; Utu, the sun god, at Larsa, and so on. Now taken in the aggregate, the worship of all these deities presents a consistent picture of the worship of nature in its different parts, and for the later periods such a picture no doubt accurately corresponds to the general character of the national religion. But in the earliest period the great cities of the land were not parts of a single kingdom; and it is not quite clear how this local distribution of the great natural gods among a number of originally independent cities can be explained."

A long poem describes the adventures of Gilgamesh, the greatest mythical hero of the Babylonians. "The name of the hero was, for many years, read 'Izdubar,' or 'Gishdubar,' but we now know that the Babylonians pronounced the ideogram which formed the name, 'Gilgamesh.' It has been suggested that Gilgamesh is to be identified with the hero Nimrod, who was 'a mighty hunter before the Lord,' and the beginning of whose kingdom was 'Babel, and Erech, and Accad, and Calneh, in the land of Shinar'; but, beyond the fact that both Nimrod and Gilgamesh were great Babylonian heroes of antiquity, there are no other grounds for assuming their identity. Of Nimrod we know little besides what is told us in the passage of Genesis referred to, but the deeds of Gilgamesh are recounted in the longest Babylonian poem that has come down to us. It is written upon a series of twelve tablets, which, like those of the Creation series, are distinguished by numbers. The late Sir Henry C. Rawlinson made the suggestion that the poem was a solar myth, the twelve tablets corresponding to the twelve months of the year, but the contents of the majority of the tablets do not fit in with this view of their origin. In fact, it is probable that the division of the poem into twelve sections was a comparatively late arrangement, the work of the scribes who collected and edited the ancient legends. We know that stories and legends of the hero Gilgamesh go back into remote antiquity, for cylinder-seals, made during the Sumerian period, have been found, on which are engraved the deeds of valour performed by him. The actual poem, however, in which we read these stories, like most of the other legends of the Babylonians, is known to us from Assyrian tablets which were written in the seventh century before Christ. Several copies of the work were made for Ashur-bāni-pal's library, and, from the numerous fragments of them that are in the British Museum, it is possible to piece together the story, and to give several of the narratives in detail. The story clings to the ancient city of Erech, the chief seat of the worship of the goddess Ishtar, and, although in the course of his adventures, Gilgamesh travelled into distant lands, he always returned to the city of Erech." pp. 146-148.

"The Seventh Tablet begins with Ea-bani's account of his dream, but so few fragments of the

text of this and the following tablet have been preserved that it is not possible to follow the course of the narrative at this point. All we know for certain is that Ea-bani's death occurs at the end of the Eighth Tablet. He seems to have received a wound in battle, but in what manner, and at the hands of what foe, we cannot say. All that we can gather from the mutilated text is that he was laid low upon his bed with the sickness which resulted from his wound. For twelve days he lay sick, and having summoned Gilgamesh to his bedside, and having told him the manner in which he had received his wound, he died. We may reasonably conjecture that his death was brought about by Ishtar, whose anger he had aroused. Gilgamesh himself escaped from death, but we find he had been smitten with a sore sickness, which no doubt was also due to the anger of the great goddess whose love he had scorned. The Ninth Tablet opens with the lament of Gilgamesh for the death of his friend, and with his resolve to seek out his ancestor Tsit-napishtim, who might perhaps help him to escape a similar fate." pp. 164 *seq.*

"The Twelfth Tablet of the poem relates how Gilgamesh, after his return from his long journey, continued to lament for Ea-bani. . . . Gilgamesh then appealed to the gods to help him in his sorrow and to enable him to again behold his friend. With this object he went alone into the temple of the god Bēl, and, addressing him as his 'father,' told him of his trouble; but Bēl could not help him. He next told his sorrow to Sin, the moon god, but he too could do nothing for him; and Ea, to whom he next appealed, could do naught to help him. Last of all he besought Nergal, the god of the dead, to use his power and to restore Ea-bani to him. On hearing the prayer of Gilgamesh, Nergal granted his request. He opened the ground, and 'caused the spirit of Ea-bani to come forth from the earth like a wind.' Gilgamesh thereupon asked Ea-bani to describe to him the underworld, crying, 'Tell me, my friend, tell me; tell me the appearance of the land which thou hast seen.' But Ea-bani replied, 'I cannot tell thee, my friend, I cannot tell thee.' This refusal to speak of the abode of the dead was not due to any command laid upon Ea-bani not to reveal such matters to the living, but was prompted by his grief at the dreariness of the region from

which he had just been released. After bidding Gilgamesh sit down and weep, he proceeded to describe the underworld as an abode of misery, where was the worm which devoured, and where all was cloaked in dust." pp. 174-176.

"At the head of the great company of the gods may be set the great triad of deities, Anu, Bēl and Ea, whose spheres of influence together embraced the entire universe. Anu was the god of heaven, Bēl, the god of the earth and of mankind, and Ea, the god of the abyss of water beneath the earth. At a very early period in Sumerian history we find these three deities mentioned in close connection with each other under their Sumerian names of Anna (Anu), Enlil (Bēl), and Enki (Ea). Lugalzaggisi, who caused the inscription to be written in which their names occur, was one of the earliest Sumerian rulers of whose reign we have evidence, and we can thus trace back the existence of this great triad of gods to the very beginning of history. During the later periods the connection of these deities with each other, as the three great gods of the universe, remained unshaken. Each member of the triad had his own centre of worship. Thus Anu, though he had temples in other parts of the country, was paid particular reverence in Uruk, the Babylonian name of the city of Erech, which is mentioned as one of the oldest cities in Babylonia in the table of nations in Genesis (x. 10). The god Bēl, as has been already stated, was identified by the Semites with the Sumerian deity Enlil, whose worship in E-kur, his temple in the city of Nippur, was the oldest local cult of which we have evidence in the archaic inscriptions that have yet been recovered. The worship of the third member of the triad, Ea, originated in Eridu, the southernmost of the great cities of Babylonia, the site of which, now marked by the mound of Abu Shahrēn, stands fifty miles from the mouth of the Shatt el-Arab, but which in the earliest period of Babylonian history, before the formation of the present delta, must have stood on the shore of the Persian Gulf.

"After these three deities with their world-wide dominion may be set a second triad, consisting of the two great gods of light, Sin and Shamash, and the god of the atmosphere, Rammān. Sin, the moon god, identified also with Nannar, had two centres of worship, the temple E-gish-shir-gal in Ur, and the temple E-khul-khul in Kharran, of

which the former was the more ancient. In Ur the worship of the moon god was celebrated from remote antiquity, and in influence and splendour his cult appears to have eclipsed that of Shamash, the sun god, whose worship was centred in the cities of Sippar and Larsa, in two great temples, each of which bore the name of E-babbara, 'the bright house.' According to one tradition Shamash was regarded as the son of the moon god, and this subordination of sun worship to the cult of the moon is an interesting peculiarity of early Babylonian religion. At a later period, when the system of mythology was more fully developed, the sun god attained a position of greater prominence. He was then regarded as the judge of heaven and earth, and in the legends it was his decision to which appeal was made in cases of wrong and injustice. The god Rammān, while particularly associated with thunder and lightning, was in general the god of the atmosphere and controlled the clouds, the mist and the rain. He was held in especial reverence by the Assyrian kings, who loved to compare the advance of their forces in battle to the onslaught of the storm god.

"The most prominent deity in the company of the Babylonian gods was Marduk, who, as the local god of Babylon, naturally claimed the highest respect from the men of his own city. The extension of his influence was a result of the rise of Babylon to the position of the capital city in a united empire, and it is to this fact we may trace his identification with the old Babylonian deity Bēl, whose worship had flourished for so many centuries at Nippur, and the prominent part which he plays in Babylonian legend and mythology. From the days of Khammurabi onward, Marduk never lost this position of supremacy among the other gods. Traces of his original subordinate character at the time when Babylon was still unknown may be seen in the fact that he was never regarded as the oldest of the gods, nor as endowed from the beginning with his later attributes; he was conceived as having won his power and supremacy by his own valour and by the services he rendered both to gods and to mankind. In intimate association with Marduk may be mentioned Nabū, the god of Borsippa, a city which is marked to-day by the mound of Birs Nimrūd, and which, built a little to the south-west of Babylon on the opposite bank of the Euphrates, was in its later period little more than

a suburb of the capital. To this fact we may trace the close connection of Nabū with Marduk, whose son and minister he was supposed to have been. E-zida, his temple at Borsippa, was closely associated with E-sagil, Marduk's great shrine in Babylon, and these two sanctuaries were the most famous in the country.

"Another prominent deity was Nergal, whose temple, E-shidlam, in the city of Kūtū, or Cuthah, was one of the oldest and largest sanctuaries in Northern Babylonia. In general character Nergal was the god of battle, and, no doubt from his destructive nature, of pestilence also; in still another capacity he was regarded as the god of the dead. The connection of Nergal with the city of Cuthah was never severed throughout the long period of Babylonian history. . . . A god who was in later times closely associated with Nergal was Ninib. The reading of his name is conjectural, and his original character is also a matter of some uncertainty, but under the Assyrian kings his personality was more clearly indicated. By them he was regarded as a god of battle and the chase, and it was to Nergal and Ninib that they ascribed the gift of their mighty weapons. The fire god, Nusku, may also be mentioned among the more important deities, in view of the prominent position he occupies in the magical works of the Babylonians.

"The Babylonian goddesses, with one exception, are not very imposing figures, nor are their characters very sharply defined or differentiated. Their position corresponded to some extent with the inferior position of women in Babylonia. It has already been remarked that the Babylonian conceived his gods to be very human in their form and feelings, and it was but natural that his picture of their wives should have been drawn after the same model. Their principal functions in fact were to receive the favours of their lords and to become the mothers of a younger generation of gods. In several instances we may trace their position of dependence in the very names by which they were known. Thus Anatu, the wife of Anu, and Bēlit, the wife of Bēl, in name as well as nature are merely female counterparts of the male deities with whom they are associated. Damkina, the wife of Ea, was a slightly more important personage to judge from the numerous hymns addressed to her in the later period, a fact that may perhaps be explained as arising from

her position as the mother of Marduk. Tsarpanitum, Marduk's wife, however, was of little account away from her partner, and the same may be said of Tashmetu, the wife of Nabū, Ningal, the wife of the moon god, Ai, the wife of the sun god, Shala, the wife of Rammān, Gula, the wife of Ninib, and Laz, the wife of Nergal. In fact, the goddesses of Babylonia exercised but little independent power, and, both in the ritual of worship and in the myths and stories told about the gods, they play a very unimportant and subordinate part.

"There is one very striking exception to this general rule, namely, the goddess Ishtar. This deity in her own person appears to have absorbed the power and influence which were, at times, ascribed to other goddesses. She was identified with the Sumerian goddess Ninni, and in the Assyrian inscriptions she becomes the wife of the national god Ashur; she was also referred to as 'Bēlit,' i.e., 'the Lady,' and in this character she assumed the titles and prerogatives of the wife of Bēl. In course of time the name 'Ishtar' was employed as a generic term for goddess. In Babylonia, moreover, she was known by two different local names, which represented two quite distinct and separate characters. Under the title 'Anunitu' she was worshipped as the goddess of battle at Agade and also at the city called Sippar of Anunitu; and under this aspect she was regarded as the daughter of Sin, the moon god, and of Ningal his wife. At the great temple of E-ana at Erech, on the other hand, she was worshipped as the goddess of love and identified with Nanā; and in this character she was regarded as the daughter of Anu and Anatu. It was in her gentler character as the goddess of love that she became connected in legend with Dumuzi or Tammuz, her lover who died in early youth, and for the sake of whose recovery she descended to the realm of the dead. She was served at Erech by numerous priestesses attached to her worship, and the rites practised at her shrine, a later form of which is described by Herodotus (Book I, Chap. 199), were performed in her honour as the goddess of love. By the Assyrians she was chiefly revered as the goddess of battle; she had two famous shrines in Assyria, one at Niniveh and one at Arbela, and at both she was worshipped in her warlike character.

"Such are the characteristics of the principal

gods of the Babylonians during the greater part of their history, and the sketch here given, though drawn from the religious and historical literature, is not inconsistent with the attributes assigned to them in the astrological and astronomical inscriptions. The identification of the planets with some of the greater gods was probably neither a very early nor primitive development, but one which took place after the Babylonian company of the gods had been definitely formed. When the worship of a host of local gods had given place to an organised system of nature worship, and when the growth of legend and myth necessitated a belief in the constant intercourse of the gods with one another, it was not unnatural for the Babylonians to assume that the gods dwelt together in some special place, that is to say in heaven. From the earliest times the sun and moon were regarded as the symbols of the gods Shamash and Sin respectively, and the movements of the two great luminaries were believed to be directed by them. At a later period the movements of the planets were also thought to be directed by gods whose symbols they were, and it is probable that in this way the identification of Marduk with Jupiter, of Ishtar with Venus, of Ninib with Saturn, of Nergal with Mars and of Nabū with Mercury took place. The members of the great triad of deities, who have been referred to as standing at the head of the company of gods, were not omitted from this process; Bēl and Ea were transferred to heaven and placed side by side with Anu, and the three henceforth divided the heavens between them.

"In the above sketch we have only enumerated the *ilāni rabūti*, or 'great gods' of the Babylonians, and it must not be forgotten that subordinate to them stood a host of lesser gods as well as countless demons and spirits possessing various powers and influences. Of these lesser spirits the two classes most frequently met with in the religious inscriptions are the Anunnaki and the Igigi, the 'Spirits of the Earth' and the 'Spirits of Heaven,' respectively. Each class is generally mentioned in connection with the other, and they are described as carrying out the will of the great gods. In the magical literature the number of demons and ghosts and spirits which were hostile to mankind is very numerous, and to escape their evil influence it was necessary to invoke the assistance of magic and to employ powerful spells; by these means

the help and protection of the great gods might be obtained to deliver a man from their baneful acts." pp. 14-26.

L. W. KING: *Babylonian Religion and Mythology*. (London, 1899.)

## 81. ARABIA

"The Arabs of a tribe in Nedjid welcome a guest by pouring on his head a cup of melted butter; and among the Merekedes, a tribe on the frontiers of Yemen, custom requires that the stranger should pass the night with his host's wife, whatever may be her age or condition. Should he render himself agreeable to the lady, he is honourably and hospitably treated; if not, the lower part of his *abba*, or cloak, is cut off and he is driven away with disgrace. When the Merkedes became Wahabys, they were obliged to discontinue this custom; but a drought happening soon after, they regarded the misfortune as a punishment for having abandoned the good old practice of their forefathers, and applied to the Wahaby chief (Abd El Azyz) for permission to honour their guests as before, which he accordingly granted." pp. 179 *seq.*

"There are few Bedouin tribes within whose territory, or at least within a little distance from it, the tomb of some saint or reverend sheikh is not to be found; to him all the neighbouring Arabs address their vows. These tombs are usually visited once a year by great numbers of Arabs, who there slaughter the victims they had vowed during the preceding year. These vows are made with the hope of obtaining male issue, or a numerous breed of horses or camels.<sup>1</sup> The day of visiting the saint's tomb becomes a festival for the whole tribe, and all their neighbours."

pp. 259 *seq.*

"That the blood of a sheep should flow upon the ground is considered by the Beni Harb, in Hedjaz, as necessary to the completion of a marriage; but

all the Bedouins are not of that opinion. In Egypt, the Copts kill a sheep as soon as the bride enters the bridegroom's house, and she is obliged to step over the blood flowing upon the threshold, at the doorway." p. 265, note.

"I have seen among ancient Arab tribes in Upper Egypt the female relations of a deceased man dance before his house with sticks and lances in their hands, and behaving like furious soldiers. As an appearance of mourning, the only instance I recollect is that among some Arabs in Egypt, of the Rowadjeh and Djaferi tribes, who live about Esne. If any person of the family die, the women stain their hands and feet blue with indigo; which demonstration of their grief they suffer to remain for eight days, all that time abstaining from milk, and not allowing any vessel containing it to be brought into the house; for they say that the whiteness of the milk accords but ill with the sable gloom of their mind." pp. 280 *seq.*

"The Bedouins of Sinai have a peculiar custom in commencing a great expedition against the enemy. They assemble at the first meeting-place, and with the *agyd* [war-leader] at their head, pile up a quantity of loose stones together in a heap, giving to it the coarse appearance of a camel, in a crouching position; they next recite the Fateha, or opening chapter of the Koran, while assembled around it, and then, at the command of the *agyd*, they rush at once precipitately towards their camels, which they hastily mount, and suddenly gallop off without looking behind till they are at a considerable distance. I have not been able to learn the precise meaning of this practice, which the Bedouins regard as a kind of mystical incantation." p. 306.

"Nothing distresses the Bedouin women so much as fetching water. The tents are but seldom pitched very close to a well; and if this be only half an hour's distance from the camp, the Bedouins do not think it necessary that the water should be brought upon camels; and when asses are not to be procured, the women must carry the water every evening on their backs in long water-skins; and they are sometimes obliged to seek a second supply at the well.

"Among the Arabs of Sinai and those of the Egyptian Sherkieh, it is an established rule that

<sup>1</sup> "The veneration in which these Bedouins hold a saint almost borders on idolatry; they certainly believe that he can influence heaven in their favour, both here and in the other world. . . . The saints' tombs are generally placed on the summits of mountains."

neither men nor boys should ever drive the cattle to pasture. This is the exclusive duty of the unmarried girls of the camp, who perform it by turns. They set out before sunset [*sic*] three or four together, carrying some water and victuals with them, and they return late in the evening. Among other Bedouins, slaves or servants take the flocks to pasture.

"Thus early accustomed to such fatiguing duties, the Sinai women are as hardy as the men. I have seen those females running barefooted over sharp rocks where I, well shod, could with difficulty step along. During the whole day they continue exposed to the sun, carefully watching the sheep; for they are sure of being severely beaten by their father, should any be lost. If a man of their tribe passes by the pasturing ground, they offer to him some sheep's milk, or share with him their scanty stock of water, as kindly as their parents would have treated him in their tent." pp. 351 *seq.*

J. L. BURCKHARDT: *Notes on the Bedouins and Wahabys*, Vol. I. (London, 1831.)

## 82. ARABIA

"I went to cut tent-pegs at the great solitary acacia tree. . . . Hither I saw Doolan leading his flock, and waited to ask him for his bill, or else that he would cut down the sticks for me. He answered, 'Wallah, O son of mine uncle, ask me anything else, but in this were mischief for us both. No! I pray thee, break not, Khalîl, nor cut so much as a twig of all these branches, thou art not of this country, thou art not aware; look up! seest thou the cotton shreds and the horns of goats which hang in these boughs, they are of the Beduw, but many fell in the late winds. And seest thou these nails! Certain of the Haj knock them into the stem whilst they pray!' As I laid hand anew on a good bough and took my knife, Doolan embraced me. 'No! Khalîl, the man who cuts this tree,' he said, 'must die.' 'What is this folly! are you afraid of trees?' 'Ah me! she is possessed by a *jîn*; be not so foolhardy. Wallah, I tell thee of a truth, a Beduwy broke but a bough and he died within a while and all his cattle perished." I, p. 365.

CHARLES M. DOUGHTY: *Travels in Arabia Deserta*. (Cambridge, 1888.)

## 83. ARMENIA

"Mémoire sur le gouvernement et sur la religion des anciens Arméniens, par M. Cirbied, membre résident, professeur d'arménien à l'école des langues orientales." pp. 262-311.

The ancient Armenians had a deity called Mihr, who was reckoned the son of Aramazte. Aramazte means literally "*le dieu viril, ou le dieu des hommes.*" He was "*leur divinité toute puissante, et on le regardait comme la souche du genre humain et le père de tous les héros. . . . Mihr, c'est-à-dire l'unique feu, était considérée comme le fils d'Aramazte. C'était le symbole du feu universel ou de feu vivifiant.*" p. 284.

"Une fois par an on célébrait une fête très-solennelle en l'honneur de cette divinité; c'était au commencement du printemps qu'on faisait un feu sacré en allumant un bûcher au milieu d'une place publique, et en invoquant la bénédiction du ciel. Une lampe allumée à ce feu était conservée de même dans chaque temple pendant toute l'année. Cet usage, qui est d'un temps immémorial, a existé chez plusieurs peuples anciens, et il est pratiqué encore aujourd'hui par les Arméniens modernes. Il le font la veille ou le jour même de la Chandeleur.

"Cette cérémonie se fait ordinairement dans un endroit assez spacieux, situé tout près d'une église. S'il arrive que, ce jour-là, le temps ne soit pas assez favorable pour que cette solennité ait lieu en plein air, on l'exécute alors dans l'enceinte même de l'église, en brûlant seulement une petite quantité de matières combustibles dans un vase de cuivre assez grand, et en observant toujours les mêmes cérémonies d'usage. Les matières combustibles qui doivent former essentiellement le bûcher de ce feu sacré, sont des sarments, des branches d'olivier, de toutes les sortes de fleurs que la saison permet d'avoir, une petite mesure de blé, une poignée d'encens et autant de laine de troupeau. Les personnes qui ont le droit d'enflammer ce bûcher, sont ordinairement des jeunes gens nouvellement mariés dans le courant de l'année. La cérémonie a toujours lieu avec une sorte de pompe religieuse. L'évêque du pays, ou son vicaire, accompagné de son clergé, des jeunes mariés et du peuple, se rend processionnellement au lieu où on a élevé le bûcher. Chacun tient alors dans sa main une

bougie qui n'est pas encore allumée. Une fois arrivé dans l'endroit, le clergé commence à réciter quelques prières analogues à la chose; puis il allume les bougies des jeunes mariés, en faisant des invocations au ciel et en prononçant de nouvelles prières. Il leur ordonne ensuite d'enflammer le bûcher de tous côtés simultanément, et d'en communiquer aux assistants. Les jeunes gens, après avoir mis le feu de toutes parts, allument successivement les bougies de tous ceux qui sont présents. Le clergé et le peuple commence alors à chanter d'autres prières, jusqu'au moment où toute la matière est réduite en cendres; enfin il donne sa bénédiction et se retire. Aussitôt que la cérémonie est terminée, le peuple s'empresse de s'approcher du lieu du bûcher pour en recueillir quelque tison ou un peu de cendres que l'on conserve dans les maisons avec une espèce de vénération et de foi." pp. 284-287.

*Mémoires et dissertations publiées par la Société Royale des Antiquaires de France*, II. (Paris, 1820.)

#### 84. SYRIA

"One of the first travellers who has given any particulars of Mount Lebanon is Belon, who travelled in Syria about 1550. About sixteen miles from Tripoli, a city in Syria, he says, at a considerable height up the mountains, the traveller arrives at the Monastery of the Virgin Mary, which is situated in a valley. Thence, proceeding four miles farther up the mountain, he will arrive at the cedars; the Maronites or the monks acting as guides. The cedars stand in a valley and not on the top of the mountain; and they are supposed to amount to twenty-eight in number." . . . (*De Arb.*, etc., p. 4). About this period, paying a visit to the cedars of Mount Lebanon seems to have been considered as a kind of pilgrimage; and, as every visitor took away some of the wood of the trees, to make crosses and tabernacles, the patriarch of the Maronites, fearing that the trees would be destroyed, threatened excommunication to all those who should injure the cedars; and, at the same time, exhorted all Christians to preserve trees so celebrated in Holy Writ. The Maronites were only allowed to cut even the branches of these trees once a year; and that was on the eve of the Transfiguration of our Saviour; which festival occurs in August, and consequently at a

suitable period for visiting the mountain. On this festival, the Maronites and pilgrims repaired to Mount Lebanon, and, passing the night in the wood, regaled themselves on wine made from grapes grown on the mountain, and lighted their fires with branches cut from the cedars. They passed the night in dancing a kind of Pyrrhic dance, and in singing and regaling; and the following day the festival of the Transfiguration was held on the mountain, and the patriarch celebrated high mass on an altar built under one of the largest and oldest cedars (Bel. in *Arb. Con.*, etc.; and Lois in *N. Du Ham.*, v. p. 300). Dr. Hunter, in his notes on Evelyn's *Sylva*, says, "We are informed, from the *Memoirs of the Missionaries in the Levant*, that, upon the day of the Transfiguration, the patriarch of the Maronites (Christians inhabiting Mount Libanus), attended by a number of bishops, priests, and monks, and followed by five thousand of the religious from all parts, repairs to these cedars, and there celebrates the festival which is called 'The Feast of Cedars.' We are also told that the patriarch officiates pontifically on this solemn occasion; that his followers are particularly mindful of the Blessed Virgin on this day, because the Scripture compares her to the cedars of Lebanon; and that the same holy father threatens with ecclesiastical censure those who presume to hurt or diminish the cedars still remaining (Hunter's *Evelyn*, ii, p. 5). La Roque, in his *Voyage de Syrie et du Mont Liban*, in 1722, mentions this fête." p. 2409.

Dr. Pococke, who visited Syria in the years 1744 and 1745, says that there were then fifteen large cedars standing. He adds, "The Christians of several denominations near this place come here to celebrate the festival of the Transfiguration, and have built altars against several of the large trees, where they administer the sacrament."

p. 2410.

M. Laure, an officer in the French marine, visited Mount Lebanon with the Prince de Joinville in 1836. He found fifteen old cedars still alive. He says: "At the base of eight or nine of the old cedars are altars constructed with large and rough stones, which were formerly used by the inhabitants of the Maronite villages, who, headed by their pastor, went to El-Herze<sup>1</sup> on the day of

<sup>1</sup> [El-Herze is the name of the hollow in the mountains where the cedars stand.]

the Transfiguration. At this festival all the priests said mass at the same time, each priest officiating at the foot of the cedar belonging to his village. Disputes having, however, arisen from this practice, the patriarch of the Maronites has made a new arrangement; and now, though the Maronites still continue on the festival of the Transfiguration to repair to El-Herze, only one mass is celebrated, which is performed on the altar of a different cedar every year, in order that the trees of all the villages in turn may enjoy the same privilege." (Laure, in the *Cultivateur Provençal*, pp. 317 to 323, as quoted in Deslongchamp's *Histoire du Cèdre*, p. 63.) p. 2412.

J. C. LOUDON: *Arboretum et Fruticetum Britannicum*, or the Trees and Shrubs of Great Britain. In eight volumes. Vol. IV. (London, 1838.)

## 85. ASIA MINOR

"In a Turkish village in northern Syria there is a large and very old oak tree, which is regarded as sacred. People burn incense to it, and bring their offerings to it, precisely in the same way as to some shrine. There is no tomb of any saint in its neighbourhood, but the people worship the tree itself." p. 94.

The writer visited Abbas Effendi, the head of the Babites. He says: "The day after my arrival [at Haifa?] I spent nearly four hours with the head of the great Persian sect, who is really a prisoner at Acre, and who is recognised by Frenchmen, Russians, and Americans, notably by some American ladies of fortune, as an incarnation of God himself. I had the honour of dining with Abbas Effendi, and of taking afternoon tea with him. He seemed to throw off all reserve, was eager to welcome me as a possible disciple, and when I left 'the master,' as he is invariably called by his followers, he voiced the hope, evidently adapting a New Testament expression, that we might drink tea together in the heavenly Kingdom. Besides this interview, and reading all the works that were at hand, by Abbas Effendi's permission, I had an interview with his private secretary." p. 102.

"It is not difficult to see how, on the basis of such a philosophical system, the Babites hold that certain men are as truly mirrors of deity as Jesus

Christ was. Indeed, Abbas Effendi pressed this illustration upon me as explaining the incarnation. Holiness of character is not necessary to the idea of such an incarnation: 'To the man of God right and wrong are alike.' Sinlessness, then, is not indispensable to any of these incarnations. Indeed, it is not claimed for Ali, or Hakim, or the Bab, or Beha, or Abbas Effendi." p. 109.

"At Kerak, whenever there is a drought, the Greek Christians dress a winnowing-fork in women's clothes. This they call 'the bride of God.' The girls and women carry it from house to house, singing doggerel songs." p. 114.

"Procreative power is attributed by the Syrians to the spirits of the dead. It is well known that they affirm that the *jinn* may have sexual intercourse with men and women. . . . But the view that the spirits of the dead may beget children is held to the extent that it is believed a widow may conceive by her husband, for nine months after his death. It is said that a woman at Nebk took the bath of ceremonial purification because she dreamed she had received a visit from her deceased husband. . . .

"Another form of the same belief is doubtless in a singular custom, of which I have heard of two examples. When a man had been executed for murder at the Jaffa gate in Jerusalem, more than thirty years ago, some barren women rushed up to the corpse. It may be that they felt that, inasmuch as the man had been released by death from previous nuptials, and was free, as a disembodied spirit, he was endowed with supernatural power to give them the joy of motherhood by proximity to his dead body.

"We also seem to find the same idea in the connection of barren women with the spirits of sacred shrines of various sorts, or with those whom, in their ignorance, they suppose to be spirits.

"It is said that they visit the hot springs at a certain place, of which the name is unknown to me, and take practically a steam bath, the *weli* (i.e., saint) being considered by them as the source of the vapours.

"About four hours from Karyaten, on the way to Sadad (the Zedad of Scripture), are the so-called baths of Solomon, where there are extensive ruins of buildings on a grand scale. Only parts of the arches that supported the superstructure now

remain. There are three places where the hot air comes out of the ground, many yards apart. One of these is in the floor of a room of considerable size, with walls and a roof of stone. The heat is so intense that it is not possible to endure it many minutes. The other hot air vents are in the field. One of these, called Abu Rabah, is a famous shrine for women who are barren and desire children. They really regard the *weli* (saint) of the shrine as the father of children born after such a visit, as appears from the rendering of an Arabic couplet, which they repeat as they go inside the small enclosure, consisting of a rude stone wall about four feet high, and allow the hot air to stream up their bodies.

'O, Abu Rabah!

To thee come the white ones,

To thee come the fair ones;

With thee is the generation,

With us is the conception.'

"The native teacher's wife said she knew of two barren women who had recently had children after visiting this shrine. When a child is born as the result of such a visit, it is customary, after the immolation of the victim, to partake of a meal which is eaten in the shade of the vaulted ruin near by, and to which the friends of the family from the neighbouring villages are invited.

"Almost equally significant is another curious custom in connection with some of the channels of the Orontes, used for irrigation. During a certain season of the year, the water is turned off and the channels are cleared of mud and any matter which might clog the flow of the water. The first night that the water is turned on it is said to have the power of procreation (it is called *dekr*). Barren women take their places in the channel, waiting for the embrace of the water spirit in the onrush of the stream." pp. 116 seq.

"There are, however, barren women of all sects, including Moslems, who go to the shrine of the most powerful saint (St. George) in all Syria. There are many natives who shrug their shoulders when this shrine is mentioned in connection with women. But it is doubtless true that many do not know what seems to be its true character, and who think that the most puissant saint, as they believe, in the world can give them sons. Why should not ignorance and superstition, in the eagerness for children, in some cases be unsus-

picious? If a dead husband can be the parent of a child; if Abu Rabah can give seed; if a woman can conceive by a water spirit; why should she not believe a monkish tale that St. George (*Mar Jirjis*) will be a husband to her and give her conception?

"The famous shrine of St. George was once visited by many Moslem women who desired offspring, and who went with the full consent of their husbands. But the true character of the place is beginning to be recognised, so that many Moslems have forbidden their wives to visit it.

"There is a cave at Junch in which there is a pool of water to which the same power is attributed. The natives believe that a childless couple who bathe in the waters of this cave will have children. Undoubtedly the cave is supposed by them to be inhabited by a *weli* (saint), who has, as the peasants think, the power to make a barren marriage fruitful.

"To sum up, the idea that a *weli* (saint) may be a physical father is one of which there is more than one example, and the notion is currently believed, as we have seen, that disembodied spirits may still beget children from mortal women, either those who have been their own wives, or from others; while it is commonly held that a *jinn* may have an earthly wife, or that a man may have a spirit wife who will not tolerate his looking at any woman. These phenomena seem to point back to a time, already considered, when there was no distinction between God, the *weli*, the departed spirit, and the *jinn*. Hence the being to whom the Semite did homage was endowed with physical fatherhood. If, now, we regard the departed spirit, who is held in love and reverence, hence enjoys the title of *weli*, as the only deity who has any practical bearing on the life of the modern Semite, we may claim that the idea of the physical fatherhood of God still exists."

pp. 115-119.

"Surur of Bagdad gave the following account of the shrine of Abdu Khadir, which is the largest mosque in Bagdad, and of sacrifices offered by Indian Moslems who come to it on a pilgrimage: 'They vow that if a man who is ill begins to recover, he shall go to the shrine. He is stripped to the waist. Then two men lift a lamb or a kid above his head, and bathe his face, shoulders, and the upper part of his body with the blood.

While the butcher kills the animal the sheik repeats the first sura of the Koran. They also wrap him in the skin of the animal.' " pp. 205 *seq.*

"Such marks of the bloody hand, or of a hand traced in red paint, are very common in Syria and Palestine—they are supposed to be efficacious in protecting a house from the *jinn*." pp. 215 *seq.*

"At Hamath, as we have learned, the Christians in the time of cholera put blood, brought from the slaughter-houses on the doors of their houses in the shape of a cross. This is not good Semitic usage, because the blood was not that of victims.

But it is founded on good Semitic usage, because it represents the idea that blood is the all-important thing in sacrifice, and that there are malignant powers of the air who must be placated, and turned away by the sign of a surrendered life in substitute blood.

"It is more difficult to understand the significance of blood, or of semn and henna, placed on a door-post and lintels of a shrine. Perhaps the object is to remind the saint of the blood of the victim that has been slain." p. 227.

S. I. CURTISS: *Primitive Semitic Religion To-day*. (London, 1902.)



*BOOK VII*

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EUROPE

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# EUROPE

## 86. LAPLAND, FINLAND

(The work is in Swedish and Latin, in parallel columns.)

“Rituum nonnulli, circa mulierem menstruīs laborantem, Judaeis lege praescripti, a Lapponibus quoque observabantur, mulierem in eo statu ac tempore impuram habentibus.” pp. 5 *seq.*

“Anni tempora ut dignoscerent diesque festos aliasque temporum notas ne ignorarent, fastos quosdam ligneos (vulgo *Priimstave* dictos) ad usum suum olim converterunt Lappones.” p. 377.

“Si pes vel brachium vehementius doluerit, eam membri partem, ubi vis morbi maxime sentitur, binis ligamentis, quam maxime possunt, constringunt, ardentemque fomitem admovent, vana persuasionē ducti, fore, ut cute, vi ignis rupta et aperta, dolor, quasi facta elabendi occasione, erumpat atque excedat.” p. 378.

“Odontalgiam, acutissimum alias et propemodum insanabile malum, haustu sanguinis phocae similiter curant. Olim, durante adhuc ignorantiae tempore, nullum adversus hoc malum praesentius remedium inveniri posse existimarunt, quam dentes paxillo, ex arbore fulmine percussa fricuisse.” p. 404.

“Lappones quosdam novi, qui, fracto crure, priusquam luxatam et contusam membri partem in ordinem redegerent, redactamque ligamentis firmassent, argentum, et si id non suppetat, aes in pulverem comminutum biberunt, serio affirmantes, se, metalli hujus potabilis usu haud parum lenimenti cepisse.” pp. 405 *seq.*

“Deorum ipsa sidera incolentium maximus est Radien; incertum tamen, utrum in caelo sidereo omnipraesens sit, an vero certum duntaxat locum imperio regat. . . . Hic Radien, praesertim cum per nomen Zhioaarve-Radien indigitatur (hic enim diis caeli siderii annumeratur, ipso tamen Radien dignitate et potentia inferior) pro felici rerum domesticarum successu, videlicet pro augmenta et tutela gregis rangiferorum, invocant. . . . Hujus deastri [Radien] praecipuum opus

et beneficium esset, animam foetui in utero materno formando, indidisse, quam Maderakko a Radien accipere fingunt, acceptamque filiae Sarakkae tradere, cujus est corpus ei aptare, unde perfectus tandem foetus producit. pp. 409 *seq.*

“Maderakko, cum tribus suis filiabus, Dea est, famenis opem latura. Hanc ideo sibi religiosa adoratione propitiā reddere student, ut filiabus suis, famenis, cum opus fuerit, succurrere permittat.” p. 413.

“Prima filiarum *της* Maderakko Sarakka nuncupatur. Haec illa dea est, quae foetui in utero materno corpus praeparat, postquam Radien spiritum seu animam e caelo, ut modo memoratum est, demiserit. Parturientibus opigena adesse creditur, idque tam serio, ut, haud secus ac ipsa puerpera, pariendi dolore afficiatur. Sacramentum istud nefandum et idololatricum, ante usum ipsius caenae dominicae usurpari solitum, in hujus deae honorem institutum dicitur; et quoniam eidem tribuitur praeparatio corporis et sanguinis embryonis in utero, corpus et sanguis in Pseudo-sacramento, horrendum dictu! edi et bibi dicitur; aliis contendentibus, in modo memorato sacerrimo Sacramento Leib-Olmai corpus manducari, Sarakkae vero sanguinem bibi. Sed errorem in re ceteroquin foeda et blasphemiae plena haud dubie committunt manifestum, Leib-Olmai cum Radien confundendo, cui, utpote spiritum formando foetui largienti, Leib-Olmai contra ad formationem hominis nihil omnino conferente, hic qualiscunque honor debetur; et ita se rem habere vel ex eo manifestum est, quod dentur Lappones, qui corpus *του* Radien se manducasse, et sanguinem Sarakkae, in horrendo hoc sacramento, bibisse, fatentur. Ceterum, religiosissime haec dea editur ab utroque sexu, a faeminino imprimis, et maxime quidam [*sic*] a puerperis, quae, ut eam sibi facilem reddant, pocula vino adusto plena in ejus honorem saepius exhauriunt, et in spem ac votum facilis et fausti puerperii pultem libant.” pp. 413 *seq.*

“Filia *της* Maderakko ordine secunda Juks-Akka appellatur, Dea in cujus potestate situm esset,

prolem faemininam in utero materno in masculam convertere. Hanc ideo sacrificiis sibi devincere student, quod prolem masculam quam faemineam malint, ob vitae genus, in piscatione et venatione occupatum, cui dediti sunt, et cui exercendo mares quam faeminae aptiores existunt.”

pp. 414 seq.

“Filiarum hujus deae tertiam et ultimam Ux-Akka appellant. Haec infantes, simul ac in lucem edantur, excipit, exceptosque fovet curat et ab omni periculo, cui tenera illa aetas obnoxia est, tutos praestat: faeminarum menstrua, ut justo tempore veniant et sistantur, promovet, ob quae beneficia religiose colitur.” p. 415.

“Ad hanc classem pertinent quoque sic dicti Saivo-Olmak, seu dii montani (Bierg-Maend), qui vel omnibus et singulis, opem suam poscentibus, opitulantur, vel iis solis praecipue addicti sunt, qui vel pretio ab aliis Noaaidis: Magis, vel etiam singulari quadam artis Noaaidicae: Magicae peritia, eos sibi compararunt. Hi Saivo-Olmak consulentibus responsa dare dicuntur, quod variis fieri modis contendunt Lappones, ut: per insomnia, per Myran, in tympanis runicis, in balteo, in sclopo, in saxis, in ossibus equinis, etc. Cum in eo occupatus est Noaaidus ut Saivo Olmait quendam, deum sibi tutelarem adsciscat (I Begyndelsen, da en Noaaid skal antage Saivo-Olmait til tin Tieneste) hausto Saivo-Zhiaze: aquae montanae, in augmentum virium, se prius reficit, quod etiam per intervalla iterat, praesertim, cum certamen de principatu virium cum aliis Noaaidis sibi ineundum sit. In hujus modi certamine Noaaidi suos Saivo-Sarva (per quos tauri rangiferi montani intelliguntur, eadem ratione, ac supra de ipsis Saivo-Olmak memoratum est, comparati) ad pugnam instructos committunt. Idem exitus, quem inita inter Saivo-Sarva pugna sortitur, ipsos quoque Noaaidos manet, ita ut, si alter congregientium Saivo-Sarva alterius cornu inter luctandum fregerit, ipse Noaaidus, cujus Saivo-Sarva cornu perdidit, quam per sympathiam quandam aegrotare et languescere incipiat.” (“Ligesom da Striden falder ud imellem Noaaidernes Saivo-Sarva, saa skeer det og Noaaiderne selv. Stanger den enes Saivo-Sarva Hornet af den andem, saa bliver den Noaaiden syg, hvis Saivo-Sarva Horn blev afstanget.”) pp. 415 seq.

“His annumeratur Saive-Lodde, seu avis montana, cujus officium est, Noaaido, iter facienti, viam monstrare. Fabulantur Lappones, hanc avem ab aemulo et vindictae cupido Noaaido, in Noaaidorum aliorumque hominum perniciem haud raro emitti. . . . Dantur praeterea Saivo-Guelle quidam, per quem piscem montanum intelligunt, vitae Noaaidi, in Jabme-Aibmo, seu terram mortuorum descensuri, et inde hujus illiusve hominis, laethaliter aegrotantis, animam reducturi, servandae destinatae. Enim vero, Lapponibus olim persuasum fuit, aegrotantium animas, corpore suo aegro quidem, vivente tamen relicto, in terram mortuorum prius emigrare, et ipsum corpus, ni anima ope Noaaidi cujusdam mature reducta fuerit, morte exhaustum propediem sequi. Ex lepidio hoc et simul absurdo dogmate, ritus, pro animarum ex Jabme-Aibmo in corpus reductione, Diis faciendi, originem traxit.” pp. 416 seq.

“Namma-Guelle quendam, seu piscem nominalem (*Navn-Fisk*), etiam comminiscuntur. Hunc habuisse paucissimis datum esse fingunt, nec ejus copiam fieri posse, nisi forte in secundo infantis Baptismo. Anabaptismi cujusdam mentione facta, paucis indicasse necessum est, nefandum illum et diabolicum, qui apud Lappones paganos olim obtinuit, Baptismum, saepius iteratum fuisse (*Lapperne døbes med Troid-Daab meere end eengang*), hominique, quotiescunque in gravem aliquem morbum inciderit, aliud nomen, a priore, quod huiusque gessit, diversum, inditum, idque per iterationem Baptismi cujusdam, aspersione aquae et solenni hac formula: Baptizo te in nomen N. N. in quo posthac valebis, administrati, factum fuisse. Novum istud nomen, quod, abolito priore, aegrotanti in hoc anabaptismo obtingit, prorsus idololatricum est, ab avo vel pro avo ejus, quibus Namma-Guelle: piscem nominalem habuisse contigit, mutuatum.” p. 417.

“Qui ex diis subterraneis non adeo profunde sub terram degunt, memoratam regionem Jabme-Aibmo, ubi Jabme-Akko seu mater lethi imperium tenet, inhabitare creduntur. Qui in hanc regionem deveniunt, mortui, eundem dignitatis gradum, quem vivi in hoc mundo tenuerant, retinent, novo corpore, loco illius, quod in sepulcro putrescit, induendi. Hisce diis pro vita et incolumitate hominis crebro sacrificia fiunt, idque

tanto religiosius, quanto certius sibi Lappones persuadent, tam ipsam Jabme-Akkam, quam Manes, vehementi homines adhuc viventes ad suas sedes propediem evocandi, et pertrahendi, desiderio teneri, nihilque ipsis defunctis jucundius et gratius accidere posse, quam aliquos ex cognatis suis, et liberis imprimis, si quos habuerint, in hisce locis associatos sibi videre." p. 418.

Rota-Aibmo, *i.e.*, the land of Rota, is deep down in the earth, whither come those who have lived a life displeasing to the gods; they shall never come to Radien, as those do who go to Jabme-Aibmo. In this lower region dwells Rota, to whom the Lapps apply after they have sought the help of the other gods in vain. Rota plagues men and beasts with sickness and he must be appeased with sacrifice. The sacrifices to him are not offered in the usual way. The common way of sacrifice was to invite one's friends, who feasted on the animal sacrificed; the blood was sprinkled on some carved trees which were planted round the altars; and the bones, with a bit of the tongue, head, ears, rump, heart, etc., were placed on the altar. But for Rota, a whole dead horse was buried, that he might ride upon it down to his subterranean region. Sometimes, however, sacrifices are offered to Rota in the usual way; in this case an image is made of him in human form, and the bones of the sacrifice are laid on the altar. These bones Rota, like the other gods, can clothe with flesh; so that to the gods the bare bones are just as useful as the bones with the flesh on them.

pp. 418 *seq.* (Norse), 418-420 (Latin).

The Noaaide-Gadze were the familiar spirits of the Noaaide, or sorcerers. The name means 'companions of the Noaaide.' They had the form of infants and appeared in dreams or even in broad daylight to the Lapps, begging to be allowed to be their familiar spirits, promising to make them wise, successful in hunting, and adding that they had served their parents before. If accepted, they taught the man *juoige*, *i.e.*, the art of magic spells, etc. pp. 421 *seq.*

In sacrificing an animal, either the whole or a part of it was offered. Sometimes it was cooked and eaten, except the bones, which were left for the god of the place, who was thought to be able to clothe them with new flesh. It was the custom

to set up long rods smeared with the blood of the victim in the places where the sacrifices were offered. When the sacrifice was offered beside a river, the blood was poured into the river, and blood-smeared rods were erected. pp. 428 *seq.*

"Pro infantibus certa sacrificia obtulisse dicuntur Lappones, hoc ordine, ut pro infante, in utero materno adhuc existente, pecus; pro eodem in ipso partu, canis, qui vivus in terram defodiebatur; et post partum, animal quodpiam, caputio linteo ornatum et in terram similiter defossum immolaretur." pp. 429 *seq.*

"Ceterum quanti hi montes a Lapponibus facti fuerint, et quam religiose culti, variis exemplis probari poteret, quorum nonnulla proferre juvabit, qualia sunt: Locis sacrificialibus, festis induti vestibibus interfuerunt, ibique se in genua idolorum provolverunt; illa quotannis visere, licetque quavis vice nova non offerrent sacrificia, ossa tamen animalium, ibi antea oblatorum, minimum contrectarunt: Lappones apud Passe-Varek seu montes sacros habitare noluisse, ne diis loci vagitu infantum aliove tumultu molestiam crearent: Passe-Vaerre: montem quemcumque sacrum praetervehentibus dormire nefas fuisse, ne hac incuria numen loci parvi fecisse viderentur: non vocem tollere, non animal, forte obvium figere, non strepitum, ne minimum quidem, edere licuisse, ne Deastro ulla in re graves forent et molesti: praeterea, vestem caeruleam, si qua forte induti erant, praetervehentes verecunde exuisse: faeminas aversis oculis et oblecta facie hujusmodi loca transisse: maribus quotiescunque Passe-Vaerre: montem sacrum, religionis causa adire animus erat, nefas fuisse, veste, qua mulier forte antea usa fuerat, indutum adesse, ne sanctitas loci hac ratione violaretur, et ne calceis quidem, qui in eadem lebetes, in qua calcei muliebres cortice betulino simul confecti erant, uti auser fuisse."

pp. 443 *seq.*

Wizards and witches. pp. 452 *seq.*

"Alia [a Norwegian (not Lapland) witch] praetexebat, se per ventum in sacco, a se aperto, intempestatem excitasse, addiditque se navim bergensem delevisse, cui incepto unda inimanis, navim subvertens, succurrit." p. 454.

"Alia [a Norwegian (not Lapland) witch] asseveravit, se e vaccis aliorum lac sibi comparare posse,

cornu ventri vaccae applicando, illamque alterius nomine mulgendo; quo facto, primum lac, deinde sanguinem edidit, tandemque expiravit vacca."

P. 457.

The runic drum used by wizards in divination is in the form of an oval box without a bottom. On the stretched skin are painted various figures (but not the same on all) representing Radien, the Noaaide-Gadze or familiar spirits, the sun, the morning and evening star, Norwegian houses, churches, a holy mountain, Lapland huts, folds for reindeer, birds, fish, bears, foxes, etc. Before a long journey, a hunt, or any affair of moment, the Lapp consults his drum. He places a large ring, used for this special purpose, on the skin of the drum, then he beats the drum with a drum-stick made of reindeer horn. This makes the ring jump about on the drum, and according to the figures on the drum which it touches in its movements, he draws omens of success or misfortune.

pp. 464-466.

To ascertain what sacrifice should be offered and to what god, for the recovery of a sick man, the wizard worked himself up into a frantic state, till he fell apparently lifeless to the ground. "In quo mentis, ut yidebatur, deliquio, quoad corpus quidem, in tentorio jacebat, omnibus conspiciendus; quoad animam vero, si Lappones audias, in itinere quodam subterraneo revera constitutus, ubi, cessante ad tempus externorum sensuum usu, Passe-Vareti seu montes sacros, cum suis habitatoribus diis, videre, cantusque, Luo-diit Lapponice dictos et in collegio invisibili cantari solitos, in hoc ecstasi audire dicebatur." When he came back to himself he said what sacrifice should be offered, and where, for the recovery of the sick man. pp. 477-479.

"Organis Lapponum magicis praeterea annumeratur Musca ganica, notissimum, ubique gentis hujus nomen innotuit, nocendi instrumentum. Muscas fuisse contendunt Lappones; at caco-daemonas, sub specie muscarum latitantes verius dixeris." They were kept in a box, and were taken out when the wizard wished to injure men or beasts; he ordered the gad-flies (?) to fly out of the box and do to the wizard's enemy exactly the same injury which that enemy had done to the wizard, cautioning the gad-flies (?) not to do

a hair's breadth more injury than he (the wizard) had received. The gad-flies flew away, did his bidding, returned, and were shut up in the box.

pp. 483 seq.

"Marito sub eodem cum uxore, menstruis laborante, stragulo cubare, nefas habebatur; nec mari vel vestimenta hujusmodi mulieris attingere licitum. Mulieri, menstruis laboranti, nefas erat, super pedem maris, humi considentis, forte exporrectum, incedere; nec licitum eidem, vel scloppum humi jacentem transilire, vel tectum tugurii scandere, vel eam littoris partem, ubi piscatores captos a se pisces exponere solebant, calcare; vel denique vaccas mulgere. Faeminae, cessantibus menstruis, capita aqua e lebetes hausta abluere solebant, quo rite peracto, lebetem farina diligenter abradendum, et in eodem postea placentam formandam curabant (og bagede en Kage iden), qua solis faeminis vesci licitum fuit."

pp. 493 seq.

"Securi manubrium infigere in domo, ubi puerpera erat, nefas habebant." ("Man maatte ikke sette on øxc paa Skaft inde i det Huus, hvor Hustruen var frugtsommelig.") p. 494.

A lying-in woman must have no knot on her garments, the Lapps thinking that a knot would cause a painful delivery. p. 494.

"Nonnulli Lapponum, hac caerimonia defungentes [making vows in the church for the recovery of the sick], in altum remigare solebant, ibique cymbis ad cursum solis in gyrum ter circumactis, flexis genibus sese incurvare." p. 499.

"Censum capitem nec facile inire volebant, nec prodere, metuentes, ne hujusmodi computatio ingentem suorum stragem et funera portenderet et secum traheret." p. 499.

"Elato et humato funero, eam tugurii partem, quam ad sepulturam componendum cadaver forte occupaverat, lapide sternere moris erat. Quotiescunque aliquis e familia de vita decesserit, locum, ubi id accidebat, protinus relinquebant, alio habitatum concedentes." pp. 499 seq.

"Colostro vaccae recens enixae, nisi farina prius inspersa, maribus vesci nefas erat." p. 500.

"Carnem capitis rangiferini mulieribus edere haud licuit. Eo animalis cujuscunque membro, cui geminum in ipsis forte dolebat, maribus pariter ac faeminis vesci non licuit, ita ut, si oculis vel dorso forte laborarit Lappo, ab esu oculorum et dorsi animalium, eo quidem tempore, religiose abstinuerit." pp. 500 *seq.*

"Ab esu carnis suillae, Lappones ad unum omnes pertinacissime abstinere. Si abstinentiae causam quaesiveris, hanc perhibent, suis magorum equos esse." p. 501.

"Feras, aves et pisces loca, ubi aedes sacrae exstructae sunt, aversari fingeant, quapropter venationes et piscationes in istiusmodi locis, ob diffidentiam prosperi successus, rarissime instituebantur. . . . Alii e familia piscatum egressis, qui domi erant, titonem (en tandt Brand) in vas, aqua oppletum, extinguendum immittere, ne picatui noceretur, nefas ducebant. Redeuntes ex captura piscatores, in eam littoris partem, quae a faeminis frequentari solebat, pisces exponere nolebant, existimantes, prosperum piscatus successum alias impeditum iri. Cum passerem [a kind of fish], ut vocant, majorem ceperit Lappo, signum crucis super os capti piscis extracto humo facere solebat. Aquam, in qua passer major elixatus fuerat, caprae bibendam apponere, nefas habebatur, ne copia et captura istiusmodi piscis aliquid detrimenti hac ratione caperet." pp. 501 *seq.*

"Ursum proprio et genuino suo nomine: Guouzhja, compellere non facile audebant, metuentes, ne, si fecerint, immanis beluo solito crudelius armenta dilaniaret; vero itaque suppresso nomine, *Moedda-Aigja* (Beste-Faderen med Skind-Kiolen): senem cum mastruca, appellare solebant." p. 502.

"Ursos necatos domum, quasi in triumphum, duxerunt. Redeuntes juxta illud tentorium, in quo habitabant, erexerunt aliud, in quod non prius, quam vestes exuissent, intrabant, nefas ducentes, vestimentis induti iisdem, in quibus ursum fixerant, idem intrare. Tres dies hic commorati sunt mares, mulieres vero per idem tempus in habitaculo degerunt. Interea nulli horum alterius domicilium ingredi licebat. (Imidlertid var det ingen af Parterne tilladt at komme ind til hverandre.) In tentorio novissime erecto

carnes ursinas coquebant mares, de quo actu usitato verbo: Vuoshjam: coquo, non uti solebant, peculiari verbo: Guordestam, ejus loco ad hunc actum exprimendum adhibito. Carne cocta delectabantur mares, parte etiam illius mulieribus allata, sedulo tamen cavebant, ne frustum partis ursae posticae illis daretur, nec per januam ordinariam ad illas apportebatur caro, laciniam vero straguli tentorii in loco post aream, cujus mentio facta est capite V de domiciliis Lapponum, ubi illae et atena reponerentur, elevando, illac carnem immiserunt. Hoc loco, per quam tam ursina quam rangiferina inferebatur caro, mulieri nec introitus concedebatur nec exitus. Comesta ursi carne, ossa condebantur terra. Spatio trium dierum, quibus viri mulieresque segregati viverent, praeterlapso, mutua ipsis iterum consuetudo patuit. Cui ursum fixisse aliquando contigerat, aegre ab eo tempore ferebat, quemquam pene dorsum suum praeterire." pp. 502 *seq.*

"Glandes plumbeas fundentes obscaenis verbis utebantur. Lupum sclopos, ne metam accurate ferirent, fascinare posse, superstitiose credebant." p. 504.

"Si sub arbore, in qua cuculus, vocem missurus residebat, antequam inde evolaverit, cuiquam esse contigerit, fortunatum se fore credebant: ova hujus avis reperisse, auspicatum quoque erat: caput hujusmodi ova sorbentis obvoluto lebetes operiendum erat (havde man en omhvaelt Kiedel paa Hovedet). Si cui jejuno cuculum primo vere canentem audivisse acciderit, hoc sibi inde infortunium ominabatur, ut per totum insequentem male in proximum affectus foret, quod malum ut avertiret; obviae arboris, quam ter circumire debebat, corticem comedendum actutum arripuit." pp. 504 *seq.*

"Solem in Lapponia, hyeme per integras septem hebdomadas in horizonte plane subduci et sub Hemispherio inferiore oculi [*sic*], eundem vero aestate per totidem hebdomadas, ne media quidem nocte occidere, constat; hinc factum est, ut ad primum, post continuas septem hebdomadam tenebras, redeuntis in horizonte solis aspectum, januas inunxerint." pp. 505 *seq.*

"Lapidibus, quam pro magnitudine et forma exteriori, gravioribus, praeternaturale quid et insolitum inesse stolidè credebant." p. 506.

"Tonitru veneficis terrorem incutere, eosdemque perimere credidere. Qua etiam superstitione plebis Norvegicae haud pauci capti erant, unde tritum adhuc emanavit proverbium: Si tonitru non existeret, venefici orbem delerent. Ferunt etiam, veneficos, fulgore delabente, huc illucque per sylvam, horrore perfusos, discursitare visos, usque dum cava, in se absconderent, inveniebatur arbor, quae fulgare confestim accendebatur."

p. 506.

(Bound up with the above work of Leemius is the following: Erii Joannis Jessen-S. de Finnum Lapponumque Norwegicorum Religione Pagana tractatus singularis.)

"Ea de causa, quod prolem faemineam, quam masculam, ob majora, quae inde sibi pollicebantur, commoda maluerint." p. 16.

"Praetersacrificia hujusmodi extraordinaria, quae a Noaaidis, juxta indicium tympani runici instituebantur, aliud quoque *anniversarium sacrum*, in honorem *Beiwe* stato tempore celebratum fuisse constat. Sacrificium hoc *Jubtse* nuncupatum erat, i.e., *Puls Beiwe* seu solis, quam in hujus deastri honorem, viri juxta ac faeminae, vigilia Feriae Protobaptistae (til Aere Sancte Hans Aften) quotannis religiose libabant, ante caenam flexis genibus solem adorare soliti, supplicantes, ut almo et salutari suo lumine, tam rangiferos, quam ceteras res, vitae hujus usibus inservientes, benigne collustrare ac fovere dignetur; post caenam, pulte solari solenniter consumpta, eundem cultum laeti hilaresque repetebant, Solem itidem, summa, qua poterant, devotione deprecantes, velit, jubeat, currentem aestatem, multo lacte et felici gregis rangiferorum augmento, prosperam et abundantem esse." pp. 18 seq.

The "mountain Lapps" live in tents called *Kuatie*. "Per vestibulum, quod *Posjo* nuncupatur, faeminis vel intrare vel exire, nefas erat, ne quid detrimenti caperent tympana runica, in hac tentorii parte asservari solita. Ad alterum vestibulum, *Juks* vel *Uks* appellatum, arcus et id genus alia instrumenta venatoria reponebantur, unde etiam huic januae nomen. Per hanc faeminis intrare et exire licitum." p. 21.

"Ad deos Lapponum subterraneos, sub quarta

seu ultima classe comprehensos, primo referebantur *Saiwo*, *Saiwo-Olmak*, *Saiwa-Nieida*, *Laidde*, *Guelle*, et *Sarwa*, quibus omnibus sub extrema telluris superficie sedes obtigisse fingeant. A remotissimis temporibus Lapponibus persuasum erat, intus in montibus, quos *Saiwo* Num. 41 et *Passe-Warek*: montes sacros appellabant, ut et in *Jabmeaimo*, seu regione mortuorum, Num. 14 entia habitasse, natura et vitae instituto sibi per omnia fere similia; nisi quod incolis hisce montanis et subterraneis natura longe praestantior, sors et conditio longe beatior, et in omnibus artibus perfectio longe major, obtigerit, quam sibi miseris, quibus per aspera et inculta montium adhuc vagandum erat." Hence the Lapps would boast of having been to the *Saiwo* and visited the *Saiwo-Olmak*, talked with them, drunk and danced with them, etc., profited by their advice, and learned magic from them. "Hinc non raro audias, Lapponem, simul ac adoleverit, decem, duodecim, et interdum quatuordecim sibi vindicasse *Saiwo*, quorum incolae Lares suos tutelares et in arte magica magistros adjutores esse, jactabundus praedicabat." pp. 23 seq.

The more *Saiwo* a man had, the higher was he esteemed. For *Saiwo*, like other things, were sold, and descended by inheritance; sometimes parents in their lifetime divided their *Saiwo* among their children. "Sic matrimoniorum quoque conditio ex numero *tau* *Saiwo* aestimabatur, nam ille demum bene et feliciter matrimonium contraxisse credebatur, cui *Saiwo* bene multi, vel dote vel haereditate obtigerant." If persons died without dividing their *Saiwo* among their heirs, the heirs took possession of the *Saiwo* by means of a certain sacrifice, "hoc actu significaturi, se eorum favorem et opem, eadem, qua defuncti parentes, vel cognati quondam frui fuerant, ratione desiderare et ambore." pp. 26 seq.

The wizards (Noaaidis) professed sometimes to go to *Jabme-Aimo*—the land of the dead. The object of the journey was either to summon a *Jabmek*, i.e., a dead ancestor or relation, to come and take care of the reindeer; or it was to entreat the spirits in *Jabme-Aimo* on behalf of a sick relation, that they would not insist on bringing down their sick relation to the land of the dead, but would suffer him to recover. The wizard who was to go to Dead-land worked himself into a

frantic state with the help of his magic drum, till he fell down like one dead. He lay in this state of swoon till he was roused by a wizard who had himself been to Dead-land. On recovering his senses, the wizard announced the result of his journey to Dead-land. If the sick man was to recover, the *Jabmek*s had ordered a sacrifice, which he must offer. pp. 30-32.

The Lapps had a sort of heathen baptism which they called *Laugo*, i.e., "bath" (*bad-lavacrum*). A woman near to be delivered was told by a *Jabmek* in a dream the name which the child should bear; the *Jabmek* who told her the name was he who would be born again in the child. If the woman had no such dream, it fell to the father or relations to determine the name by divination or by consulting a wizard. The child was taken to the clergyman to receive Christian baptism, but on its return it received the heathen baptism or *Laugo* ("eundem, vero [infantem], simul ac domum a sacerdotis baptismo reductus fuerit, ex templo lustrandum curarunt, hoc ipso testaturi, infanti nihil amplius cum sacerdote et ecclesia commune esse; sibi enim impie persuadebant, puero non licere esse felici, nisi baptismus, quem in templo a sacerdote [Christiano] acceperat, elatus et abolitus fuerit") and the Lapp name which it received at this heathen baptism was the one retained through life; while the Christian names (Peter, Hans, etc.) were entirely dropped. pp. 33 seq.

If a child fell ill or squalled much, it was immediately baptised afresh in the Lapp fashion. This heathen baptism was repeated as often as a child, or even a grown or old person, fell ill. There are examples of Lapps who were thus baptised four times [up to or after?] they were seventy years old. ("Og man har Exempler paa, at nogle Lapper fire gange, og indtil de vare 70 Aar gamle, ere omdøbte.") pp. 34 seq.

The first of these native baptisms (the *Laugo*) was called *Same-Nabma* (p. 34). The second baptism (in case of sickness) was called *Udde-* or *Adde-Nabma*. Both these baptisms were performed by women, but there was this distinction, that *Same-Nabma* baptism could never be performed by a woman who had stood sponsor at a Christian baptism, but must be performed by another

woman, either a married woman or a maid, but especially by a married woman, and generally by the child's own mother. In virtue of performing this ceremony the woman was called *Riesem-Edne*, and she gave to the child a *Skiello*, i.e., a brass ring or any other bit of brass, in token that henceforth the child was entirely freed from any obligation to Christianity which it might hitherto have been bound by. But the second Lapp baptism (the *Adde-Nabma*) was always performed by a married woman, who was hence called *Laugo-Edne*, i.e., mother of baptism. "Sub hujus faeminae cura et inspectione aqua lustratis calefacienda erat et in labrum infundenda, binis ramusculis betulinis, quorum alteri naturalis sua forma erat, alter vero in formam annuli inflexus, in aquam coniectis." She then addressed the child, bidding it be as vigorous and fruitful as the birch from which these twigs were cut. Then she threw the brass ring or bit of brass or (if the parents were rich) a belt or breast-piece (pectoral) of silver into the lustral water, bidding the child, "Quemadmodum hoc metallum tinniens est ac splendidum, sic Tu quoque clarus ac inclytus esto." She then proceeded to the actual baptism, saying: "Indo tibi per hoc lavacrum novum nomen N. N. Aqua illa cujus nos Te participem facimus, multo melius valebis, quam ista, qua te sacerdos in templo baptizavit: te, *Jabmekas* N. solenniter nomino! Tu iterum resurges, novisque receptis artubus, ad pristinam vitam et vigorem redibis. Et te quidem quod attinet, o! infans, eadem, qua *Jabmekas*, cujus nomen accepisti, in hac vita vigit, felicitate, tu quoque posthac florebis!' Inter haec *Laugo-Edne* capite infantis, sub ipsa memoratorum verborum recitatione, ter aqua consperso, totoque corpore mox abluto, totum actum hoc epiphonemate clausit: '*Jam Adde-Nabma* Baptismi particeps factus es, nomine *Jabmekas* tibi imposito: tempus dabit, quam bene et feliciter hoc tibi cesserit lavacrum!' Baptismo hocce cum suis ritibus ita peracto, *Skiello* illud, cujus modo facta est mentio, ex aqua iterum desumptum fuit, infantique alligatum, subter brachium quidem, si mas erat, ante pectus autem, si faemina. Caeterum in magno apud veteres Lappones pretio fuit illud *Nabma-Skiello*, quippe pro amuleto et tessera expiationis adhibitum, adeoque non temere deponendum. Quibus accipere contigit, in pueritia ante pectus, vel subter brachium gestare debebant; mares vero,

simul ac adoleverint, tympanis id suis appendebant, inter caetera artis magicae instrumenta ac ornamenta numerandum. Accidit interdum, ut ad aquam lustralem calefaciendam *lebes orichalcicus* adhibitus fuerit, quo casu *Skiello* isto: annulo vel frusto orichalcico, alias in aquam conjici solito, carere poterant, ipso lebate, utpote ex hujusmodi metallo facto, illius depectum supplente; ubi tamen simul observandum erat, quod memoratus lebes, lustrato infanti ab eo tempore cesserit, tanquam justo titulo acquisita possessio. Caeterum, ipse lebes, antequam ad hunc usum adluberi potuit, diligenter emundandus erat et ad summum nitorem abradendus." pp. 37 seq.

The *Adde-Nabma* baptism, which sick persons of any age might receive, is to be distinguished from the *Same-Nabma* baptism "in quo, ex mente quidem Lapponum, Baptismus Christianus, infanti in templo a sacerdote collatus, prorsus abluendus esset et quasi abradendus." In *Same-Nabma* baptism, "tam aqua, quam puer, aqua lustrandus, ante ipsum baptizandi actum, *Sarakkae* solenniter consecrari debuerint." p. 38.

The *ordinary* time of sacrifice was at the end of autumn, after the cattle had been killed for the winter supply. *Extraordinary* sacrifices were offered on any urgent necessity, as indicated by the magic drums. p. 45.

Sacrifices were always offered by men, never by women. The men who sacrificed were the wizards (*Noaaid*s) who hence were called "blood-men" (*Blod-manden*). p. 46.

"A primo lunae Juliorum, quam *Ankaka* et *Bissemana* vocabant, in caelo conspectu, usque ad ejusdem sideris ex horizonte occasum, faeminis, linum, cannabim vel lanam tractare, prorsus interdictum erat; nec maribus, ab ea diei parte, qua memorata luna in caelo apparere coepit, quodpiam negotium, quod aliquem forte strepitum dederit, facere licitum. Ad primum quoque hujus lunae conspectum, annulum ex compluvio suspendebant, per cujus orbem lumen suum transmittere posset, quae caerimonia, gratissimum se *Ankakae* cultum praestitisse haud ambigebant. Si quis, vel colum tractando, vel aliquo quocumque

opere, strepitum excitante, *Ankakam* offenderit, delictum certis sacrificiis protinas expiandum erat, ne Divam sibi iratam et minus propitiam experiretur." p. 81.

"Nec minore in pretio et existimatione apud Lappones fuit Rex Juliorum (*Juule-Kongen*), *Ailes-Olmai* Lapponice dictus, cui in omnes *Ailekes* imperium erat, et de quo variae exstant fabulae et commenta. Vigiliae Ferae natalitiorum Servatoris (*Juule-Aften*), passim in tentoriis suis *signum crucis* notare solebant Lappones, unicuique liberorum tribus plagis inflictis, prima (ut ipsi quidem interpretabantur) pro *Jbmel*, altera pro *patre*, pro *matre* tertia. Nox nativitatem Servatoris proxime antecedens (*Juule-Nat*) inter continuas vigilias transacta fuit, quo tempore conventus quoque, quibus *Noaaid*i solenniter creabantur, agi solebant, *Noaaidie*, ut supra commemoratum est, ad ostia tentoriorum suorum sedentibus, sociisque *Noaaidorum* (*Noaaid-Gadze*) per pedes sedentium tentoria intransibibus, et post aliquot horas iterum exeuntibus; quemadmodum quoque creditum est, omnium Lapponum tentoria a *Saiwo-Olmai* eadem nocte tam honorifici invisi. Summo mane Ferae natalitiorum Christi (*Tilig om Juuledags Morgen*), chalybem, orichalcum et silices in puteos conjicere soliti sunt, quos a veneficis, hac imprimis nocte passim grassantibus, immisso lotio forte corruptos metuebant. Scyphos vino adusto plenos in eorum exhauriebant salutem, qui Festum Juliorum rite celebrabant. In honorem regis Juliorum, vinum adustum in *Posjo*; et in honorem *Sarakkae* in *Uks*, effuderunt. Verum enim vero, in omnibus hisce gestibus et caerimoniis nativitatem Servatoris mundi, hoc anni tempore contingentem liberationemque omnibus. Adami filiis per eum divinitus obtingentem, prorsus ignorarunt miselli; quicquid enim de hocce Mysterio, post introductum in haec regna Christianismum, fando inaudiverant, id omne inficetis fabulis et superstitionis ritibus contaminatum erat et prorsus corruptum." pp. 81 seq.

CANUTI LEEMII de Lapponibus Finmarchiae eorumque lingua, vita, et religione pristina Commentatio, una cum J. E. Gunneri Notis et E. J. Jessen's tractatu singulari de Finnorum Lapponumque Norvegic. religione pagana. (Kjøbenhavn (Copenhagen,) 1767.)

## 87. FINLAND AND RUSSIA

This is an abstract of a Finnish book on the heathen religion of the Finnish race. The book contains the substance of lectures delivered at the University of Helsingfors by the late Julius Krohn and edited and recast, with many additions, by his son, Carl Krohn. The book is intended to supersede Castren's antiquated work on the Finnish mythology, which, so far as Finland itself is concerned, "schon an dem organischen Fehler leidet, dass sie auf einer unhaltbaren Grundlage aufgebaut ist. Das ist die Lönnsroths Kalevala, 'die,' wie Verf. sich ausdrückt, 'wenn sie auch in ästhetischer Beziehung den Eckstein unseres Schrifttums bildet, in wissenschaftlichem Betracht ganz unbrauchbar, ja sogar hinderlich ist.'" The title of Krohn's book is: "Julius Krohn, *Suomen suvun pakanallinen jumalan palvelus*. Helsingfors, 1894. 193S. 62 Abb." p. 341.

At the time when Christianity was introduced into heathen Russia, the Finnish-Ugrian group of tribes occupied, in unbroken continuity, the whole of northern Russia, from the Baltic right across the Ural Mountains and into Siberia, and from the Volga to the Arctic Ocean. But after their conversion the Slavs pressed over the watershed into the Dwina basin and thrust themselves like a wedge between the Finnish and the Permian branches, right up to the White Sea. "In diesem unermesslichen, von der Natur ziemlich gleichartig ausgestatteten Waldgebiete hausten die einzelnen Stämme, in kleine Horden aufgelöst, ohne festeren sozialen Zusammenhang, ohne natürliche Grenzen, durch nichts am gegenseitigen Austausch ihrer kulturellen Anläufe gehindert, als durch den Raum selbst. Ursprünglich und der Mehrzahl nach vielleicht noch am Anfange unserer Zeitrechnung, standen alle diese Stämme auf der gleichen niederen Stufe, sie führten das unstete Leben von Jägern und Fischern und kannten als Haustiere nur das Rentier und den Hund." p. 341.

"Der Arbeit des Verfassers kommt es in hohem Grade zu statten, dass die finnisch-ugrischen Stämme noch heutzutage auf jeder Stufe von dem rohen asiatischen Heidentum an bis zu der vergeistigten Lehre des Protestantismus getroffen werden, wodurch für eine auf ursprüngliche Gemeinsamkeiten gerichtete Untersuchung noch

frische Fährten gegeben sind. Hieraus ergibt sich auch die vom Verfasser befolgte Ordnung, im Osten bei den noch durchweg heidnischen Stämmen Sibiriens zu beginnen und von dort nach Westen fortzuschreiten.

"Besondere Anerkennung verdient die Vorsicht und Besonnenheit in den Darlegungen Krohns."

p. 342.

Speaking of the Finnish stock in Russia, west of the Urals, the writer says: "Dagegen verharret ein grosser Teil der Wotjaken und der den Wolga-finnen angehörenden Tscheremissen noch heute im Heidentume, und auch bei dem andern Teile der letzteren, sowie bei den Mordwinen ist die christliche Tünche nur eine oberflächliche. Aus den reichlichen Berichten älterer und neuerer Zeit gewinnen wir über die Stätten der Gottesverehrung der Hauptsache nach das folgende Bild.

"Der Gottesdienst vollzog sich in der Hauptsache in Heiligen Hainen, die für eine weitere oder engere Gemeinschaft bestimmt und stets mit einem Schutzgehege versehen waren, das eine verschliessbare Pforte besass.<sup>1</sup> In der Mitte war der Platz offener gehalten, und da, nach den vom Verfasser gegebenen Plänen zu urteilen, der Hain nur beschränkte Bemessungen besass, so trug er vielfach den Charakter einer Lichtung, auf der einige Bäume verstreut waren, die in älterer Zeit dazu dienten, an ihnen die Häute der geopferten Tiere aufzuhängen. Den Mittelpunkt des Haines bildete, wenigstens bei den Wolgastämmen, der 'heilige Baum,' neben dem alles andere zu nebensächlichem Beiwerk herabsank. Wie noch heute von den Ugriern jenseit des Ural berichtet wird (S. 46), standen wohl ehemals unter diesem Baume die Götzenbilder, an deren Stelle heute gewissermassen der Baum selbst getreten ist. Vor ihm versammelt sich das andächtige Volk, mit dem Antlitz zu ihm gekehrt, spricht der Priester die Gebete, an seiner Wurzel wird das Tier geschlachtet, er dient unter Umständen als Kanzel u.s.f. Unter dem Zubehör des Haines ist besonders zu erwähnen ein als Altar dienender Tisch, auf den das Opferfleisch gelegt wurde. Dieser ganze Raum, der als

<sup>1</sup> "Doch wird bezüglich der Tschuwaschen behauptet, dass bei ihnen nur der Hain des bösen Geistes eingezäunt gewesen sei, nicht der des guten. S. 23, Anmerk. 4."

Gebetplatz diene, genoss heiligen Frieden. Hier durfte kein Holz gehauen, keine Äste gebrochen werden, Weibern war der Zutritt meist ganz verboten. Häufig befand sich neben diesem Gehege, oder davon abgeteilt, noch ein anderes, in dem die Opfertiere geschlachtet und das Fleisch gekocht wurde." p. 343.

In Finland itself there are few accounts of sacred groves, though we find the worship of individual trees. The author (Krohn) distinguishes three kinds of these sacred trees. "Die erste [Art] steht in der Nähe des Hofes. 'In Satakunta (S. 34) erwähnt Sk. einen Baumstumpf, den man nicht zu berühren wagte, da sonst ein Familienmitglied anfangen würde zu verwesen. Ein ähnlicher war die 'Ehrentanne' in L. Nach R. wagte man nicht den kleinsten Span von ihr zu hauen und keine Nadeln fortzunehmen. In jenen Gegenden war es noch vor einiger Zeit ganz gewöhnlich, dass, wenn die Braut zum Hause des Bräutigams kam, Bänder, Schnüre und Zeug an den in der Nähe des Thores befindlichen Bäumen aufgehängt wurden, zumal wenn ein alter Opferbaum da war." p. 344.

"Nachdem der Verfasser festgestellt, dass die Gottesverehrung bei allen finnischen Stämmen auf dieser Seite des Ural in heiligen Hainen vor sich gegangen ist, wendet er sich zuletzt zu den Ostjaken und Wogulen auf der andern Seite. Auch diese hatten 'heilige Haine,' in denen nichts angerührt werden durfte, und wo die Felle der geopfert Tiere aufgehängt werden, aber sie waren von den Hainen auf der europäischen Seite dadurch scharf unterschieden, dass sie nicht umfriedet, sondern nur durch natürliche Grenzen, insbesondere Wasserläufe, abgemarkt waren—'in dieser Beziehung stehen diese Stämme auf derselben Stufe wie alle andern sibirischen Völker.' Indes fragt es sich, ob die hier von Krohn gemachte Gegenüberstellung alt ist. Smirnoffs Darstellung (s. oben Cerem., p. 160) scheint zu ergeben, dass die Einhegung erst Platz griff, als nach Vernichtung der grossen Opferwälder die Opferstätten als kleine Waldinseln im offenen Gelände zurückblieben, die in Ermangelung von Naturgrenzen des künstlichen Schutzes bedurften. Richtig ist es indes, dass schon die älteren Nachrichten die Einhegung kennen (zuerst Müller 1733)." p. 348.

"'Die Wogulen,' so erzählt Gondatti (18) 'haben bestimmte heilige Stätten, an welchen ihre gemeinsamen Götterbilder stehen. Sie haben ständige Einnahmer, welche zur Zeit des offenen Wassers den Ob und seine Nebenflüsse entlang rudern, um freiwillige Gaben einzusammeln. Vor alten Zeiten wurden alle eingegangenen Vorräte in einem besonderen Speichergebäude aufbewahrt. Diese Opferspeicher hatten eine grosse Bedeutung in der Wirtschaft des Volkes; wenn auch ein Teil, wie die Pelze, im Laufe der Zeiten verdarb, so blieb doch das Geld und die metallenen Kostbarkeiten als ungeschmälertes Besitztum zurück. Sie stellten eine Art Volksbank vor, aus der es gestattet war, in schlechten Jahren ein Anlehen zu machen, das man beim Eintreten besserer Zeitläufe zurückzahlen mochte. Noch vor einigen Jahrzehnten wird erzählt, dass man in den Opferspeichern der Wogulen an 10 Pfund Silber gefunden habe. . . . Am linken Ufer der nördlichen Sosva ist ein heiliger Hein, in dem mehrere Speicher verwahrt werden. Diesem darf sich niemand nähern als der Wachter des Ortes, der die Gaben entgegennimmt, denn ringsherum sind Bogen und Fuchseisen aufgestellt. In einem von diesen werden menschenähnliche Götzenbilder verwahrt. In kurzer Entfernung von den Speichern befindet sich ein Baum, der voll von eisernen Pfeilen ist; jedem Opfernden liegt die Verpflichtung ob, wenigstens einen Pfeil dahinzuschieszen. Auch wenn man vorbeirudert, ist es Sitte, Geld zum Opfer ins Wasser zu werfen. Auf der Fahrt nach der Opferstätte darf man nicht einschlummern, auch wenn sie drei Tage und Nächte dauern sollte. Weiber werden dort überhaupt nicht zugelassen.'" p. 348.

Among the heathen Cheremiss, when the priest is about to sacrifice an animal in the sacred grove, he strokes its back with a branch of the sacred tree. If the animal shrinks or shivers ("zusammenfährt"), it is a good omen; if it does not, the attempt is repeated thrice. If the animal still remains motionless, a vessel of water is poured over it. If the animal still gives no sign, it is taken away and another substituted for it. p. 366.

The inhabitants of the island of Mantsi in Finland sacrifice an ox every year in the churchyard and feast upon the flesh. The attempts of the clergy to put down the custom have failed.

The sacrifice takes place "an dem ersten heiligen Morgen nach dem Eliastage," in the presence of a great multitude of people who have assembled from the mainland as well as the island. The people have a tradition that the annual victim used to be a reindeer. A similar tradition is found among the Russified Finns of Perm. Krohn thinks that in both places the tradition may have been borrowed from the Russians. But Rhamm rejects this suggestion on the ground that the Russians have never kept reindeer. p. 367.

K. RHAMM: "Der heidnische Gottesdienst des finnischen Stammes," *Globus*, LXVII. (Brunswick, 1895.)

## 88. THE CAUCASUS

"Plusieurs auteurs arabes du neuvième et du dixième siècles ont fait mention des peuples qui habitaient alors le Caucase et les pays situés au nord de la mer Noire et de la mer Caspienne. Ces notions, quoique très-incomplètes, méritent d'autant plus d'être recueillies que ce sont les seuls renseignements que nous possédions sur plusieurs peuples septentrionaux; car ceux mêmes qui avaient des relations avec l'empire d'Orient, ne sont nommés par les historiens de Byzance, qu'à l'occasion de leurs guerres ou de leurs alliances avec cet empire; aucun de ces historiens ne nous les fait d'ailleurs connaître, et, parmi les ouvrages grecs contemporains, c'est uniquement dans le précieux traité de l'empereur Constantin Porphyrogénète: *De l'Administration de l'Empire*, qu'on trouve quelques détails sur les Russes, les Patchinakes, les Khazares, et d'autres nations du nord.

"Après avoir rangé dans l'ordre qui nous a paru le plus convenable, les notions que contiennent, sur ces peuples demi-barbares, les ouvrages arabes, persans et turc, que nous avons pu examiner, il nous a semblé que, pour rendre plus fidèlement les narrations souvent naïves et négligées de ces anciens auteurs, il valait mieux les présenter sous la forme d'un voyage. Nous avons supposé qu'un légat du khaliphe, envoyé en 336 (948)<sup>1</sup> au roi des Boulgares du Volga, vassal du chef des croyants, raconte ce qu'il a vu dans les pays qu'il a traversés, et ce qu'il a ouï dire sur les peuples

qui habitaient les contrées du nord. Cette forme de narration nous a permis de conserver les expressions de nos auteurs, et nous nous sommes bornés à coördonner les textes selon les matières, n'ajoutant que quelques mots nécessaires pour leur liaison." Préface, pp. i, ii.

Account of the Khazares, a people situated on the lower course of the Volga, near the point where it flows into the Caspian Sea. pp. 30-45.

The capital of the Khazares is called Itil, being so named after the River Itil (Volga), on which it is situated, a short distance from where the river flows into the Caspian Sea. p. 31.

"La ville d'Itil, longue d'environ un fersenk<sup>1</sup> [parasang], est entourée d'un mur; ses deux parties, séparées par le fleuve, ont chacune deux portes, l'une sur l'Itil, l'autre sur la campagne. On y voit des marchés et des bains. Les maisons y sont éparses et ressemblent à des huttes; elles sont de bois et de feutre, mais il y entre un peu d'argile.<sup>2</sup> Le palais royal, situé sur le bord d'une île qui communique, par un pont de bateaux, à la partie occidentale de la ville,<sup>3</sup> est le seul édifice qui soit en briques; car l'usage des briques est interdit pour les maisons des particuliers. Il n'y a que les gens du roi qui habitent cette partie occidentale; l'autre, plus grande, et nommée Khazeran, est peuplée de mahométans, de chrétiens, de juifs et de païens.

"On trouve dans le pays des Khazares quelques autres villes, parmi lesquelles je citerai Balandjar et Khamlidje; mais on ne voit pas de villages aux environs de leur capitale. Le pays est néanmoins de champs cultivés, jusqu'à la distance de 20 fersenk [parasangs]. En été, les habitants d'Itil vont recueillir les moissons, qu'ils transportent à la ville en chariot ou en bateau. Le riz et le poisson forment leur principale nourriture.<sup>4</sup>

<sup>1</sup> [Ebn Haoucal, p. 143.]

<sup>2</sup> [Ebn Fozlan, ap. Fraehn, *Veteres memoriae Chasarorum*. Ebn Haoucal, p. 143.]

<sup>3</sup> [Mass'oudi, ch. 15. Ebn Fozlan et Ebn Haoucal disent, au contraire, que le palais était situé dans la partie occidentale de la ville et loin du fleuve.]

<sup>4</sup> "Ebn Haoucal, p. 143. Le terrain fertile qui borde le Volga, dans la dernière partie de son cours, est resserré, des deux côtés de ce fleuve, par des plaines sablonneuses."

<sup>1</sup> [I.e., 336 of the Hegira (Mohammedan reckoning), A.D. 948 of the Christian era.]

“La langue des Khazares diffère totalement du turc et du persan; elle n’a d’affinité avec aucun autre idiôme.<sup>1</sup> Leurs traits physiques ne ressemblent pas non plus à ceux des Turcs. Ils ont les cheveux noirs. On dit au reste qu’il y a deux races de Khazares; que les uns, nommés *Cara-Khazares*, ou Khazares noirs,<sup>2</sup> sont basané et presque noirs comme les Indiens, tandis que les autres ont le teint blanc et de beaux traits.<sup>3</sup>

“Le roi des Khazares est issu de l’une des premières familles de la nation. On l’appelle *Ilk* ou *Bak*, et on lui donne le titre de grand-khacan; mais ce roi n’exerce aucune autorité. Le pouvoir suprême est entre les mains d’un régent, qui se dit le lieutenant du khacan. Ce dernier n’a que les honneurs de la royauté. Il vit retiré au fond de son palais, ne prend nulle part aux affaires du gouvernement, ne se montre presque jamais en public, et n’est pas accessible aux particuliers. Toutefois, le régent lui rend les plus grands respects<sup>4</sup>; il va journallement lui faire sa cour, et ne paraît devant lui que pieds nus. Au moment où il le salue, il allume un morceau de bois qu’il tient à la main, et lorsque ce bois est consumé, il va s’asseoir sur le trône, à la droite du khacan. Le régent, décoré du titre de *khacan-bouk*<sup>5</sup> est chargé de la représentation royale; il commande l’armée, gouverne l’état, et dicte des lois aux princes tributaires. Après lui, vient le *kender-khacan*, puis le *tschaouschigar*. Le roi ne reçoit que ces grands dignitaires; personne autre n’est admis en sa présence.<sup>6</sup>

“Le khacan et le régent professent le judaïsme, ainsi qu’une partie des Khazares.<sup>7</sup> Ce fut sous

le règne du khalife Haroun-er-Raschid<sup>1</sup> que leur roi embrassa cette religion, et depuis lors, beaucoup de Juifs sont venus des pays musulmans et romains s’établir dans ses états. Leur nombre s’y est accrue à la suite de la persécution que leur a fait essuyer dans l’empire romain l’empereur romain, actuellement régnant (944), pour les contraindre à embrasser la foi chrétienne.<sup>2</sup>

“Le khacan a une garde de douze mille hommes, tenue toujours au complet<sup>3</sup> et soldée.<sup>4</sup> Nul autre souverain dans ces contrées septentrionales n’a de troupes à sa solde. La plus grande partie de cette garde se compose de musulmans, appelés *Larssiyés*. Ils vinrent anciennement du Khorazm, fuyant la famine et la peste qui ravageaient leur pays. Je ne sais pas la date précise de cet événement, mais il est postérieur à notre ère. Ces *Larssiyés* sont les meilleures troupes du khacan; c’est à eux qu’il se fie dans ses guerres. D’après leurs capitulations, ils jouissent du libre exercice de leur culte; ils ont des mosquées et font chanter l’*ez’an*;<sup>5</sup> c’est parmi eux que doit être choisi le principal ministre d’état; aussi le visir actuel est-il mahométan; il s’appelle Ahmed, fils de Couya. Ces militaires sont enfin dispensés de servir dans les guerres que le roi des Khazares soutient contre des peuples mahométans; car ils ne veulent pas porter les armes contre ceux de leur religion. Ils sont au nombre de sept mille, tous armés d’arcs et de lances, couverts de casques, de cuirasses et de cottes de mailles. Leur nom est devenu commun dans ce pays à tous les Musulmans, que l’on appelle aussi *Larssiyés*. On voit, au reste, parmi les troupes du roi des Khazares, des Russes et des Slaves païens.<sup>6</sup>

“Les militaires khazares qui ont tourné le dos à l’ennemi sont punis de mort. Si des généraux ont

<sup>1</sup> [Ebn Haoucal, p. 145.]

<sup>2</sup> “*Cara* veut dire *noir*, en turc. Cette épithète aura été donnée aux Khazares par les peuples turcs leurs voisins. Or, les Turcs ont coutume de distinguer les branches d’une même nation par les surnoms de noirs, blancs, etc.; mais les géographes arabes auront pris cette dénomination à la lettre, et cru qu’elle indiquait la couleur de la peau.”

<sup>3</sup> [Ebn Fozlan, l.c. Ebn Haoucal, p. 145.]

<sup>4</sup> “Ebn Fozlan, l.c. Mass’oudi, ch. 15. Ebn Haoucal, p. 145. Suivant ce dernier, c’est le régent qui prend le titre de Khacan.”

<sup>5</sup> “C’est peut-être *Khacan-bey*.”

<sup>6</sup> [Ebn Fozlan, l.c.]

<sup>7</sup> [Ebn Fozlan, *ibid.* Mass’oudi, ch. 15. Ebn Haoucal, p. 143.]

<sup>1</sup> “Ce khalife régna de 786 à 809.”

<sup>2</sup> “Mass’oudi, l.c. Cet auteur ajoute: ‘Nous avons raconté, dans nos précédents ouvrages, l’histoire de la conversion du roi des Khazares à la religion juive.’”

<sup>3</sup> [Ebn Haoucal, p. 143.]

<sup>4</sup> “Mass’oudi, ch. 15. Ebn Fozlan et Ebn Haoucal disent, au contraire, qu’ils n’avaient pas de solde fixe, mais qu’ils recevaient de temps à autre des provisions.”

<sup>5</sup> “C’est l’annonce de l’heure de la prière, qui se fait du haut des minarets.”

<sup>6</sup> [Mass’oudi, ch. 15.]

commis la même faute, ils sont conduits avec leurs familles devant le souverain, qui donne, en leur présence, leurs femmes et leurs enfants à qui il lui plaît. Il dispose également de leurs chevaux, de leurs effets, de leurs armes, de leurs maisons; puis le coupable est coupé par le milieu du corps, ou crucifié, ou pendu à un arbre; mais quelquefois le prince lui fait grâce de la vie, et le met au nombre de ses écuyers.<sup>1</sup>

“Lorsque le khacan monte à cheval, il est suivi de sa garde, mais de loin, car elle se tient toujours à un mille de distance de sa personne. A l’aspect de ce souverain, ses sujets tombent la face contre la terre; ils ne relèvent la tête que lorsqu’il s’est éloigné.<sup>2</sup> Personne ne passe même devant le tombeau d’un khacan sans mettre pied à terre et se prosterner. On ne remonte à cheval qu’après avoir perdu de vue le tombeau. Les Khazares ont un si grand respect pour leur roi, que s’il a jugé un seigneur digne de mort, mais que par égard pour son rang il ne veuille pas le faire périr en public, il lui ordonne de se tuer, et le condamné retourne chez lui pour s’ôter la vie.<sup>3</sup>

“Ce prince a, suivant l’usage établi, vingt-cinq femmes, qui sont prises parmi les filles des rois ses voisins et tributaires. Il est servi par soixante filles, esclaves, toutes d’une beauté accomplie. Chacune d’elles a son habitation séparée; chacune est confiée à la garde d’un eunuque. Lorsque le khacan veut la voir, cet eunuque la conduit jusqu’à la porte de sa chambre à coucher, où il attend qu’elle sorte pour la ramener chez elle et ne plus la perdre de vue.<sup>4</sup>

“A la mort du khacan, on construit un grand édifice, contenant vingt pièces, que l’on tapisse d’étoffes de soie et or, et dans chacune desquelles on creuse un tombeau. Ce bâtiment est élevé au-dessus du fleuve, afin, disent les Khazares, que ni homme, ni démon, ni reptile, ne puissent atteindre le tombeau de leur roi. On répand dans ce sépulcre une poudre de pierre très-fine, qu’on recouvre d’une couche de chaux vive. Lorsque le khacan est inhumé en ce lieu, on coupe la tête à tous ceux qui l’y ont déposé, afin qu’on ne sache pas laquelle de ces pièces recèle son tombeau. Le sépulcre du roi est appelé *Paradis*; pour

exprimer qu’il est mort, on dit qu’il est allé en paradis.<sup>1</sup>

“Lorsqu’un khacan est mort, c’est le régent qui désigne son successeur. Avant d’installer sur le trône le nouveau souverain, il l’exhorte à remplir scrupuleusement les devoirs que lui impose la dignité royale, et lui fait sentir combien il serait coupable de les négliger. Ensuite le régent lui passe au cou un cordon de soie, qu’il serre comme pour l’étrangler, et quand le prince est sur le point de perdre la respiration, on lui demande combien de temps il veut régner; il le dit, et lorsque le terme qu’il a lui-même fixé est écoulé, on le tue.<sup>2</sup> J’ai même ouï dire, qu’on ne le laisse régner plus de quarante ans, au bout desquels on lui ôte la vie, parce qu’on suppose que son esprit est affaibli par l’âge.<sup>3</sup>

“Il arrive quelquefois, dans les calamités publiques, que le peuple va trouver le régent et lui dit: ‘Nous avons consulté l’augure sur le roi et sur son règne; les présages sont sinistres; défais-nous de ce khacan, ou livre-le-nous afin que nous le fassions périr.’ Quelquefois il leur livre le prince, et ils le tuent; ou bien il se charge lui-même de lui donner la mort; quelquefois il en a compassion, et lui sauve la vie, surtout lorsqu’on n’a réellement rien à lui reprocher. Telle est maintenant la coutume des Khazares; je ne sais pas si elle est ancienne.<sup>4</sup>

“Les Bourtasses, les Boulgares, les Russes, les Slaves et d’autres peuples, sont soumis au souverain des Khazares. On voit des individus de toutes ces nations dans la ville d’Itil, où il y a sept juges.<sup>5</sup> Deux de ces magistrats sont mahométans et prononcent d’après notre loi; deux sont Khazares et jugent d’après la loi hébraïque; deux sont chrétiens et jugent selon l’Évangile; le septième, qui est pour les Sclaves, les Russes et autres païens, juge par les règles de la raison naturelle. Dans les cas difficiles, ces derniers vont consulter les cadis mahométans et se conforment à leur décision.<sup>6</sup> Nul plaignant ne peut s’adresser directement au souverain; les

<sup>1</sup> [Ebn Fozlan, l.c.]

<sup>2</sup> [*Ibid.*]

<sup>3</sup> [Ebn Haoucal, p. 146.]

<sup>4</sup> [Ebn Fozlan, *ibid.*]

<sup>1</sup> [Ebn Fozlan, l.c.]

<sup>2</sup> [Ebn Haoucal, p. 146.]

<sup>3</sup> [Ebn Fozlan, l.c.]

<sup>4</sup> [Mass’oudi, ch. 15.]

<sup>5</sup> “*Idem.* Ebn Haoucal, p. 143. Il y en avait neuf selon Ebn Fozlan.”

<sup>6</sup> [Mass’oudi, l.c.]

juges seuls ont accès auprès de lui<sup>1</sup>; mais pendant les séances des tribunaux, les magistrats lui envoient des messagers pour l'instruire des causes et prendre ses ordres.<sup>2</sup>

"Beaucoup de marchands et d'artisans mahométans sont venus s'établir dans le pays des Khazares, parce qu'ils y trouvent justice et sûreté<sup>3</sup>. On en compte, dit-on, au-delà de dix mille; c'est la plus nombreuse des quatre sectes; la moins nombreuse est celle des Juifs; mais toutes les personnes qui composent la maison du roi sont de cette religion.<sup>4</sup>

"Les mahométans sont soumis, dans Itil, à l'autorité d'un préfet particulier, appelé *Khizmet* qui est de leur religion et nommé par le roi. Ils ont dans cette ville environ trente mosquées (*Messdjids*) et une cathédrale (*Messdjid-Djami*),<sup>5</sup> dont le minaret est plus élevé que le palais royal, avec des collèges où leurs enfants apprennent à lire le Cour'an. Si les Musulmans et les Chrétiens qui se trouvent dans le pays s'unissaient contre les Khazares, ils leur feraient la loi."<sup>6</sup>

pp. 32-42.

"Les Khazares ne fabriquent pas d'étoffes; celles dont ils se vêtissent leur viennent des côtes méridionales de la mer Caspienne, de l'empire romain, et d'autres contrées voisines.<sup>7</sup>

"Les revenus de l'état se composent des droits que paient les voyageurs, et de la dîme des marchandises sur toutes les routes qui conduisent à la capitale. Les habitants donnent des contributions en nature, comme vivres, boissons, etc."

p. 44.

Account of the Bulgarians (in central or northern Russia). pp. 73 *seq.*

"Il faut deux mois pour remonter le fleuve [the Volga] en bateau, depuis Itil jusqu'à la ville de Boulgar, capitale d'un état de peu d'étendue; mais pour descendre le fleuve de Boulgar à Itil

on ne met que vingt jours. La route par terre entre ces deux villes est d'un mois.

"La ville de Boulgar, dont le nom est si connu au midi de la mer Caspienne, parce qu'elle sert d'entrepôt à nos marchandises,<sup>1</sup> est peu considérable. Sa population et celle de la ville de Souad, qui en est voisine, ne montent ensemble qu'à dix milles âmes. Les maisons y sont en bois; on les habite seulement l'hiver; en été, les Boulgares demeurent sous des tentes ou huttes éparses dans la campagne.<sup>2</sup> La température de ce pays est très-rigoureuse; on y voit de la neige même en été. Les Boulgares sont les hommes du monde qui supportent le mieux le froid, ce qu'on attribue à leur nourriture, qui consiste principalement en miel et en chair de castor de petit-gris.<sup>3</sup> Dans ce pays le plus long jour a vingt heures ainsi que la plus longue nuit.<sup>4</sup>

"Les Boulgares sont ou chrétiens ou mahométans. Ces derniers ont plusieurs mosquées dans la ville de Boulgar, et une mosquée cathédrale dans celle de Souad.<sup>5</sup> Le roi des Boulgares est actuellement de notre religion. Il embrassa l'islamisme sous le règne du khalife El-Moctédîr-b-Ilahi. Les uns disent qu'il prit cette résolution à la suite d'un songe;<sup>6</sup> les autres disent qu'elle lui fut inspirée par un santan mahométan." pp. 73-75.

"Les Boulgares parlent le même langage que les Khazares; celle des Bourtasses est différente. La langue des Russes diffère également de celles des Khazares et des Bourtasses.<sup>7</sup>

"Les Russes portent à Boulgar les productions

<sup>1</sup> [Ebn Haoucal, p. 6.]

<sup>2</sup> [Ebn Haoucal, p. 146.]

<sup>3</sup> "*Assar-ul-Bilad*, etc., par Zacaria de Cazvin, septième climat."

<sup>4</sup> "Abou-Hamid el-Andalousy, ap. Cazvini, art. Boulgar. Ebn Haoucal (p. 146) raconte que, dans le pays des Boul- (p. 74) gares, la nuit est si courte au cœur de l'été, qu'un homme n'a pas le temps de parcourir à pied l'espace de deux fersenks [parasangs] avant le retour de la clarté, et que les jours y sont si courts en hiver, qu'à peine un musulman peut faire quatre Namazs de suite. Mass'oudi s'exprime autrement (ch. 15): 'Il y a des personnes, dit-il, qui estiment que jusqu'au retour de l'aurore on n'a pas le temps d'y faire cuire le pot au feu.'"

<sup>5</sup> [Ebn Haoucal, p. 5.]

<sup>6</sup> [Mass'oudi, l.c.]

<sup>7</sup> [Ebn Haoucal, p. 146.]

<sup>1</sup> [Ebn Fozlan, l.c.]

<sup>2</sup> [Ebn Haoucal, p. 143.]

<sup>3</sup> [Mass'oudi, l.c.]

<sup>4</sup> [Ebn Fozlan. Ebn Haoucal, p. 143.]

<sup>5</sup> [Ebn Fozlan. Ebn Haoucal, p. 143.]

<sup>6</sup> [Mass'oudi, l.c.]

<sup>7</sup> [Ebn Haoucal, p. 145.]

de leur pays, surtout des pelleteries; de cette ville, les marchandises sont transportées, par le fleuve Itil [Volga], dans les pays qui bordent la mer Caspienne.<sup>1</sup> Les Boulgares et les Slaves font aussi un commerce actif, par caravanes avec le Khorazm; mais les steppes intermédiaires étant habitées par des Turcs nomades qui assaillent les voyageurs, cette route est périlleuse.”<sup>2</sup> p. 79.

“Le roi des Boulgares m’a dit qu’au nord de son pays, à la distance de trois mois de chemin, il y a un peuple nommé *Vissoû*, chez lequel la nuit, en été, ne dure pas même une heure.<sup>3</sup> Les habitants de Boulgar y vont porter leurs marchandises, et leur commerce avec les Vissoûs se fait de cette manière: les Boulgares déposent chacun séparément leurs marchandises, qui sont distinguées par leurs différentes marques, et se retirent; puis ils reviennent et trouvent à côté de chaque objet une production du pays des Vissoûs. Si elle convient au marchand, il la prend en échange, sinon, il la laisse et reprend sa marchandise. Ce trafic a lieu sans que les deux parties se voient, comme cela se pratique aussi dans le pays des Soudans (nègres).<sup>4</sup>

“Les Vissoûs sont voisins du pays de *Youra*, qui est borné par la mer Ténébreuse. Dans ce pays, le soleil reste, en été, quarante jours de suite sur l’horizon; mais, en hiver, la nuit dure également quarante fois vingt-quatre heures.

“Les habitants du *Youra* n’ont ni troupeaux ni champs cultivés: ils se nourrissent de poissons et des produits de leurs vastes forêts. Le chemin qui y conduit (de Boulgar) traverse une contrée toujours couverte de neige. On dit que les Boulgares y vont porter des sabres fabriqués dans les pays mahométans. Ces sabres n’ont ni poignée, ni ornements; ce sont des simples lames telles qu’elles sortent de la forge et de la trempe. Si on les suspend à un fil et qu’on les frappe du doigt, on les entend résonner. Les habitants de *Youra* les achètent à grand prix; ils jettent de ces sabres dans la mer Ténébreuse, et Dieu fait sortir du fond des ondes un poisson grand comme une montagne, que l’on voit poursuivi par un autre

poisson plus grand encore qui veut le dévorer. Le premier dirige vers la côte de *Youra*; l’eau lui manque et il échoue près du rivage. Alors ceux qui ont jeté le sabre à la mer l’entourent des barques et découpent sa chair. Quelquefois l’eau, montant par l’effet de la marée, permet au poisson de retourner à la mer après qu’on a coupé une énorme quantité de chair. D’autres fois il reste échoué, et les habitants achèvent de le dépecer. On prétend que quand ils ne jettent pas de sabre à la mer, ils ne voient pas arriver de poisson, et qu’ils souffrent de la famine.”

pp. 81-83.

Account of the Russians and Slavs (Sclabes).

pp. 85-115.

“Chez les Serbines [a Slavonic people], lorsque le roi meurt, plusieurs de ses sujets se brûlent avec son corps, et l’on fait aussi périr ses chevaux dans les flammes, comme cela se pratique dans l’Inde.”

p. 88.

“Les Russes trafiquent avec les grands Boulgares, dont le pays est situé au nord de l’empire romain, à soixante journées de Constantinople. C’est une nombreuse et puissante, car elle imposa jadis un tribut aux Romains.<sup>1</sup> . . .

“D’un côté, les Russes vont trafiquer avec les Romains; de l’autre, ils transportent sur le fleuve Itil [Volga] leurs pelleteries à Boulgar, d’où elles passent en Perse. Leurs vaisseaux descendent même ce fleuve jusqu’à Khazeran.<sup>2</sup> C’est là que j’ai occasion de voir les Russes. Je n’ai jamais vu d’hommes plus robustes, ni d’aussi haute stature; ils sont grands comme des palmiers.<sup>3</sup> Ils ont les cheveux blonds,<sup>4</sup> et le teint vermeil. Ils ne portent ni vestes ni tuniques; mais les hommes se couvrent d’un manteau, avec lequel ils s’enveloppent d’un côté, laissant passer une de leurs mains.<sup>5</sup> Les uns se rasent la barbe; les autres se la laissent croître, et la tressent comme nous tressons la crinière de nos chevaux.<sup>6</sup> On voit sur la peau de chaque individu, depuis le cou jusqu’aux bouts

<sup>1</sup> [Ebn Haoucal, p. 147.]

<sup>2</sup> [Ebn Haoucal, p. 144 et 147.]

<sup>3</sup> [Ebn Fozlan, ap. Fraehn, *Über die Russen älterer Zeit.*]

<sup>4</sup> [Cazvini, art. Saclabes.]

<sup>5</sup> [Ebn Fozlan, *ibid.*]

<sup>6</sup> [Ebn Haoucal, p. 146.]

<sup>1</sup> [*Idem*, p. 5 et 143.]

<sup>2</sup> [Mass’oudi, l.c. Ebn Haoucal, p. 144.]

<sup>3</sup> “Ebn Fozlan, ap. Yacout; passage publié par M. Fraehn dans son ouvrage *Über die Russen*, etc.”

<sup>4</sup> “Cazvini et Bacouyi, art. Vissoû.”

des pieds, des arbres et toute sorte de figures peintes. Ils vont tous armés d'une hache, d'un couteau, et d'un sabre, que jamais ils ne quittent. Leurs sabres sont damasquinés et de fabrique franque. Les femmes portent sur la poitrine une boîte, qui est de fer, cuivre, argent ou or, selon la fortune du mari, et d'un anneau contenu dans cette boîte pend un couteau. Elles mettent un ou plusieurs collines d'or ou d'argent; car dès qu'un Russe possède dix mille drachmes, il donne un collier à sa femme; lorsqu'il en a vingt mille, il lui donne deux colliers, et si sa fortune augmente, il continue de donner à sa femme un collier chaque fois qu'il a acquis dix milles drachmes. Aussi voit-on de ces femmes parées d'un grand nombre de colliers. Ceux qu'elles estiment le plus sont de grains verts, et ressemblent aux chapelets dont on orne les vaisseaux. Ces grains se paient une drachme la pièce.

"Les Russes, en arrivant de leurs pays, amarrent leurs vaisseaux, et construisent sur la rive d'Itil [Volga] de grandes baraques de bois, dont chacune sert d'habitation à dix ou vingt hommes. Chaque marchand y a son siège particulier, où il est assis, entouré de filles esclaves qu'il a amenées pour les vendre. . . .

"Les Russes sont les hommes du monde les plus malpropres. Ils ne se lavent ni après avoir satisfaits à certains besoins, ni après leurs pollutions, et s'ils se nettoient chaque jour la tête et le visage, c'est avec une eau des plus sales. Le matin, une esclave apporte un grand vase d'eau qu'elle présente à son maître; il s'y lave le visage, les mains et les cheveux; il y peigne sa chevelure; il s'y mouche; il y crache; enfin il jette toutes ses ordures dans cette eau. Quand il a fini, l'esclave présente le bassin à son voisin, qui fait de même; puis elle continue la tournée, et présente successivement le bassin à tous ceux qui habitent la baraque; chacun s'y mouche, y crache, s'y lave la figure et la barbe.

"Lorsqu'ils sont arrivés avec leurs bateaux au lieu de leur destination, ils débarquent, emportant du pain, de la viande, de l'ail, du lait et de la liqueur, et vont se présenter devant une grande statue de bois, à visage humain, qui est entourée de statues plus petites, derrière lesquelles on voit de longues pièces de bois fixées en terre. Le Russe s'approche de la grande figure, et lui adresse, en l'adorant, ces paroles: '*O Seigneur, je viens de loin, et j'ai tant de filles esclaves, tant de peaux de zibeline,*

*tant d'autres marchandises [il les nomme toutes]. Voici les présents que je t'ai apportés [il les pose devant la statue]; fais-moi la grâce de m'envoyer un chaland bien pourvu d'espèces, qui m'achète tout ce que j'ai à vendre, et qui ne me refuse pas ce que je lui en demande.'* Après cette prière il se retire. Si, au bout de quelque temps, il n'a pas trouvé d'acheteurs, il revient une seconde et même troisième fois avec de nouvelles offrandes, et à la fin il implore l'intercession des petites statues, qu'il appelle les *femmes et les filles de son dieu*; il va sans cesse d'une idole à l'autre, les adorant, leur adressant ses prières, et demandant leurs bons offices; mais lorsqu'il a vendu ses marchandises, il dit: '*Dieu a exaucé mes vœux, je dois lui en témoigner ma reconnaissance,*' et il immole un certain nombre de bœufs et de moutons. Une partie de la chair des victimes est réservée pour les pauvres; on place ce qui reste devant la grande idole et devant les petites; pendant la nuit les chiens viennent manger ces viandes; alors celui qui les a offertes dit: '*Mon Dieu est content de moi; il a consommé mon offrande.'* Les têtes des victimes sont suspendues à la grande pièce de bois fixée en terre.

"Lorsqu'un Russe tombe malade, on lui dresse une tent à l'écart, et l'on pose auprès de lui un peu de pain et d'eau; on ne va plus le voir pendant sa maladie, surtout s'il est pauvre ou esclave. Les corps des indigents sont brûlés dans des barques construites pour cet usage; ceux des esclaves sont livrés aux chiens et aux oiseaux de proie.<sup>1</sup>

"Les Russes ont coutume de brûler leurs morts, avec chevaux, les armes et les effets précieux qui leur ont appartenu. Si le défunt était marié, on brûle avec lui ses femmes toutes vives.<sup>2</sup> Les femmes veulent elles-mêmes suivre leurs maris sur le bûcher, afin de les accompagner en paradis. Ce même usage existe à Gana, à Cougha<sup>3</sup> et dans

<sup>1</sup> [Ebn Fozlan, l.c.]

<sup>2</sup> [The editor (C. D'Ohsson) quotes in a note a passage from the *Cronicon Prussiae* of Peter Duysburg, as to the Prussian custom of burning with the dead his property and slaves, in order that he might use them in the other world.]

<sup>3</sup> "La ville de Gana était, à cette époque, la capitale d'un royaume de même nom, dans la Nigritie occidentale. La ville de Cougha est dans le même pays."

quelques parties de l'Inde, comme à Canoudje,<sup>1</sup> excepté que chez les Indiens les femmes ne sont brûlées que si elles le veulent elles-mêmes. Lorsqu'une femme russe expire, on ne brûle pas son mari. Si le défunt était célibataire, on le marie après sa mort, et lorsque des hommes riches ont cessé de vivre, leurs esclaves femelles se brûlent volontairement avec eux."<sup>2</sup>

Description of the funeral of a rich merchant which Abou-el-Cassim professes to have witnessed. The boat or ship of the deceased was drawn up on the bank of the river and raised on four posts, while under it, apparently, firewood was heaped up. On the vessel was erected a tent, and in this tent was placed the body of the dead man, arrayed in all his finery. He was seated on a sofa in the tent; food and drink were set before him, and all his weapons were arranged about him. A dog, two horses, and two oxen were cut in pieces, and the pieces thrown into the ship. A female slave, who had volunteered to die with her master, was then brought, assisted to mount into the ship, and being dragged into the tent beside her dead master, was strangled by two men, while an old woman, who bore the title of the Angel of Death, stabbed her with a long knife between the ribs. Then the nearest relation of the deceased, quite naked, approached, and, walking backwards with a lighted torch in his hand, set fire to the pyre on which the ship rested. Other Russians helped to kindle the pyre, which was soon consumed, along with the ship, the tent, the dead man, and the slave girl. pp. 96-101.

"On dit que ce roi des Russes entretient dans son palais quatre cents hommes d'élite, qui lui sont dévoués au point de se faire tuer pour lui et de mourir avec lui. Chacun d'eux est servi par une fille esclave, qui lui lave la tête, lui apprête ses mets et sa boisson; chacun d'eux a une autre fille esclave pour concubine. Ces quatre cents compagnons du roi s'asseyent au pied du trône, qui est grand et orné de pierreries. Auprès du roi sont assises quarante filles esclaves destinées à sa couche. Quelquefois il use de ses droits sur

une d'elles en présence de ses compagnons. Ce prince ne quitte pas même son trône pour satisfaire certain besoin; il se sert alors d'un bassin. Il monte à cheval de son trône sans mettre les pieds à terre, et descend de cheval également sur son trône. Il a un lieutenant qui commande ses troupes en temps de paix comme à la guerre, et qui le supplée dans les affaires du gouvernement.

"Ce roi, lorsqu'il a jugé un différend entre deux de ses sujets, et qu'ils n'en sont pas contents, leur dit: '*Décidez vous-mêmes votre querelle par le sabre.*' Celui dont le sabre est le plus tranchant gagne son procès. On dit aussi qu'un Russe présente un sabre à son fils nouveau-né et lui dit: '*Tu ne posséderas que ce que tu auras acquis par ton sabre.*' Chez eux le voleur ou le brigand est pendu à un arbre, où son corps reste exposé jusqu'à son entière dissolution.<sup>1</sup>

"La langue des Russes diffère de celles des Khazares et des Bourtasses.<sup>2</sup>

"Il y a dans le pays des Scabes des temples magnifiques, l'un desquels est situé sur une montagne qui, au dire des philosophes, est l'une des merveilles du monde. Ce temple est renommé pour son architecture, l'arrangement des pierres de diverses et couleurs qui entrent dans sa construction, les ouvertures pratiquées à son sommet pour y observer le lever du soleil, les pierres précieuses qui y sont déposées, les signes indicatifs des choses futures qu'on y voit tracés, les sons qui se font entendre du faite de cet édifice, et l'effet qu'ils produisent.

"Un autre de ces temples a été bâti par un de leurs rois sur une montagne noire, qui est entourée d'eaux merveilleuses de diverses couleurs et saveurs, dont l'usage est permis à tout le monde. Il y a, dans ce temple, une grande idole représentant un vieillard qui touche avec un bâton des ossements humains. On voit sous son pied droit toutes sortes de fourmis, sous son pied gauche, des corbeaux et d'autres oiseaux du même genre. Les yeux y sont aussi frappés de singulières figures d'Ethiopiens et de Zindjes.<sup>3</sup>

"Un autre temple scabe, sur une montagne baignée par un bras de mer, est construit en corail rouge et en émeraudes vertes. Au centre de

<sup>1</sup> "Canoudje, située au confluent du Gange et du Calini était alors la résidence du plus puissant souverain de l'Inde, et la plus grande ville de ce pays."

<sup>2</sup> [Mass'oudi, ch. 15. Ebn Haoucal, p. 146.]

<sup>1</sup> [Ebn Fozlan, l.c.]

<sup>2</sup> [Ebn Haoucal, p. 146.]

<sup>3</sup> "Habitants de Zanzuebar, en Afrique."

cet édifice s'élève une grande coupole, sous laquelle on voit une idole dont les membres sont formés de quatre espèces de pierres précieuses: de chrysolite vert, de rubis rouge, de cornaline jaune et de cristal de roche blanc; mais sa tête est d'or. Vis-à-vis de cette idole est la statue d'une fille qui lui présente des offrandes et lui donne de l'encens. On attribue la fondation de ce temple à un philosophe (Hékim) qui vivait anciennement parmi les Sclaves, et qui, par ses artifices et ses adroites impostures, avait su capter les cœurs et gouverner les esprits de tous ces peuples, malgré leur rudesse et la différence de leurs caractères."<sup>1</sup>

pp. 101-105.

"Après avoir rempli la mission dont j'étais chargé auprès du roi des Bulgares, je me préparai à retourner à Bagdad; mais je résolus de prendre une route différente de celle que j'avais suivie en allant à Boulgar. Je partis avec une caravane qui se rendait dans le Khorazm, et je traversai d'abord le pays des *Baschcourdes* (Baschkires). Ce sont de tous les Turcs les plus féroces et les plus sanguinaires; aussi eûmes-nous grand peur tout le temps que nous fûmes sur leur territoire; car ils assaillent fréquemment les voyageurs, et après leur avoir coupé la tête qu'ils emportent, ils laissent là leurs cadavres. Ces Turcs se rasent la barbe. Croirait-on qu'ils mangent jusqu'aux poux! J'avais engagé à mon service un Baschkourde qui s'était fait mahométan; je le vis un jour qui venait de trouver un pou dans le pli de son vêtement; il coupa cet insecte avec son ongle, le mit au bout de sa langue et le croqua; en même temps, nous ayant aperçus, il nous dit que c'était fort bon.<sup>2</sup>

"Je remarquai que tous les Baschkourdes portent sur eux la figure en bois du membre viril. Ils la baisent et lui adressent leurs prières. 'O Seigneur,' lui disent-ils, 'accorde moi telle et telle chose.' Je dis à mon interprète de demander à l'un d'eux

pourquoi il adorait l'image de cette partie du corps. 'Parce que,' répondit-il, 'je lui dois l'existence, c'est mon seul Créateur.' Ils ont cependant un grand nombre de divinités, telle que le dieu de l'hiver, de l'été, de la pluie, du vent, des arbres, des hommes, des brutes, de l'eau, de la nuit, du jour, de la mort, de la vie, de la terre et du ciel. Ce dernier est, selon eux, le plus puissant de tous; mais néanmoins il tient conseil avec les autres; chacun d'eux approuve d'ailleurs ce que fait son compagnon. J'ai vu des Baschkourdes qui adoraient des poissons, et d'autres qui adoraient des grues. On me dit pourquoi ils rendaient un culte à ces oiseaux: à la suite d'un combat malheureux, les Baschkourdes étaient en déroute, lorsque des grues poussèrent des cris derrière les vainqueurs. Ceux-ci, croyant qu'ils partaient d'une embuscade, prirent eux-mêmes la fuite. Depuis lors, les Baschkourdes adorent la grue, qu'ils appellent leur divinité, parce qu'elle a mis en fuite leurs ennemis."<sup>1</sup> pp. 129-131.

As to the custom observed by the Khazares of putting their kings to death (see above, p. 259), D'Ohsson remarks as follows: "On serait tenté de croire que c'est un conte des voyageurs Ebn Fozlan et Ebn Haoucal, si M. Klaproth ne nous apprenait, d'après les historiens chinois, qu'un semblable usage s'observait à l'inauguration de chaque khacan des Turcs, dans des temps antérieure à la puissance des Khazares. 'Quand on proclamait un khacan, disent ces historiens, les Grands le portaient sur un feutre, et lui faisaient faire neuf tours; à chaque tour, il était salué par tout le monde. Ensuite on le mettait à cheval, et on lui jetait autour du cou une pièce de taffetas avec laquelle on le serrait si fort, qu'il était près d'expirer. On le relâchait, et à l'instant on lui demandait combien de temps il comptait régner. Le trouble de son esprit ne lui permettait pas de répondre au juste à cette demande; on regardait cependant sa réponse comme une prédiction sur la durée de son règne."<sup>2</sup>

As to the racial affinity of the Khazares, D'Ohsson observes: "Les Khazares sont fréquemment appelés *Turcs* par les historiens grecs et arabes. Les premiers les distinguent, par le nom de *Turcs*

<sup>1</sup> "Mass'oudi, ch. 62, intit.: . . . ou *Des temples chez les Saclaves*. Mass'oudi ajoute qu'il a parlé de ce docte personnage (Hékim) dans ses ouvrages précédents."

<sup>2</sup> "Si Ebn Fozlan, qui raconte ce trait de friandise, eût donné aux Baschkourdes le nom de mangeurs de poux, il n'aurait fait qu'imiter l'exemple d'Hérodote, et des géographes grecs et latins qui l'ont suivi; ils parlent tous des *Phthirophages*, peuple scythe, au nord de la mer Noire, probablement d'après quelque observation semblable à celle du voyageur arabe."

<sup>1</sup> "Ebn Fozlan, ap. Froen, *De Baschkiris quae memoriae prodita sunt*, ab Ibn Fozlano et Jakuto."

<sup>2</sup> [*Journal Asiatique*, Paris, 1826, t. VII, p. 267.]

*orientaux*, des Hongrois, qu'ils appelaient aussi Turcs, et dont le pays est souvent désigné, par eux, sous le nom de *Turquie*: les *Turcs orientaux* qu'on appelle *Khazares*, disent les historiens Théophanes et Anastase.<sup>1</sup> Il est vrai qu'à cette époque les peuples du midi confondaient sous le nom de *Turcs* les nations demibarbes du nord de l'Asie; mais peut-être aussi cette dénomination fut-elle donnée aux Khazares parce que leur armée était, en grande partie, composée de Turcs. . . .

"De même que l'on ignore comment et à quelle époque précise la monarchie khazare fut détruite, on ne sait pas encore à quelle race d'homme ils appartenaient. Ils n'étaient pas Turcs; le géographe Ebn Haoucal, leur contemporain, dit que leur langue n'avait aucune affinité avec la langue turque. Il ne reste aucun vestige de la langue khazare, si ce n'est le nom déjà cité de *Sarkel*, qui, au rapport de Constantin Porphyrogénète, signifie *hospice blanc*. Un auteur moderne anonyme observe que *sarghéli* veut dire, en hongrois, *lieu jaune*, de *sarga*, jaune, et *hély*, lieu.<sup>2</sup>

"Cependant les Khazares n'étaient pas de même race que les Magyares." pp. 201-204.

As to the inhabitants of Youra (see above, p. 263), D'Ohsson writes: "Les *Youras* des géographes arabes sont les *Youhras* des historiens russes. Ils habitaient le pays arrosé par l'Ob inférieur et ses affluents, à l'est des monts Ourals, c'est-à-dire, le cercle actuel de Verkhotourié, dans le gouvernement de Perm, et les cercles de Bérézow et de Tioumen, dans celui de Tobolsk; contrées habitées maintenant par des Vogoules, nation tchoude ou finoise, et par des Samoyèdes. Les *Youhras*, ou *Youngres*, appartenaient à la même race que les *Vogouls* et les *Ostiaks* de l'Ob." p. 219.

Mass'oudi, the Arab theologian and jurist, whose manuscript work, "Prairies d'or et mines de pierrieres," is cited frequently by D'Ohsson, lived in the tenth century. His true name was Aboul-Hassan Ali. His book was begun in A.D. 943-944 and finished in A.D. 947-948 (332-336 of the Hegira, Mohammedan reckoning). The fifteenth chapter of the work deals with the Cabokh (Caucasus)

mountains, the Alan, Serir, Khazar, Turkish, and Bulgarian peoples; the Gate of Gates (that is, Derbend), and the kings and nations who dwell in the neighbourhood of that city. A translation of the chapter has been published by J. Klaproth in the first volume of his *Magasin asiatique*. The thirty-second chapter of the work treats of the Slavs (*Saclabes*), their country, their kings, and the dispersion of the peoples of that race. The sixty-fourth chapter treats of the temples of the Slavs.

"Cet auteur [Mass'oudi], que nous pouvons appeler l'Hérodote arabe, nous appréhend qu'il avait fait beaucoup de voyages sur terre et à travers les mers, pour chercher à s'instruire par lui-même de ce que les peuples et les pays divers offraient de remarquable; qu'il avait été dans l'Éthiopie et dans l'Inde; que de l'extrémité du Khorassan il avait passé au centre de l'Arménie, que d'Irak il s'était rendu en Syrie, qu'il avait enfin parcouru la terre comme le soleil parcourt le firmament, et eu l'honneur de converser avec les souverains de ces régions si distantes. Après avoir indiqué les titres de plusieurs autres ouvrages de sa composition sur des matières théologiques et métaphysiques, il cite une cinquantaine d'auteurs arabes dont il a compulsé les écrits, et annonce que ses *Mines de pierres précieuses* contiennent un précis de ce que renferment ses autres ouvrages d'histoire et de géographie; qu'elles forment un recueil de ce que l'homme instruit doit savoir, de ce qu'il serait même inexcusable d'ignorer."

The Royal Library at Paris contains three manuscript copies of Mass'oudi's work, but one of them is truncated. The University Library at Leyden also possesses three copies, but all of them are incomplete. Préface, pp. iii-vii.

C. D'OHSSON: *Des peuples du Caucase, et des pays au nord de la Mer Noire et de la Mer Caspienne, dans le dixième siècle, ou Voyage d'Abou-el-Cassim*. (Paris, 1828.)

## 89. THE CAUCASUS

"Die Juden in den kaukasischen Bergen."

pp. 179-231.

Scattered about in the Caucasus are a number of communities of mountain Jews, who differ essentially from European Jews in language,

<sup>1</sup> [Ap. Stritter, *Mem. popul.*, t. III, p. 550.]

<sup>2</sup> [Über die slawischen und russischen Namen der 7. Wasserfälle, in den *Beiträgen zur Kenntniss Russlands*, t. I, p. 410.]

religion, and customs. They are described by one of themselves, a Mr. Anisimoff, who revisited his people in the summer of 1888 and published the results of his researches in a small work, which appeared at Moscow, in the Russian language. C. Hahn attempts to give the most interesting parts of this work in German.

pp. 181 *seq.*

The mountain Jews are settled mainly in Daghestan, in the Governments Elisabethpol and Baku, and in the Terek region. p. 181.

These Jews are zealous adherents of the Talmud. According to their own tradition, they are descended from the Israelites who were carried away from Palestine by the kings of Assyria and Babylonia and were settled in Media. p. 182.

The mountain Jews believe in the existence of a number of deities, who are supposed to have great influence over human life. Some of these are visible, others invisible. Among the visible gods is Num-Negir, the guardian of travellers and the god of fertility. All mishaps in the house are ascribed to Num-Negir; in particular, he is said to throttle children for the sins of their parents.

pp. 186-188.

Oshdehoe-Mar (from *oshdoho*, "giant," and *mar*, "serpent") is a house spirit, represented as a seven-headed serpent, which lives either under the floor or in the roof. It is never seen, because it never leaves its nest, but it sends its offspring, which never hurt anybody unless he strikes them or tries to kill them. In many houses the people set forth a saucer full of honey, and believe that Oshdehoe-Mar himself comes forth from his den to consume the offering. This deity belongs to the good spirits and cares for the welfare of the family.

Ser-Ovi, the water spirit, has the appearance of a tender snow-white maiden. On moonlight nights she sits by the wells and watches over the water to prevent people from defiling it. Often she lures young people and drowns them; but she leaves old people in peace. But she is afraid of steel and iron, and flees from them. Hence when people go to fetch water by night, they take with them some implement of steel, and wave it about in the air and over the well. For the same

reason almost all men and women wear steel rings on their fingers. On dark nights the goddess rests over the water in the shape of a black mist. Ser-Ovi, or, as she is also called, Ledei-Ov (Mother of the Water), is very fond of frightening and deceiving pregnant women. Hence a woman in childhood should never be left alone, or Ser-Ovi will come to her in the likeness of a near female relation, and lifting up the coverlet, will take out her inwards, such as the heart, liver, and lungs.

pp. 189 *seq.*

Ileh-Novu is a cross between the prophet Elias and the god of riches. He appears exclusively on Saturday nights. He takes any shape, such as that of a poorly-clad wanderer, or a white spirit with a long beard. As a wanderer he often enters houses and begs for hospitality. Hence every householder orders his wife on Saturday nights to cook *chinkal*, that is, mutton roasted with vinegar and garlic. For he who receives the god that night in his house and entertains him with *chinkal* and wine, will have everything in abundance; but the rich churl who turns the god from his door will be reduced to beggary. As a white spirit Ileh-Novu appears on Saturday nights (only by moonlight), especially in unclean places and on dung-hills. He who sees him must not be frightened, and must not cry "*Woi!*" If he cries "*Woi!*" he brings poverty, and perhaps sickness and death, on himself. But if he greets Ileh-Novu, or utters the word "*Boi!*" ("rich"), he will be rich and fortunate. The god also appears often as a beggar at marriages, and if he is well received and given a place of honour, the young couple will be lucky, otherwise one of them will die, perhaps on the very first night. Hence at a marriage the whole village (? *aul*) is invited, and the poor are given places among the rich.

pp. 191 *seq.*

Schegradu is an unclean spirit who assumes all possible forms for the purpose of deceiving and misleading mankind. He has a number of spirits at his orders, which at his bidding settle in men and rule over them at their pleasure. The children of these spirits dwell in the earth, where are their houses and wives. When an unclean spirit settles in a man, the man becomes crazy and is called *schegraduni*, that is, possessed by an evil spirit. Schegradu does not like people to

pour boiling water on the ground, because it might scald the children of the evil spirits, which often lurk under a thin crust of ground in order to hear what their fathers are about. So if a man pours hot water on the ground, Schehadu sends one of his familiars, who catches the man by the heart and throat and strangles him; blood and foam issue from the poor fellow's nose and mouth, and there is a rattling in his throat. pp. 192 *seq.*

Idor is an invisible spirit, lord of the vegetable world. His festival is held at the beginning of spring. For this festival all sorts of fruits and berries are collected, dried, and preserved. At supper, when the family is seated round the tablecloth laid on the floor, the housewife brings these fruits and berries on a tea-tray and wishes health and happiness to all present. When all have partaken of the fruits, they lift their hands to heaven and pray God to bless the produce of the year. There is a popular belief that in this night all trees and herbs hold a great feast, at which the fruit trees play the principal part. The oak is deemed the king of trees, because he outlasts all the rest. During this festival the trees fall into groups, and the kindred trees dance and sing with each other. At daybreak the festival ends, and all go with music and singing to Idor, the god of fertility, who gives judgment on each or tells how long each has to live. In this procession the poplars and other barren trees and plants play a pitiable part, for they march in the rear of the fruit trees, howling and lamenting and praying the god to make them fruitful, even at the sacrifice of length of life. The god is inexorable, and the trees whose prayer he rejects retire with downcast heads, while the others sing and rejoice and praise the god, who goes before them to bestow moisture on the earth. These festivities can no man see, but he hears a peculiar rustling which lasts all night till break of day.

Akin to Idor is Semirei, the god of rain, thunder, and lightning. "Sobald der Regen beginnt, ziehen die Kinder ihre Oberkleider und ihre Mützen verkehrt an und einen Sack über den Kopf; dann eilen sie auf die Strasse, fassen sich an der Hand, bilden einen Kreis und singen, sich bald nach rechts, bald nach links drehend, ein Lied zu Ehren Semireis, in welchem sie den Gott bitten, dass er den Regen 'batmanweise' (eimerweise) herunter schicke und die Pflanzenwelt

reichlich tränke." In drought the whole village (*aul*) assembles in the churchyard, fasts the whole day, and prays to the god to send rain, while the children march round the churchyard several times and call upon Semirei. Meanwhile some women have caught frogs and clad them in little silken coats. That is a pious deed, and the frog, who cannot live without water, joins his supplication for rain with the prayers of the people.

pp. 194-196.

In some districts the mountain Jews celebrate the beginning of spring as follows. Thus in the district of Kuba all the girls assemble and go out into the wood. Here they seek to forecast the future in all sorts of ways, and weave crowns of snowdrops, violets, and other flowers. Then they collect a quantity of brushwood and drag it with songs to the town, helped by the young men, who come at evening to the wood. In the evening the brushwood is piled up and kindled, and the young men leap through the fire. The same thing is done on the night before the Russian Easter. For the Jews believe that on that night Jesus Christ hovers over the earth, threatening them with misery and misfortune. So they kindle the fires to keep him from their dwellings. That is why in all the villages on that night you may see bonfires flaring. The Jews settled in towns do not observe this last custom. pp. 196 *seq.*

When a male child is born, the father sends a boy into the woman's apartment with an order to paste papers over the windows and doors; on these papers are inscribed the names of the guardian angels, as a protection for the mother and child against evil spirits. p. 213.

"Hier müssen wir eines Aberglaubens Erwähnung thun, der allgemein bei den Bergjuden verbreitet ist. Man glaubt nämlich, dass die bösen Geister mit besonderer Vorliebe sich in die Hochzeitsangelegenheiten mischen. Während der Trauung erscheint der Teufel in Gestalt eines Menschen und bindet einen Knoten, welcher die Kraft hat, die jungen Leute zu trennen. Aber noch gefährlicher als der Knoten des Teufels sind die Knoten missgünstiger Menschen; denn während man den ersteren Knoten durch Gebete lösen kann, lassen sich diese nicht auflösen. Nur diejenige Knoten aber haben Kraft, die in der

Zeit geschlungen werden da der Bräutigam der Braut den Ring an den Finger steckt und neun Worte aus der heiligen Schrift spricht, welche die Ehe gültig machen. Die guten Freunde suchen in dieser Zeit möglichst viele Knoten zu schlingen, damit ihre Zahl die der bösen übersteige."

p. 219.

"Man schreibt alle Krankheiten bösen Geistern zu, und ruft allerlei persische Quacksalber und Hexenmeister zu Hülfe, welche mit ihren Kräutern die Krankheiten nur verschlimmern. . . . Viele Krankheiten entstehen durch den 'bösen Wunsch.' Um zu erkennen, ob die Krankheit ihren Grund in einem 'bösen Wunsch' hat, wird eine Hand voll Mehl an die Wand geworfen; bleibt das Mehl hängen, so gilt das als Zeichen der Bejahung. Um zu erfahren, wer den bösen Wunsch gethan, macht man aus weichem Brot Kügelchen und wirft eines nach dem andern ins Feuer, indem man bei jedem den Namen eines Bekannten ausspricht. Bei wessen Namen das Kügelchen aus dem Feuer springt, der hat den bösen Wunsch gethan, und man schickt sogleich nach ihm, dass er entweder selbst komme und mit seinem Speichel Stirne, Lippen, Wangen, Kinn und Schultern des Kranken beschmiere, oder aber, dass er zu diesem Zweck seinen Speichel schicke. Das aus dem Feuer herausgesprungene Kügelchen aber wird in Pulver verwandelt und dem Kranken in Wasser eingegeben." pp. 221 seq.

"Es herrscht der Aberglaube, dass die Seele des Verstorbenen einige Wochen lang sich nicht mit dem Gedanken befreunden könne, dass sie ihre Wohnung habe verlassen müssen, und deshalb beständig in ihr Haus zurückkehre. Deshalb brennt im Winkel des Sterbezimmers die ganze Woche [after the burial] ein Licht." p. 225.

Some of the Jews say that the Angel of Death cuts the dying man to pieces with his sword; "deswegen muss in allen Nachbarhäusern das Wasser ausgegossen werden, damit der Engel, wenn er im Sterbehaus kein Wasser findet, nicht dorthin gehe, um sein Schwert abzuwaschen."

p. 227.

While a corpse is being carried to the graveyard, silver coins are thrown into the air to propitiate the evil spirits; these are gathered by orphan children. p. 227.

It is believed that a murdered man cannot rest until his murder has been avenged. The duty of revenge is transmitted from one kinsman to another, and is bound to be fulfilled not only on the murderer but on any of his relations who is encountered. If the relatives of the murdered man fail to avenge his blood within three days, the elders of the village (*Aul*) come to reconcile the enemies. The bloodwit amounts to from 100 to 600 rubels. If the reconciliation takes place, all the relations of the murderer come into the house of his victim, and there fall on their knees and beg for forgiveness. The relations of the murdered man kiss them in token of pardon. From that day onwards the reconciled foes are counted blood-relations. But the murderer is thrown into prison and afterwards banished to a distant village for a year or a year and a half. After the lapse of that time he returns and makes it up with the relations of the murdered man, whereupon he is reckoned their next of kin. The parents and brothers of the dead call him "son" and "brother," and the children of the dead man call him "father."

Some of the Jews think that after death the soul flies straight to heaven, where an angel writes down its name in a list of the souls who are to come up for judgment. Having thus been registered, the soul is allowed seven days' leave of absence which it is free to spend on earth in revisiting its old home. On the seventh day, however, it is bound to put in an appearance in the celestial court to receive judgment. The court is held in a tent, which is illuminated by wax tapers and the glory of God. The deity sits on a throne behind a curtain, which conceals him from the eyes of the court. To the right of the throne stands an angel with a pair of scales, to the left a scribe with a book in which all the good and evil deeds of the deceased are recorded. On the summons of the angel with the book the good and evil spirits appear, who correspond to the good and evil works of the dead man. In obedience to the angel's command these spirits place themselves in the scales, and according as the weight of the good or bad angels preponderates, the soul of the deceased goes to heaven or hell. "Aber ohne weiteres in das Paradies kommt niemand, und man muss Gott danken, wenn man zur Reinigung von den Sünden direkt in die Hölle kommt, denn schwere Sünder werden in das *Gelgel* (Umlaut) getrieben. Dann irrt die Seele

von einem Ende der Welt zum andern im Laufe von 100 und 1,000 Jahren und findet nirgends Ruhe noch Rast. Während dieser Zeit wandert die Seele durch alle möglichen Tiere, welche die schwersten Qualen erdulden. Mit ihnen leidet auch die Seele. Im Anfang wird die Seele des Sünders im Gras angesiedelt, welches verdorren muss und keine Früchte giebt, höchstens Dornen trägt und jedes Jahr neu heranwächst. Dann gerät die Seele in kleine Insekten, wo sie Hunderte von Jahren bleiben muss. Zuletzt kommt sie in Tier- und Menschenleiber und von da nach Ablauf einer unendlichen Zeit in die Hölle. Hier nimmt sie die frühere Gestalt wieder an und wird den richtenden und bösen Geistern überlassen. Diese freuen sich über ihr Opfer und werfen den Leib von einem Ende der Erde zum andern, bis er in eine unförmige Masse verwandelt wird; sie werfen ihn in Kessel mit siedendem Wasser, in brennende Öfen, braten ihn auf Pfannen und foltern auf alle mögliche Weise, bis vom Himmel der Befehl kommt, ihn der letzten Qual zu unterziehen. Nach dieser kommt die Seele, von Sünden gereinigt, ins Paradies. Nach jeder Qual nimmt der Leib seine frühere Form wieder an. Die Hölle liegt in der Tiefe der Erde, das Paradies über dem siebenten Himmel." pp. 229 seq.

"Die Tuschinen und ihre Nachbarn, die Chewsuren und Pschawien, sind alle grusinische Stämme, welche eine mehr veraltete Sprache sprechen, aber die heutigen Grusiner sehr gut verstehen und von ihnen verstanden werden." p. 255.

Among the Tushins ("die Tuschinen") "Überreste des Heidentums sind die heiligen Heine, oft von grosser Ausdehnung; kein Stamm darf in ihnen gefällt, kein Tier in ihnen gejagt werden; noch mehr aber die sogenannten 'kapischtsche,' d.i. Opferaltäre, welche zwar ohne Ausnahme dem heiligen Georg geweiht, aber entschieden heidnischen Ursprungs sind. Diese zahlreichen Altäre haben ihr Eigentum und Einkommen, dessen Nutzniessung den Dekanossen zukommt, den sie sind es, welche hier die Opfer vollbringen. Fast immer sind diese Altäre mit Geweihen des Hirsches oder Hörnern des Turs geschmückt. Der Jäger verspricht dem heiligen Georg, wenn er ihm Glück zur Jagd verleihe, das Geweih des erlegten Tieres zum Opfer darzubringen. . . . Doch kehren wir zu jenen 'kapischtsche' zurück. Diese

Heiligtümer, denen sich die Frauen nur auf eine gewisse Entfernung nähern dürfen, nehmen oft die Form von kleinen Kapellen an, in denen ein Kämmerchen sich befindet, in das man durch ein viereckiges Loch gelangt. Dort steht eine steinerne Bank. Früher war es Sitte, dass die Sterbenden sich in jenes Kämmerchen schlepten oder von den Angehörigen dorthin gebracht wurden, um auf jener Bank zu sterben; waren sie tot, so wurden sie in die unterhalb befindliche Grub geworfen." pp. 256 seq.

Among the Tushins, "Wenn der Verstorbene wegen Mangels eines Geistlichen oder wegen der Abwesenheit desselben die heilige Ölung nicht hat erhalten können, so wird durch die Erde in die Herzgegend der Leiche ein Stab eingesteckt. Kommt dann der Geistliche einmal ins Dorf, so weicht er die Leiche dadurch, dass er den Stab herauszieht und in die dadurch entstandene Öffnung heiliges Öl einträufeln lässt. Einer besonderer Weihe bedürfen die Seelen der Verunglückten und Ertrunkenen, denn sie hat der Teufel erwürgt. Die Leichen werden ohne Sarg im besten Anzuge zwischen Schieferplatten in der Grube eingebettet. Damit die Toten nicht aus ihren Gräbern zurückkehren und umgehen, werden ihnen zu Ehren am siebenten und vierzigsten Tage und nach einem Jahre grosse Gedenkmahle veranstaltet." p. 258.

"Wie bei den Chewsuren, so darf auch bei den Tuschinen die Gebärende, welche für unrein gilt, nicht im Hause bleiben, doch wird sie nicht in so grausamer Weise wie dort aus dem Dorfe, in eine elende Hütte weggeschickt, sondern sie begiebt sich auf einige Zeit zu Verwandten oder Bekannten. Das Geschirr, aus welchem sie ihre Nahrung zu sich nimmt, darf niemand berühren." pp. 258 seq.

Among the Tushins beer brewed in any year may not be drunk until it has been consecrated by the *Dekanossen*. Two *Dekanossen* go through the country at a certain season consecrating the beer. The form of consecration consists in wishing the village a good harvest, abundant increase of the herds, etc. pp. 266-268.

"Einiges über die Chewsuren und ihr Land." pp. 279-299.

The Chewsurs are one of the most interesting among the mountain peoples of the Caucasus. They deserve especial attention at the present time [1892] when they are passing through a great crisis, breaking with their old customs and traditions, their indigenous laws and institutions, to which they have adhered for centuries, in order to accommodate themselves to the laws of the state [Russia] to which they have been subject for more than fifty years.

The only German monograph on the Chewsurs is by G. Radde, who visited the country in 1878, and from his own observations and from an article by Prince Eristoff (published in 1855) compiled a very interesting book on the people. But as the writer was only a short time in the country, and had no knowledge of the language, some minor errors are to be found in his work. These errors have lately been corrected by competent authorities, and many additions have been made to our knowledge of the country and people. In particular the author (C. Hahn) refers to the writings of Chudatoff and Urbneli (this last a pseudonym), the former published in Russian, the latter in Georgian; and he proposes to extract the main points from them. pp. 281 *seq.*

The Chewsurs speak a pure Grusinian language, but the physical type is mixed. p. 283.

When a murder was committed, the whole clan to which the murdered man belonged used to arm themselves and, marching to the village of the murderer, burned his house to ashes. Then the maternal uncle of the victim destroyed the house of the brother or cousin of the murderer. Then they attacked the relations of the murderer, who sought to save themselves by flight. But through the intervention of third parties the murder might be expiated by giving a five-year-old steer and two kettles, weighing respectively nine and two and a half pounds. But for a whole year after the expiation the murderer might not show himself at a public festival nor appear in the street of his village. After the lapse of a year the murderer and his brothers secretly betook themselves to the patron saint of the clan to which the avengers of blood belonged, and they brought offerings to the saint and implored his protection. Afterwards the clan of the murderer entertained the clan of his victim at a feast for which two fat

sheep were killed; and compensation, consisting of four hundred and sixteen sheep and one head of cattle, was paid for the murder. This ended the blood-feud. But the avengers of blood had to kill a sheep every year in memory of the deceased.

pp. 287 *seq.*

C. HAHN: *Aus dem Kaukasus*. (Leipzig, 1892.)

## 90. SOUTHERN RUSSIA

“Ein wunderlich schmutziger Aberglaube, den Göttern sei das Waschen und Trocknen besudelter Gegenstände unbehaglich; wenn diess geschehe, senden sie dem Menschengeschlechte zur Strafe Donner und Blitz, hat wohl die Hunnen, wie später die Mongolen von dem Waschen ihrer Kleider abgehalten.”<sup>1</sup> p. 27.

Speaking of the legendary history of the Turkish race, the writer says: “Wolfsblut floss, nach der heimatlichen Ueberlieferung, in den Adern der wilden räuberischen Türken. Eine Wölfin erbarmt sich des dem Untergange geweihten jugendlichen Ahnherrn des Volkes, reicht ihm die Muttermilch und ging später eine widerliche Verbindung mit ihm ein, welche eine kräftige Nachkommenschaft zur Folge hatte. Kaum waren die Knaben herangewachsen, so raubten die zehn Söhne des Ahnherrn und der Wölfin die Frauen der nachbarlichen Stämme, erzeugten Söhne und Töchter und wurden bald so zahlreich wie der Sand im Meere. Zum Andenken an die wunderbare Erhaltung des Stammvaters ward ein Wolfskopf zum Panier des neuen Volkes erhoben.” p. 86.

*Customs and Institutions of the Turks*. “Die Sitten und Einrichtungen des neuen türkischen Reiches sind im Wesentlichen von denen der Hunnen und Topo nicht verschieden. Auch die Türken waren der Jagd und Viehzucht ergeben, gefielen sich in Krieg und Raubzügen und standen in allen andern Beziehungen auf derselben Stufe der

<sup>1</sup> “Tchinggis hat in seinem Jassa oder Gesetzbuche das Waschen der Kleider verboten, und diess Gesetz befolgen heutigen Tags noch die Kalmüken. Das beim Abulgasi angeführte Gesetz des Tchinggis, das Hausgeschirre nie mit Wasser zu waschen, wird ebenfalls von den Kalmüken noch beobachtet. Pallas Sammlungen über die Mongolischen Völkerschaften. St. Petersburg, 1776, I. 131. *Histoire des Mongols par d'Ohsson*. La Haye, 1834, I. 409.”

Cultur oder Barbarei. Die Beamten und Diener des Chan wurden nach dem Vorbilde des Mittelreiches in gewisse Ordnungen eingetheilt und erhielten erbliche Ehrentitel: sie waren überdiess, wie es bei der ganzen tatarischen Völkerfamilie gebräuchlich ist, in die linke und rechte Seite geschieden, wovon die erste, wie im Mittelreiche, für die vorzüglichste gehalten wurde. Zum Unterhalte waren ihnen besondere Lehnstrikte angewiesen; denn obgleich die tatarischen Völker keine festen Wohnungen haben, so war doch immer, wie noch heutigen Tags, das Land unter den Stämmen und Horden als Weidegrund vertheilt. Im Beginne des Jahres versammelten sich alle Grossen in der Residenz des Chakan<sup>1</sup> am Goldgebirge, um in einem ringsum von Bergen eingeschlossenen Thale, wo der Sage nach die Urahn des Volkes gewohnt haben sollen, Opfer darzubringen.

“Am fünften Monat des Jahres kommen sie zum zweitenmahl zusammen, opfern dem Himmelsgeiste, der Erde und den Geistern der Ahnen und verehren die Elemente Luft, Wasser und Feuer. Sie singen der Erde Loblieder; doch huldigen sie vorzüglich einem Gott, den sie Schöpfer des Himmels und der Erde nennen. Ihm opfern sie Pferde, Rinder und Schafe. Sie haben auch Schamanen, von denen sie glauben, dass sie künftige Ereignisse voraussehen.<sup>2</sup> Gegen Ende des Herbstes wo das Vieh wohlgenährt von der Weide kommt, wird bei einem Walde eine grosse Versammlung gehalten, wo, während man den Wald umreitet, den Schützgöttern der Marken und Gauen, der Wiesen und Felder dargebracht werden. Ist diess geschehen, so beginnt die grosse Heerschau und Alles, Menschen und Thiere, wird in Listen verzeichnet.

“Der Fürst wird gewählt. Ist die Wahlhandlung vorüber, so wird der neue Landesherr von den Grossen auf einen Filz gesetzt, neunmal gegen Sonnenaufgang gewendet, im Lager herumgetragen und jedesmal von dem versammelten Volke mit Zuruf empfangen. Nun wird der

Ilchan<sup>1</sup> aufs Pferd gehoben, ihm ein seidenes Tuch um den Hals geworfen und damit so lange angezogen, bis er dem Ersticken nahe kommt. Man lässt ihn plötzlich los und fragt, wie lange er zu regieren gedenke? Seine in der Verwirrung und Todesangst gegebene Antwort ist den Türken ein Gottesurtheil; hat er die Jahre erreicht, welche dieses Orakel verkündete, so suchen ihn die Grossen aus dem Wege zu räumen. So bei den östlichen Türken, und so bei ihren westlichen Stammesverwandten den Chasaren.<sup>2</sup>

“Die Barbarei des Volkes zeigt sich am deutlichsten in seinen Gesetzen. Ehebrecher erlitten in den frühesten Zeiten bloss die Strafe der Entmannung; später wurden sie mitten durchgespalten. Wer dem Andern im Streite das Auge anschlug, musste ihm seine Tochter geben; hatte er keine Tochter, so trat das Weib an die Stelle; eine Beschädigung der andern Glieder des Körpers konnte mit Pferden gesühnt werden. Der Dieb ging aber ganz frei aus; er hatte bloss das Doppelte zu ersetzen.

“Die Gebräuche bei den Leichenbegängnissen waren eigenthümlicher sonderbarer Art. Die Leichen des Frühlings und Sommers wurden so lange in Zelten oberhalb der Erde aufbewahrt, bis im Herbst die Blätter von den Bäumen fielen; hingegen die des Herbstes und des Winters, bis im Frühjahr die Bäume wieder im Laube prangten. Dann versammelte sich die ganze Verwandtschaft, zerschnitten und zerrissen sich Körper und Wangen;<sup>3</sup> sie ergötzten sich bei den grossen Leichenmahlen, wozu eine Menge Schafe und Pferde geschlachtet wurden. War der Schmaus zu Ende, so wurde auf dem Grabe ein Steinhügel errichtet—so viele Krieger der Todte im Kampfe erlegte, mit so viel Steinen ward sein Grabhügel verziert. Man weiss also jetzt mit Sicherheit, zu welchem Endzwecke die vielen Steinhaufen und Grabhügel in Mittel- und Westasien, im Norden des kaspischen und schwarzen Meeres bis herab in die Gegenden des

<sup>1</sup> [*Chakan* is the fuller form of the word, of which *Chan* (*Khan*) is an abbreviation (p. 83).]

<sup>2</sup> “Matuanlin CCCXLIII, 4r. Theophyl. Simoc. 176 B, C. ed Fabioti. Stritter III. 70, wo, so wie in der lateinischen Uebersetzung, eine unrichtige Interpunction irreleiten könnte.”

<sup>1</sup> [Ilchan = Lord of the Land or of the People. In Turkish the word *Il* means country, tribe, people (p. 87, note <sup>12</sup>).]

<sup>2</sup> “D’Ohsson, *des Peuples du Caucase*, 40. Matuanlin und Tangschi a.a.O.

<sup>3</sup> “Hier stimmen die Chinesen und Byzantiner buchstäblich überein. Matuanlin CCCXLIII, 3 v. Menander 163 D. ed. Labbe. Stritter III. 62.”

Stromgebietes der Donau errichtet wurden. Zu diesen Leichenmahlen gehen die jungen Leute beiderlei Geschlechtes in ihrem schönsten Kleiderschmuck. Gefällt dem Jüngling ein Mädchen, so sendet er zu ihrem Vater und bittet um die Hand der Tochter. Nur in den seltensten Fällen erhält der Freier eine abschlägige Antwort." pp. 87-90.

K. F. NEUMANN: *Die Völker des Südlichen Russlands*. (Leipzig, 1847.)

## 91. RUSSIA

"Les Tchérémisses." pp. 1-214.

"La mort et le culte des morts." pp. 133-156.

Food provided for the dead. pp. 133 *seq.*

Horses sacrificed at the grave. In the Government of Perm the sacrifice of the horse takes place on the fortieth day after the death, and the hide is stretched on the tomb. p. 134.

"Enfin le mort conserve l'usage de la vue: avant d'ensevelir un des leurs, les Tchérémisses du district de Krasnoufimsk lui découvrent le visage et l'invitent à regarder le soleil pour la dernière fois." p. 135.

"Le mort ne peut se passer des objets dont il s'est servi pendant sa vie. Les Tchérémisses du district de Kozmodem'jansk placent dans le cercueil une cuiller, une écuelle, un couteau, une alène à tille, une pipe, de l'argent, enfin, s'il s'agit d'un enfant, des jouets; ceux du district de Krasnoufimsk, du feutre, un oreiller, du linge de rechange. Certaines formules prononcées pendant le convoi prouvent que le mort ne s'est pas toujours contenté à si peu de frais. Dans le district de Vetluga, les gens de la famille, après avoir placé le cercueil sur la charrette, prient le mort de ne point emporter sa *maison* avec lui, mais de la laisser à ses héritiers; ailleurs le mot *bonheur*, plus indéterminé, remplace le mot *maison*. Un temps a donc été où la maison restait la propriété du mort, le vivant devant se choisir une autre demeure. D'autres formules montrent que le mort est supposé capable d'emporter avec lui non pas seulement les objets, mais même les gens dont il peut avoir besoin. Sur le cercueil on place un écheveau de fil, puis chacun des assistants arrache

un brin et dit: 'Ne nous prends pas avec toi; vois quel long fil j'ai tiré: laisse-moi une vie aussi longue; ne me force pas à mourir avant le temps.' Les Tchérémisses de Vjatka sont persuadés que, si l'on ne pourvoit pas le défunt de tout ce qui lui est nécessaire dans l'autre monde, il viendra lui-même chercher les objets et prendre les gens dont il a besoin. Cette crainte explique pourquoi, lors du passage d'un convoi funèbre, les Tchérémisses se cachent; ils évitent même de regarder par la fenêtre, redoutant que le mort ne les emmène avec lui. Les rites funéraires actuellement en usage témoignent de l'effort que font les vivants pour garder les plus indispensables des objets qui appartenaient au mort. Dans le district de Kozmodem'jansk ce souci va plus loin encore: on fait en sorte que le mourant ne trépasse point sur un lit de plume ou sur une couverture de feutre. On a, d'ailleurs, perdu le sens de cette préoccupation, et l'on en donne une explication assez bizarre: c'est, dit-on, que dans l'autre monde le mort serait forcé de compter les plumes du lit ou les poils du feutre. Si l'on n'a pas le temps de transporter le moribond sur de la paille, on jette au ravin le lit sur lequel il meurt; il est donc manifeste que ce lit devient la propriété du mort." pp. 136-138.

"Du temps de Ryčkov, les Tchérémisses d'Ufa entouraient le tombeau d'une charpente, afin que le mort *ne pût sortir* et s'en aller par les champs." p. 138.

"Le monde de lumière est placé sur une hauteur: il est impossible, sans échelle, de s'élever jusque-là, et c'est pourquoi, le quarantième jour après le décès, on prépare l'échelle qui doit servir au mort. Cette croyance que le séjour des élus est placé sur une hauteur paraît bien avoir été empruntée aux Russes." p. 141.

The third, seventh, and fortieth days after a death are held as commemorations of the dead. "Le soir du quarantième jour, avant le coucher du soleil, l'aîné de la famille se rend au cimetière, à pied ou en charrette; puis, s'arrêtant devant la tombe du mort, il lui adresse la prière qui suit: 'Nous voici à la fête de ton quarantième jour; viens y assister. Grands-pères, grand'mères, oncles, tantes, venez tous. . . .' Les autres membres de la famille, pendant ce temps-là,

attendent le mort à la maison. Sitôt qu'ils aperçoivent la charrette, ils sortent dans la cour et invitent le mort à entrer: 'Viens à la fête de ton quarantième jour; entre dans l'izba.'<sup>1</sup> Dans le district de Krasnoufmsk, on se rend au cimetière en bande pour inviter le mort; on fait trois fois en dansant le tour du tombeau, puis on invoque le mort: 'Lève-toi, ton quarantième jour est venu.'

"Le défunt est censé prendre place au milieu des convives; nulle part ce symbole n'est aussi transparent que dans le district de Carevokoksajsk. Désigné à l'avance, l'un des assistants revêt les habits de fête du défunt et sort dans la cour. Les parents l'accueillent avec des cris de joie: 'Ah! te voilà venu pour ta fête! Viens, entre dans l'izba, mange avec nous. Demain, après avoir passé la nuit chez nous, tu t'en iras.' Mais le défunt ne se rend pas du premier coup à ces prières, pour vaincre sa résistance, on lui sert de l'eau de vie à l'entrée même de la maison. Radouci, il entre et s'assied à la place d'honneur. Il est reçu et se comporte en maître: sa veuve l'appelle 'mon mari,' ses enfants l'appellent 'père.' Pendant toute la durée du festin, c'est-à-dire pendant toute la nuit, il mange, boit et danse comme les autres; pourtant il a ses façons à lui. Dans l'intervalle des danses il raconte comment il vit dans l'autre monde, quel plaisir il éprouve à revoir ceux qui sont morts avant lui. Il ne veut pas qu'on se chagrine à son sujet; il aime mieux qu'on renouvelle plus souvent la fête de la commémoration. Dans la paroisse d'Arino (même district de Carevokoksajsk), dans le village de Koksamar (district de Ceboksary), c'est l'habit du défunt qui remplit le personnage du défunt lui-même: on le pose à la place d'honneur, on lui parle comme à une personne vivante, tous les assistants dansent avec lui tour à tour.

"Dans le district de Makar'ev-sur-Volga, toute la garde-robe du défunt est suspendue le long du mur, et les parents se bornent à la considérer pendant le repas. Ailleurs encore on installe à la place d'honneur un coussin rapporté du cimetière; c'est sur ce coussin que le mort vient s'asseoir. Le lendemain le fils aîné reconduit le mort à son tombeau; il emporte de l'eau de vie, de la bière et des galettes; l'eau de vie, il la boit lui-même; les galettes, il les répand dans les champs à moitié route. Chez les riches, cette

reconduite au cimetière se fait en kibitka à deux chevaux, en kibitka à grelots. Les Tchérémisses du district de Kozmodem'jansk ont simplifié les choses: ils prient le mort de quitter joyeusement la salle du festin, signalent son départ par des chansons et des danses, mais ne l'accompagnent pas au cimetière; parfois, chantant et dansant, ils lui font cortège jusqu'au ravin et là lui servent un repas d'adieu sur une table à un seul pied.

"L'obligation pour les parents de pourvoir à la nourriture du mort cesse avec le quarantième jour. Si, passé ce terme, il souffre de la faim, c'est à lui de le faire savoir à ses proches: il peut en effet leur apparaître en songe et leur donner de ses nouvelles. Dans le bas pays ses apparitions des morts sont considérées comme des événements heureux. Indifférents aux exigences de leurs morts, les vivants s'exposeraient à diverses mésaventures: c'est ainsi, par exemple, qu'ils pourraient voir leur bétail s'égarer dans les bois. Il est d'ailleurs un moyen d'apaiser la colère des morts: c'est de faire cuire quelques dizaines de beignets, puis de les briser en petits morceaux que l'on répand sur le seuil." pp. 142-145.

"La commémoration du jeudi d'avant la Pentecôte réunit tout le village en une fête commune: un feu est allumé dans le bois des sacrifices: le *kart*<sup>1</sup> désigné récite les prières et répand sur le feu, pour les morts, des morceaux de beignets et quelques gouttes de bière. La fête de famille a eu lieu la veille: dès le matin, le maître de la maison a placé sur une table, pour ses morts, du lait frais et des galettes au fromage; le régal de l'après-midi est plus substantiel: un canard et des œufs." p. 146.

"L'influence des morts sur le sort des vivants est considérable: la puissance qui leur est attribuée dépasse de beaucoup celle même qu'ils possédaient pendant leur vie terrestre. Voici, par exemple, en quels termes le chef de la famille invite ses parents morts à prendre part aux fêtes de commémoration: 'C'est en votre honneur que nous célébrons cette fête: venez, mangez et buvez; ne vous remettez point en route sans avoir mangé ni bu. Donnez-nous la santé, la paix, l'abondance, la richesse; multipliez le nombre de nos têtes de bétail, de nos chevaux, de nos vaches, de nos

<sup>1</sup> [*Izba* seems to mean 'house.' See Smirnov, p. 85.]

<sup>1</sup> [*Kart*, sacrificial priest, see Smirnov, p. 106.]

brebis, de nos abeilles; ne faites point de mal à nos bêtes, mais donnez-leur santé, paix et prospérité; faites mûrir à souhait nos semailles, faites souffler un vent bien-faisant, donnez-nous abondance et richesse; et, si même nous avons la richesse, demeurez notre sauvegarde.' Pour les commémorations qui réunissent un village entier en une fête commune, la formule est plus générale encore: 'Préservez-nous de tous maux et de toutes calamités, gardez-nous de l'eau et du feu, gardez-nous des mauvais esprits qui peuvent nuire; multipliez notre bétail, nos chevaux, nos vaches, nos brebis, nos abeilles et tous nos autres animaux; ne touchez point à nos enfants ni à nos bêtes; aidez-nous à bien soigner notre bétail; ne nous menez point à la ruine; faites mûrir en abondance les semailles de nos champs, préservez-les des vents et des grêles.'

"Les prières adressées aux dieux ne contiennent rien de plus: 'Au dieu très grand nous offrons ce pain entier. . . . Pour prix de nos offrandes, nous demandons au dieu grand et bon la santé, l'accroissement de notre famille, l'accroissement de notre bétail; . . . ô dieu grand et bon, donne à notre bétail la santé, . . . défends-le contre les vents nuisibles, . . . faites que nos bêtes stériles deviennent fécondes; . . . donne à nos semailles de la pluie et de tranquilles nuits, garde-les du froid, des chaleurs, des vents violents . . . Multiplie notre famille, garde-la du feu, de l'eau. . . . Fais que nous vivions dans la prospérité.'

"La puissance attribuée aux morts ne le cède donc point à celle des dieux: comme les dieux, ils tiennent dans leurs mains le bonheur ou le malheur des hommes. Ayant la même puissance, ils ont droit aux mêmes honneurs; et c'est pourquoi le culte des ancêtres s'est développée, chez les Tchérémisses comme chez les autres peuples primitifs, parallèlement à celui des dieux. Les jours de commémorations sont devenus de vraies fêtes religieuses: un seul et même mot les désigne, *pajrem*; le repas offert aux ancêtres a le même sens que la victime sacrifiée aux dieux; l'invocation aux ancêtres reproduit mot pour mot la prière au dieux." pp. 147 seq.

Account of the *keremet*, or evil spirits, some of which are supposed to be spirits of human dead.  
pp. 147-156.

JEAN N. SMIRNOV. *Les Populations Finnoises des*

*bassins de la Volga et de la Kama*. Etudes d' Ethnographie historique, traduites du Russe et revues par Paul Boyer. Première Partie. Groupe de la Volga ou Groupe Bulgare. I. Les Tchérémisses, II. Les Mordues. (Paris, 1898.) (Publications de l'Ecole des Langues Orientales Vivantes, Quatrième Série, Vol. VIII.)

## 92. RUSSIA

(Briefliche Nachrichten über die Tschuwaschen und die Tscheremisen des Gouvernements Kaspan.) pp. 374-381.

The writer of the [Russian] work—Alexander Fuchs—reviewed by Schott in this article, describes a Chuwash Festival of the Dead which he witnessed. The sorcerers prayed to their god Tora for rest for the departed. Then each person brought food and drink and laid them on the graves of their relations. They then all, from the youngest to the oldest, tasted a little of every food and spake: "Wir feiern euer Andenken—wir sparen nichts um eueretwillen—wir beten zu Tora für euch! Darum bleibet aber auch ruhig—zanket nicht mit einander in den Gräbern—beunruhigt uns nicht—kommt nicht wieder zu uns! . . . Die Tschuwaschen glauben nämlich ihre Abgeschiednen könnten als Gespenster wiederkommen, zumal solche, die bei ihren Lebzeiten böse und streitsüchtig waren. Besonders fürchten sie solche Todten, die sehr entstellt sind; denn sie nehmen an, diese seien heimliche Zauberer gewesen, und entstiegen beständig ihren Gräbern, um ihre Gewerbe fortzutreiben. In Fällen dieser Art sind die nicht getauften Tschuwaschen so furchtsam, dass sie den Sarg eines verunstalteten Todten sehr fest zunageln, und bisweilen mit eisernen Reifen umgeben, dem Leichnam selbst aber grosse eiserne Nägel durch das Herz und die Fusssohlen schlagen, damit er seinen Sarg niemals verlassen könne." At the foot of each grave was placed a stick, to which was fastened a pocket-handkerchief or a towel. They addressed the dead thus: "Stehet in der Nacht auf und esset euch satt; da habt ihr auch Handtücher, um euch den Mund zu wischen." The writer adds, "Die Tschuwaschen unterhalten sich immer mit den Todten, wie mit Lebenden." The ceremony ended with drinking, dancing, and singing.

pp. 375 seq.

“Das hehrste Fest der heidnischen Tscheremisen heisst Surem oder Schurem. Es wird am Ende des Junius gefeiert und ist der höchsten Gottheit Jum geweiht.” The festival is celebrated in the forest; no woman may be present. Cattle are sacrificed. “Den Kühen und Schaafen wird Wasser auf den Rücken gegossen; schüttelt sich das Thier bei der Operation, so ist es zum Opfern gut; bleibt es aber ruhig, so stellt man es dem Verkäufer zurück. Die angenommenen Thiere werden theuer bezahlt. Geflügel wird ohne Auswahl angenommen, und niemals feilscht man mit den Verkäufern, die auch ohne Zweifel nicht allzuviel fordern. Man bindet das Vieh an den Baum, schnürt ihm die Füsse zusammen und schlachtet es dann. Die Haut wird abgezogen, das Fleisch in grosse Stücke zerschnitten, in die Kessel geworfen und gekocht. Der Priest geht an den Baum und steckt ein Licht auf einen Ast; die ganze Gemeinde folgt seinem Beispiel, und in wenigen Minuten ist der ganze Baum illuminirt.” Then they pray that God will give them health; that he will give their children money, bread; that he will make the bees and cattle multiply, etc. They eat the flesh. The festival lasts three days. The flesh that they cannot eat is thrown into the fire. pp. 377-379.

(Ueber den Aberglauben des russischen Volkes. Von K. Awdejewa. pp. 588-591, 623-639.)

In case of serious illness, the people resort to a *Snachar*, or wise man. The means which he especially employs is water. The water must be drawn in the early morning from a spring or river, in a vessel which has a lid. The person must draw the water in silence and without looking round; then he puts the lid on the vessel and carries it silently, and without looking round, to the house, where he gives it to the *Snachar*, who throws a knife into the water, then goes into a corner and begins his spells. Having finished them, he covers up the vessel again. At a time fixed by him, the patient is sprinkled with the water. In severe cases, he was sprinkled twice a day, at sunrise and sunset, and sometimes drank the water. pp. 590 seq.

“Wenn ein Kind immer schrie und nicht einschlafen wollte, so nahmen sie ein Salzfass, schütteten das Salz heraus, füllten es mit

Wasser, warfen drei mal je neun Pfötchen Salz hinein, wuschen das Kind, spuckten dabei aus, und sprachen die Formel: ‘Augen-Hexerci, weich in die Wüstenei!’ Auch wuschen sie die Angelhaspen an drei Thüren mit demselben Wasser. Die Räucherung ging auf verschiedne Weise vor sich: zuweilen schabte man drei Thürschwellen ab, nahm aus den Winkeln das Moos, womit die (holzernen) Wände Kalfatert werden, that noch von den Kräutern Urotschnaja und Bogorodskaja, und dem Neste der Beutelmeise dazu, und beräucherte mit dieser Mischung das Kindlein. Im Falle fortgesetzter Schlaflosigkeit nahmen sie Flachs, machten lange Fäden daraus, massen dem Kinde die Länge seiner Hände, seiner Füsse und seines Körpers, legten dann den Flachs auf die Ofenthür und hielten das Kind über den Rauch. Argwöhnten sie, dass irgend eine bekannte Person die Augenbehexung verübt habe, so bemühten sie sich, Haare dieser Person oder einen Lappen von ihrem Kleide zu bekommen, thaten noch öbige Kräuter hinzu, und räucherten. Man musste sich aber dabei so anstellen, dass die Person, der man Haar abschnitt, nichts davon merkte.” p. 624.

“Ist ein Kind schwacher Constitution, so verkauft man es irgend Jemandem, vorzugsweise einer alten Person: der Käufer stellt sich unter das Fenster; man reicht ihm das Kind durch’s Fenster, empfängt für dasselbe fünf oder zehn Kopeken, und stellt eine für diese Geldstücke gekaufte Kerze in die Kirche, worauf der Käufer das Kind der Mutter zurückgiebt, und dabei spricht: ‘lebe zu meinem Glücke.’” pp. 625 seq.

“Ein neugebornes Kind wird vor Ablauf der ersten sechs Wochen nicht gewickelt (gegürtet). Erst nach dem Gebete des 40sten Tages begiebt sich die Mutter mit dem Säugling zu der Pathin, und diese wickelt ihn. Die Haare schneidet man den Kindern nicht eher, bis sie ein Jahr alt sind; an einigen Orten hat diese Handlung des ersten Haarabschneidens bei Knaben etwas Feierliches: man bringt einen Sattel herbei, setzt das Knäblein darauf und bescheert es dann.” p. 626.

“Wenn eine Frau in ihrer Schwangerschaft keinen Appetit hat, so giebt man armen Leuten die sogenannten 40 Almosen, d.h. vierzig Stücke Brod, die sie verzehren; zuweilen erhalten sie

nur ein Stück; ausserdem begiebt sich die Schwiegermutter der Schwangeren, oder eine andere zur Familie gehörende Person in ein fremdes Haus, und sucht in demselben ein Stück Brod zu entwenden; dieses Stück, so glaubt man, reizt die Esslust der Schwangeren wieder. Ebenso wird den Armen Almosen gereicht, wenn nach einer Krankheit keine Esslust vorhanden ist." p. 626.

"Wem Kinder gestorben sind, dem bringt man, wenn er wieder taufen lässt, die erste beste Person, die auf der Strasse angetroffen wird, als Pathen ins Haus, wär' es gleich ein Bettler." p. 626.

"Die Aerzte des gemeinen Volkes beschneiden den Kranken dann und wann die Nägel an Händen und Füßen, nehmen ein Ei, machen mit Geschick einen Riss in dasselbe, stecken die Abschnitzel der Nägel hinein, verkleben die Oeffnung mit Wachs, und tragen das Ei in einen Wald, damit ein Vogel dasselbe fortnehme und die Krankheit dazu." p. 627.

"Auch verwahren die Leute vom Volk ein Ei, das sie bei sich geführt, wenn sie am ersten Osterfeiertage mit dem ersten Bekannten, der ihnen begegnet, den am Osterfeste herkömmlichen Kuss der Begrüssung gewechselt haben: sie behaupten dieses Ei verderbe nicht, und wenn ein Feuer ausbreche, so brauche man das Ei nur in die Flamme zu werfen, um diese sofort zu ertöden. Eine Feuersbrunst, die der einschlagende Blitz veranlasst hat, muss nach dem Volksglauben mit Milch and Kwas gelöscht werden." p. 627.

"Nisten sich Schwalben in einem Hause ein, so verkünden sie Ruhe und Wohlstand." p. 628.

"Wenn Jemand auf der Reise eine Flur oder einen Wald passirt, und es läuft ein Wolf über seinen Weg, so bedeutet das guten Erfolg; ist es aber ein Fuchs oder Hase, so misslingt sein Unternehmen, oder er muss mit Hindernissen kämpfen. Salz, das beim Essen verschüttet wird, bedeutet Hader. Kann man bei Tische nicht umhin, einem Andern Salz zu reichen, so muss man dabei lächeln, sonst giebt es Hader mit derjenigen Person, der man das Salz gereicht." p. 629.

"Die Seife, womit ein Todter gewaschen wurden, verwahrt man und wäscht damit demjenigen die Hände, der Schmerzen daran leidet." p. 630.

"Spürst du Hitze in der rechten Wange, so spricht Jemand Gutes von dir; ist es die linke, so lästert er dich." p. 630.

"Merkwürdig ist noch ein anderes abergläubisches Mittel, wodurch man am letzten Fleischtage vor Petri-Fasten die Wanzen auszutreiben vermeint: am Abend nehmen das erstgeborene Kind und dasjenige, welches die Mutter zuletzt geboren—Ersteres einen Löffel voll Butter und Schmierkäse, Letzteres aber eine Ofengabel, auf der es dreimal ums Haus herum reitet, an jedem Winkel etwas verweilend. Der Erstgeborene folgt mit seinem gefüllten Löffel dem Ofengabel-Reiter; dieser fragt ihn von Zeit zu Zeit: 'Womit beschliessest du das Fleischessen?' Antwort: 'mit Butter und Käse.' 'Und womit beschliessen sich die Wanzen?' 'Eine frisst die Andere.' Diese Fragen und Antworten wiederholen sich in jedem Winkel, bis der dreimalige Umritt vollendet ist. Zuletzt verzehrt der Löffelträger den Inhalt des Löffels." p. 631.

"Der Waldteufel (Ljesnoi oder Ljeschü) führt, nach dem Volksglauben, die Wanderer in Moräste, in undurchdringliche Dickichte, oder im Kreise um einen Ort herum, so, dass der unglückliche Wanderer seine Kräfte erschöpft, und nimmer den Weg finden kann. An gewissen Orten ereignet sich dies häufig. In solcher Verlegenheit zieht der Verirrte sein Kleid aus, kehrt die innere Seite nach aussen, legt seine Fussbekleidung ab, schüttelt sie aus, legt die *postelki*, d.h. Unterlagen in den Bastschuhen oder Stiefeln auf die andere Seite, und macht sich nun daran, unter Segenswünschen den Weg zu suchen. p. 632.

"Der gemeine Mann glaubt, dass, wenn eine Frau bei dem Wasserdämon niederkommt, dieser in Menschengestalt erscheine und ihr eine Hebamme hole. Bei solcher Gelegenheit thut er ihr durchaus kein Leid an, und giebt ihr noch Geld dazu. Hebammen, die bei einem Wassernix gewesen, haben bei ihm viele ihrer Geräthschaften erkannt, die darum abhanden gekommen waren, weil sie dieselben hingestellt hatten, ohne ein Gebet dazu zu sprechen." p. 634.

*Archiv für wissenschaftliche Kunde von Russland.*  
Herausgegeben von A. Erman. (Erster Band,  
1841.)

### 93. LITHUANIA

"Ad haec usque tempora [the time of Ladislaw or Iagello, king of Poland] fuit gens Lituanica priscae multorum deorum, sed verius daemonum superstitioni dedita. Quin et ignem pro deo colebat, et eum in celebrioribus locis atque oppidis perpetuum asservabat. Fulmini quoque, quod Percunum vocabat, divinum honorem tribuebat. Lucos et eximias quasdam arbores in sylvis sacrosanctos habebat, ita ut violare eas ferro nefas esset: nec impune erat tale quicquam ausis. Nam violentia daemonum vel interibant subito, vel membro aliquo capiebantur. Viperas item atque serpentes divinitates non exortes esse credebant, et alebantur ii quasi lares quidam familiares in singulis domibus atque familiis, lac eis libabatur, et galli gallinacei immolabantur. Eratque inauspicatum et exitiabile toti familiae, quempiam ex iis occidisse aut violasse. Erat autem apud eos quotannis solenne sacrificium sub initium mensis Octobris post collectas fruges, ad quod frequentes cum uxoribus et liberis servitiis [sic] conveniebant, ac toto triduo epulabantur de iis quae diis mactarunt et obtulerant. E bellis etiam revertentes manubias et unum aliquem de captivis eximium victimae loco igni cremabant. Corpora mortuorum cum preciosissima suppellectili, qua vivi maxime usi erant, et cum equis et armis cremabant, et ad busta propinquorum lacte, melle, et mulso parentabant." p. 241.

"Colebant itaque pro diis Poloni, et ceterae Slavici nominis gentes, praecipue Jovem, Martem, Plutonium, Cererem, Venerem, Dianam: quos Jessam, Ladum sive Ladonem, Niam, Marzanam, Zizililiam, Zieunanam sive Zieunioniam, vocabant. De his eadem quae caeteri homines fere sentiebant: his delubra locosque dedicabant: his simulacra et sacerdotes consecrabant: his libabant, his imolabant: his festos dies epulis, choreis, plausibus, cantibus, lusibusque variis indulgentes agebant. Quem ritum festorum dierum Dlugossus usque ad suam tempestatem, aliquot post susceptam religionem Christianam seculis, perdurasse memorat. Solitos enim viros et mulieres, senes et juvenes, ad lusus et choreas pariter convenire iis diebus, quos nos Pentecosten vocamus;

eumque coetum, Stado, quasi gregem vel armentum, appellatum esse. Nec scio an hoc sit, quod Russi et Lituani, praesertim in pagis, adhuc retinent, dum Ladonem choreas ducentes, et manibus complodentes ingeminant. Fuisse vero Gnesnac sanctissimum Niac sive Plutonis templum, idem Dlugossus refert. Adhaec autem Ziuic, quasi tu dicas vitalis (aura nimirum) Pogoda, hoc est serenum, sive temperies: Pochuist, quam Micchouiensis auram, nos intemperiem interpretamur (indeque Pochuiscel a Masouis adhuc caeli intemperies dicitur) Polonis dii fuere. Sunt qui his addunt Lelum et Polelum, quos in conviviis et comotationibus appellari adhuc audimus, eosque Castorem et Pollucem esse autumant. Piorunum aiunt, hoc est, flumen, et Stribun, et Chorsum, et Nocossus Russi peculiari-ter coluere, ut proditum est eorum annalibus: Balthici vero sinus accolae Radogastum, Suateuitum sive sanctum Vitum, et Proue. In hoc igitur errore et vana superstitione haec natio diu perstitit." p. 31.

MARTINI CROMERI: *De origine et rebus gestis Polonorum libri XXX.* Tertium ab autore diligenter recogniti. (Basileae, ex officina Oporiniana, 1568.)

### 94. LITHUANIA, ETC.

Amongst the Lithuanians "usus pecuniae ignotus locum ejus pelles obtinent, viliores cupri atque argenti vices implent, pro auro signato pretiosiores. Matronae nobiles publicae [sic] concubinos habent, permittentibus viris, quos matrimonii adjutores vocant. Viris turpe est ad legitimam conjugem pellicem adjicere. Solvuntur tamen facile matrimonia mutuo consensu, et iterum atque iterum nubunt." p. 417.

"Horum [Lithuanorum] magna pars aevo nostro ad Christum conversa est, postquam Vladislaus ex ea gente Poloniae regnum accepit." p. 417.

Aeneas Sylvius knew one Jerome of Prague (Hieronymus Pragensis) who at the time that the Hussite heresy arose in Prague fled into Poland "fugiens pestiferum virus." There he received letters of recommendation from Ladislaw the king, armed with which he made his way into Lithuania and there, with the encouragement of

Vitoldus, prince of Lithuania, converted many people to Christianity. Jerome came to the Council of Bâle, where he told many things about the Lithuanians "quae pene incredibilia videbantur." Aeneas heard these things reported by others, and moved by a wish to hear them from Jerome's own lips, he, accompanied by some learned men, visited him in his cell "trans Rhenum apud Carthusienses." Jerome's narrative ran thus. "Primi quos adii ex Lituanis serpentes colebant, paterfamilias suum quisque in angulo domus serpentem habuit, cui cibum dedit, ac sacrificium fecit in faeno jacenti. Hos Hieronymus jussit omnes interfici, et in foro adductos publice cremari. Inter quos unus inventus est major caeteris, quem saepe admotus ignis consumere nullo pacto valuit. Post hos gentem reperit, quae sacrum colebat ignem eumque perpetuum appellabat. Sacerdotes templi materiam ne deficeret, ministrabant, hos super vita aegrotantium amici consulebant. Illi noctu ad ignem accedebant, mane vero consulentibus responsa dantes, umbram aegroti apud ignem sacrum se vidisse aiebant. Quae cum se calefaceret, signa vel mortis vel vitae ostentasset, victurum aegrotum facies ostensa igni, contra si dorsum ostentasset, moriturum portendit. Testari igitur et rebus suis consulere suadebant. Delusionem hanc esse Hieronymus ostendit; persuaso populo, deleto templo, ignem dissipavit, Christianos mores induxit. Profectus introrū aliam gentem reperit, quae Solem colebat, et malleum ferreum mirac magnitudinis singulari cultu venerabant. Interrogati sacerdotes, quid ea sibi veneratio vellet, responderunt olim pluribus mensibus non fuisse visum solem, quem rex potentissimus captum reclusisset in carcere munitissimae turris. Signa Zodiaci deinde opem tulisse soli, ingentique malleo perfregisse turrim, Solemque liberatum hominibus restituisse. Dignum itaque veneratu instrumentum esse, quo mortales lucem recepissent. Risit eorum simplicitatem Hieronymus, inanemque fabulam esse monstravit. Solem vero et Lunam et stellas creatas esse ostendit, quibus maxime Deus ornavit caelos, et ad utilitatem hominum perpetuo jussit igne lucere. Postremo alios populos adiit, qui sylvas daemionibus consecratas venerabantur, et inter alias unam cultu digniorem putavere. Praedicavit huic genti pluribus diebus fidei nostrae aperiens sacramenta, denique ut sylvam succiderent imperavit. Ubi populus cum

securibus affuit, nemo erat qui sacrum lignum ferro contingere auderet. Prior itque Hieronymus assumpta bipenni excellentem quandam arborem detruncavit. Tum secuta multitudo alacri certamine, alii ferris, alii dolabris, alii securibus sylvam dejiciebant. Ventum erat at medium nemoris, ubi quercum vetustissimam et ante omnes arbores religione sacram et quam potissime sedem esse putabant, percutere aliquamdiu nullus praesumpsit. Postremo ut est alter altero audacior, increpans quidam socios, qui lignum remi insensatam percutere formidarent, elevata bipenni magno ictu cum arborem cedere [*sic*] arbitraretur, tibiam suam percussit, atque in terram semianimis cecidit. Attonita circum turba flere, conqueri, Hieronymum accusare, qui sacram Dei domum violari suasisset, reque jam quisquam erat qui ferrum exercere auderet. Tum Hieronymus illusiones daemonum esse affirmans quae deceptae plebis oculos fascinaient, surgere quem cecidisse vulneratum diximus imperavit, et nulla in parte laesum ostendit, et mox ad arborem adacto ferro adjuvante multitudine ingens onus cum magno fragore prostravit, totumque nemus succidit. Erant in ea regione plures sylvae pari religione sacrae, ad quas dum Hieronymus amputandas pergit, mulierum ingens numerus plorans atque ejulans Vitoldum adit, sacrum lucum succisum quaeritur [*sic*], et domum Dei ademptam, in qua divinam opem petere consuissent, inde pluvias, inde soles obtinuisse, nescire jam quo in loco Deum quaerant, cui domicilium absulerint; esse aliquos minores lucos in quibus dii coli soleant, eos quoque delere Hieronymum velle, qui nova quaedam sacra introducens patrium morem extirpet; rogare igitur atque obtestari, ne majorum religionum loca et ceremonias auferri sinat. Sequuntur et viri mulieres, nec se posse ferre novem cultum asserunt; relinquere potius terram et patrios lares quam religionem a patribus acceptam dicunt. Motus ea re Vitoldus veritusque populorum tumultum, Christo potius quam sibi deesse plebem voluit. Revocatisque literis, quas praesidibus provinciarum declarat [*sic, scrib. dederat*], jubens parere Hieronymo, hominem ex provincia decedere jussit. p. 418 [wrongly numbered 420].

"Rutheni, quos appellare Rosanos Strabo videtur, Litunis contermini sunt, gens barbara, incompta. . . . In hac gente civitatem permaximam

esse tradunt Nogardiam appellatam, ad quam Teutonici mercatores magno labore perveniunt. Magnas ibi esse opes fama est et multum argenti pellesque praetiosas, vendentesque atque ementes ponderato argento, non signato utuntur. Lapis in medio fori quadratus est, quem qui ascendere potuerit, neque dejectus fuerit, principatum urbis assequitur. Pro ea re in armis dimicant, saepeque una die plures conscendisse ferunt, unde saepe seditiones in populo emersere.

"Barbara haec gens [the Prussians] et idolatrum cultrix usque ad Fredericum imperatorem ejus nominis secundum. Sub ejus vero imperio, cum amisissent Christiani Ptolemaidem Syriae civitatem, fratres Teutones, quos sanctae Mariae diximus appellari, inde fugati in Germaniam rediere, viri nobiles et rei militaris periti, qui ne per ocium mercarent, Fredericum accedentes, Prusiam Germaniae conterminam Christi cultum spernere dixerunt: saepe illius gentis homines in Saxones caeterosque vicinos excurrere, ingentem vim pecorum atque hominum abigere, esset in animo sibi compescere Barbaram gentem: annuat tantum imperator, provinciamque fratribus perpetuo jure possidendam tradat, si eam armis acquirant. Jam enim Masoviae duces, qui ejus se terrae dominos affirmabant, jus suum fratribus concesserant. Grata oblatio Frederico fuit, qui collaudato proposito, quas voluere fratres, sub aurea bulla literas concessit. Illi assumptis armis brevi tempore quicquid Prutenici viri [sic] citra Vistelam fuit occupavere. . . . Bellum pluribus annis productum est. Ad extremum fortuna fratrum imperio arridens omnem eis Prusiam subjecit. Victae barbarae nationes jugum subiere. Ex illo tempore lingua Teutonica introducta est, et cultus Christi gentibus imperatus." pp. 419 seq.

In the town of Halberstadt in Thüringen (Turingia) there is a temple said to have been founded by Charlemagne. "In hoc templo singulis annis unus ex populo deligitur, quem peccatis gravioribus inquinatum putant, hunc veste lugubri induunt, et obvoluto capite prima jejunii die ad templum ducunt, indeque peractis divinis officiis ejiciunt. Is quadraginta diebus nudibus pedibus perambulat urbem, et aedes sacras circuit [sic], neque ingreditur, neque quenquam alloquitur. Invitatus a canonicis per vices, quod apponitur comedit. Somnus ei post medium noctis in plateis permittitur, die Jovis

sancta post consecrationem olei, rursus ad templum introducitur, et oratione facta a peccatis absolvitur, pecuniasque ei populus offert, quae tamen templo dimittuntur, hunc Adam vocant, et omni crimine liberum putant." pp. 423 seq.

"Scotia ejus insulae in qua est Anglia suprema portio est, in Aquilonem versa, fluminibus haud magnis, et monte quodam ab Anglia discreta: hic nos brumali tempore fuimus, cum Sol paulo amplius quam tres horas terram illuminaret. Iacobus eo tempore regnabat quadratus et multa pinguedine gravis, qui cum olim in Anglia captus undecim annis in custodia fuisset ac dimissus tandem suscepta ex Anglis conjuge domum reversus complures regulos gladio percussit et ipse tandem a suis domesticis interfectus. In quos ultione peracta, filius ejus regnum suscepit. Audiveramus nos olim arborem esse in Scotia, quae supra ripam fluminis enata fructus produceret anectarum formam habentes, et eos quidem cum maturitati proximi essent, sponte sua decidere, alios in terram, alios in aquam, et in terram dejectos putrescere; in aquam vero demersos, mox animatos enare sub aquis, et in aere plumis pennisque evolare. De qua re cum audivimus investigaremus [sic], didicimus miracula semper remotius fugere, famosamque arborem non in Scotia, sed apud Orcades insulas inveniri, illud tamen nobis in Scotia miraculum repraesentatum est. Nam pauperes pene nudos ad templa mendicantes, acceptis lapidibus elemosynae gratia datis, lactos abiisse conspeximus: id genus lapidis sive sulphurea sive alia pingui materia praeditum, pro ligno, quo regio nuda est, comburitur." p. 443.

Peculiar form of installing a new prince of Carinthia. pp. 409 seq.

"Est et alia hujus provinciae [Carinthia] consuetudo, in oppido quod Clagefurtinum appellatur, contra fures durissima. Si quis in furti suspicionem inciderit, mox captus laqueo suspensus vitam finit. Sumpto supplicio, post triduum de suspicionem judicant, si reum fuisse necatum inseniunt, pendere cadaver infame sinunt, donec sua sponte consumptum decidat: sin vero [sic] depositum in cemiterio condunt, justumque funus a publico faciunt et animae gratas exequias."

p. 411.

*Aeneae Sylvii Piccolomini Senensis, qui post adeptum pontificatum, Pius ejus nominis secundus appellatus est, opera quae extant omnia.* (Basileae ex officina Henricpetrina, 1621.)

## 95. THE BALTIC COUNTRIES

(De ducatu Samogitiae. ex Alexand. Guagnino. pp. 274-291.)

Terram non ferro sed lignum proscindunt. . . . Araturi, ligna complura, quibus vomeris loco utuntur, secum portare solent: scilicet, ut uno fracto, aliud atque aliud, ne quid in mora sit, in promptu habeant. Quidam ex provinciae praefectis quo provinciales graviore labore levaret, multos ferreos vomeres fabricari fecerat: cum autem eo sequentibusque aliquot annis, segetes quadam caeli intemperie expectationi agrorum non responderent, vulgus agrorum suorum sterilitatem ferro vomeri pertinaciter adscribebat, nec aliud quicquam in causa esse putabat. Praefectus eorum vulgi seditionem timens, amoto ferro suo,<sup>1</sup> eos more agros colore permisit. p. 276.

Sunt etiam nunc illic inter agrestes, idolotrae complures, qui serpentes quosdam, quatuor brevibus, lacertarum instar, pedibus, nigro obsoque corpore, Givojitos patria lingua dictos, tanquam penates domi suae nutriunt, eosque domo lustrata certis diebus ad appositum cibum prorepentes, cum tota familia, quoad saturati in locum suum revertantur, timore quodam circumstantes venerantur. Quod si adversi illis aliquid acciderit, serpenteum deum domesticum male acceptum nec saturatum esse credunt." A recent example is then given from Lithuania; in the village of Troki, six miles from Wilna, a Christian had persuaded a serpent-worshipper to kill his family serpent. Visiting him some time afterwards he found him in great distress; and the man explained that he was suffering for having killed his domestic god, the serpent, and that he would suffer much worse things if he did not return to his former worship. "Est etiam quatuor a Vilna milliariibus Lavariski villa Regia, in qua a multis adhuc serpentes coluntur. Haec quamvis non in Samogitia sed in Lituania gesta sunt, pro exemplo tamen adduxi." pp. 276-278.

<sup>1</sup> [It is thus punctuated. But clearly it should run: suo eos more agros, etc.]

Agrestis turba in Samogitia sacrificium quoddam solennesque epulas gentili more sub finem mensis Octobris collectis frugibus quotannis celebrant hoc modo. Ad locum convivio epulisque sacris delectum omnes cum uxoribus, liberis et servis conveniunt, mensam faenam supersternunt, de super panes apponunt, et ex utraque panis parte duo cervisiae vasa statuunt. Postea adducunt vitulum, porcum et porcā, gallum et gallinā, et caetera domestica jumenta, ex ordine mares et faemellas. Haec mactant gentili more ad sacrificandum hoc modo. In primis augur sive incantator quispiam, verba quaedam proferens, animal verberare baculo orditur: deinde omnes qui adsunt jumentum per caput pedesque baculis verberant: postea tergum, ventrem, et caetera membra, concutiunt; dicentes: Haec tibi, O Ziemienik deus (sic enim illum daemonem agrestis turba appellat), offerimus, gratiasque tibi agimus, quod nos hoc anno incolumes et omnibus abundantes conservare dignatus es: nunc vero te rogamus, ut nos quoque hoc anno praesenti foveri, tueri ab igne, ferro, peste, et inimicis quibuslibet, defendere digneris. Postea carnes jumentorum ad sacrificium mactatorum comedunt et ab unoquoque ferculo, antequam comedant, portiunculam amputant, et in terram omnesque angulos domus projiciunt dicentes: Haec tibi, O Ziemienik, nostra holocausta suscipe et comede benignus. Omnesque tunc temporis lautissime sollemniter et opipare epulantur. Hic vero ritus gentilis et in Lituania Russiaque ab agrestibus, quibusdam in locis observatur. pp. 178 seq.

(Joannis Lasicii Poloni de diis Samogitarum caeterorumque Sarmatarum. pp. 291-309.)

Samogitia touches on the Baltic Sea; it is separated from Prussia by the Nemel; from Curland by the Helingegau. These provinces all belong to the king of Poland. p. 291.

The inhabitants "sunt antiqui Borussi: lingua, moribus ab iis diversi Germanis, qui hodie permisti Polonis, Prussiam incolunt. Tradunt veteres, majores Samogitarum (Zamagitis enim se ipsi vocant) Italos fuisse. pp. 291 seq.

"Lituanorum cum Samogitis idem propemodum sermo est, idem habitus, iidem mores, eadem ferme religio." p. 293.

Solum Samogiticum fertile quidem est, sed cultores ejus pigri, nec aliis quam ligneis, superstitione quadam, in arando utuntur vomeribus.

p. 294.

Vladislai Jagellonis Polonorum regis opera, anno humanae salutis 1413 (Litvani autem 1387) Christiana religione initiati sunt. p. 295.

Praefectos, quos Civonias vocant, non adeunt, quin ipsis aliqua munuscula adferant. . . . Inter eos qui minoris dignitatis sunt, fuit. Jacobus Lascovius, Polonus nobilis, tractus Calissiensis, ex quo haec percepi. pp. 298 seq.

Jussi autem a Lascovio arbores excindere, invitissimi id, nec prius, quam ipsemet inchoaret, fecerunt. Deos enim nemora incolere persuasum habent. Sequitur persuasionem effectus. Nam in sylvis illorum horrenda quaedam visa ac spectra, tam auribus quam oculis spectantium sese offerunt. Tum unus inter alios percontari, num etiam decorticare arbores liceret; annuente praefecto, aliquot magno nisu haec repetens decorticavit: *Vos me meis anseribus, gallisque gallinaceis spoliastis; proinde et ego nudas vos faciam.* Credebat enim demens, deos rei suae familiari perniciosos, intra arbores et cortices latere. Quorum tantus pene est numerus, quantus aliorum apud Hesiodum. Nam praeter eum, qui illis est Deus Auxtheias Vissagistis, Deus omnipotens atque summus, permultos Zemopacios, id est terrestres, ii venerantur, qui nondum verum Deum Christianorum cognoverunt. Percunos deus tonitrus illis est; quem, caelo tonante, agricola capite detecto, et succidiam humeris per fundum portans, hisce verbis alloquitur [here follow the Slavonic words, of which the Latin is]: *Cohibe te, inquit, Percune, neve in meum agrum calamitatem immittas. Ego vero tibi hanc succidiam dabo.* Verum postquam nimbus praeterit, carnes ipse absumit. Percuna tete, mater est fulminis atque tonitru: quae solem fessum ac pulverulentum, balneo excipit; deinde totum et nitidum, postera die emittit. Audros deo maris caeterarumque aquarum cura incumbit. Algis, angelus est summorum deorum. Ausca, dea est radorum solis vel occumbentis, vel supra horizontem ascendentis. Bezlea dea vespertina, Brekista tenebrarum. Ligiczus, is deus esse putatur, qui concordiae inter homines et auctor est et conservator. Datanus donator est bonorum,

seu largitor. Kirnis caerasos arcis alicujus secundum lacum sitae curat; in quos, placandi ejus causa, gallos mactatos injiciunt, caereosque accensos in eis figunt. Nimirum sicut ille avarus Euclio apud Plaut. in Aul. ture ac corona laris gratiam aucupabatur:

Nunc tuscum emi, et hasce coronas floreas,

Haec imponentur in foco, nostro lari:

Ut fortunatas faciat natae nuptias.

Kremara porcorum ac suum est deus; cui similiter focos excitant, et cervisiam super eos fundunt. Pizio juvenus, sponsam adductura sponso, sacrum facit. Puellae quoque quendam Gondu adorant ac invocant. Modcina et Ragaina sylvestres sunt dii: uti Kierpiczus hujusque adjutor Siliniczus, musci in sylvis nascentis; cujus in aedificiis magnus apud illos est usus. Huic etiam muscum lecturi sacrificant. Tavvals deus, auctor facultatum. Orthus lacus est piscosus; quem colunt; quemadmodum et Ezernim lacuum deum. . . . Sunt etiam quaedam veteres Nobilium familiae, quae peculiare colunt deos, ut Mikutiana Simonaitem, Micheloviciana Sidzium, Schemietiana et Kiesgaliana Ventis Rekecziovum, aliae alios. Kurvvaiczin Eraiczin agnellosum est deus; est et Gardunithis custos eorundem recens editorum. Prigirstitis hic est, qui murmurantes exaudire putatur. Jubent igitur ut quis summissimo murmure, hoc vel illud loquatur, ne clamantem Prigirstitis audiat. Derfintos pacem conciliat; ut et Bentis is creditur, qui efficit, ut duo vel plures simul, iter aliquo instituant. Lavvkipatimo ituri aratum vel satum supplicant. Priparscis est, qui augere nefrendes existimatur. Ratainicza equorum habetur deus, ut VValgina aliorum pecorum. Kriksthos cruce in tumulis sepulchrorum custodit. . . . Sunt et omnium auguriorum divinationumque observantes. Habentque Apidome mutati domicilii deum. Nato cujusvis generis, vel caeco vel debili pullo, actutum sedes mutantur. Quin ipse quoque rex VVladislaus, gente Litunus, has a matre superstitiones didicerat, ut cum diem infaustum sibi futurum crederet, quo primum calceum sinistram fortuito accepisset. Ad hoc movebat se interdum in gyrum stans pede uno, foras e cubili proditurus. Quorum similia multa observantur ab Samogitis. . . . Et nostrum quidam in feliciter se venaturos sibi persuadent, si domo egressis mulier occurrat, seu quis certum numerum capiendorum leporum, vulpium, luporum nominet. Krukis suum est deus, qui religiose

colitur ab Budraicis, hoc est fabris ferrariis. Lasdona avellanarum, Babilos apum dii sunt. Hunc Russi Zosim cognominant. Sunt etiam deae, Zemina terrestres, Austheia apum. Utraeque incrementa facere creduntur; ac cum examinantur apes, quo plures in alveos aliunde adducant et fucos ab eis arceant, rogantur. . . . Praeterea, sunt certis agris, quemadmodum nobilioribus familiis, singulares dei. . . . Vielona Deus animarum; cui tum oblatio offertur, cum mortui pascuntur. Dari autem illi solent frixae placentulae, quatuor locis sibi oppositis, paullulum discissae. Eae Sikies Vielonia Pemixlos nominantur. VVarpulis is esse putatur, qui sonitum ante et post tonitru in aere facit. . . . Numeios, vocant domesticos; ut est Ublanicza deus, cui curae est omnis supellex. Dugnai dea, praestit farinae subactae. Pesseias, inter pullos omnis generis recens natos, post focum latet. Tratitas Kitbixtu, deaster est, qui scintillas tugurii restinguit. Alabathis, quem linum pexuri in auxilium vocant. Polengabia diva est, cui foci lucentis administratio creditur. Aspelenie, angularis. Budintaia, hominem dormientem excitat. Matergabiae deae offertur a faemina ea placenta, quae prima e mactra sumpta digitoque notata, in furno coquitur. Hanc post, non alius quam paterfamilias, vel ejus conjux, comedit. Simili modo Rauguzemapati offerunt, posteaque ebibunt, primum vel cervisiae vel aquae mulsae, e dolio haustum. Quem Nulaidimos, illum autem primum e massa exemptum panem, Tasvvirzis cognominant. Eidem cervisario deo offert, id est, praebibit paterfamilias cervisiae, post facies acceptas intumescens, spumantem pateram. Tum demum et alii hauriunt. Si is absit, mater id familias facit. Luibegeldas divas venerantes, ita compellant: . . . *Vos deae transmisistis ad nos omnia semina sitiginea, in putamine glandis.* . . . Eadem turba agrestis, ut est auctor Alexander Guagninus, in Sarmatia, sub finem mensis Octobris, frugibus plane collectis, eo modo celebrat. Nam omnes ad sacras epulas coacti, mensae faenum, postea panem, ac ex utraque parte duo vasa cervisiae plena imponunt. Deinde adducta utriusque sexus domestica animalia, suem, gallum, anserem, vitulum, et si quae sunt alia, hoc ritu mactant. Primus augur, certa verba prolocutus, animalis caput cacteraque membra fuste verberat: quem turba idem agens, ac haec dicens, sequitur: *Haec tibi, O Zemiennik deus, gratias agentes offerimus: quod*

*nos hoc anno incolumes conservaris, et omnia nobis abunde dederis. Idem ut et in posterum facias, te oramus.* . . . Antequam vero ipsi comedant, uniuscujusque ferculi portiunculam abscissam, in omnes domus angulos, ista dicentes, abjiciunt: *Accipe, O Zemiennik, grato animo sacrificium; atque laetus comede.* Tum demum ipsi quoque praelante epulantur. Qui ritus etiam in nonnullis Lituaniae atque Russiae locis observatur, ac Ilgi dicitur. Fieri id sacrum Lascivius ait postridie festi omnium Sanctorum, qui dies est secundus Novembris. . . . Tertio post Ilgas die, deum VVaizganthos colunt virgines, ut illius beneficio, tam lini quam cannabis habeant copiam. Ubi altissima illarum, impleto placentulis, quas Sikies vocant, sinu, et stans pede uno in sedili, manuque sinistra sursum elata, librum prolixum, vel tiliac vel ulmo detractum (ex quo etiam calceos contexunt) dextra vero craterem cervisiae, haec loquens, tenet: . . . *VVaizganthos, inquit, produc nobis tam altum linum, quam ego nunc alta sum; neve nos nudos incedere permittas.* Post haec crateram exhaurit (nam et faeminae bibaces sunt) impletumque rursum, deo in terram effundit, et placentas e sinu ejicit, a deastris, si qui sint VVaizgantho, comedendas. Si haec peragens, firma perstet, bonum lini proventum anno sequenti futurum, in animum inducit. Si lapsa, pede altero nitatur, dubitat de futura copia, fidemque effectus sequitur. Iisdem feriis, mortuos e tumulis ad balneum et epulas invitant: totidemque sedilia, mantilia, indusia, quot invitati fuerint, in tugurio eam ad rem praeparato ponunt. Mensam cibo, potu onerant. Dehinc in sua mapalia reversi, triduum compotant. Quo exacto, illa omnia in sepulcris, potu perfusis, relinquunt. Tandem etiam manibus valedicunt. . . . Veri quoque Livones hoc tempore, qui dura Germanorum servitate premuntur, monumentis mortuorum cibum, potum, securim, et nonnihil pecuniae, hac cum naenia imponunt: *Transi, inquit [sic], O miser, ab hoc rerum statu, in mundum meliorem. Ubi non tibi Germani amplius, sed tu illis imperabis. Habes arma, cibum, viaticum.* . . . Cum autem nimia aestatis brevis fruges demessas plane siccari non sinat, fit hoc sub tectis ad ignem. Tum vero precandus est illis hisce verbis Gabie deus: . . . *Flammam, inquit, eleva, at ne demittas scintillas.* . . . Smik Smik Perlevenu. Hunc deum Litvani vere araturi venerantur. Prima agri lyra [sic] vomere facta, hujus ipsius est. Quam huic qui illam duxit,

toto anno transgredi haud licet: alioquin divum sibi infensum haberet. . . . Skierstuvves festum est facriminum. Ad quod deum Ezagulis ita vocant: . . . *Veni, inquit, cum mortuis, farcimina nobiscum manducaturus.* . . . Aitvvaros est incubus, qui post sepes habitat. Id enim verbum ipsum significat. . . . Kaukie, sunt lemures, quos Russi Vboze appellant: barbatuli, altitudine unius palmi [*sic*] extensi: iis qui illos esse credunt conspicui: aliis minime. His cibi omnis edulii apponuntur. Quod nisi fiat, ea sunt opinione, ut ideo suas fortunas (id quod accidit) amittant. Nutriunt etiam quasi deos penates, nigri coloris, obesos et quadrupedes, quosdam serpentes, Givoitos vocatos. Hos timore perculsi, dum ex antris aedium ad pastum appositum prorepunt, seque pasti in ea recipiunt, aspiciunt et colunt. Si quid infortunii accadat cultori, serpentem male fuisse tractatum censent. . . . Srutis, et Miechutele, colorum dii sunt: quos in sylvis, colores ad lanam tingendam quaerentes, venerantur. pp. 299-309.

Virgo non ante nubit, quam triginta annos, aut minimum 24 expleat, et ipsa manibus suis, aliquot corbes vestium, omnibus cum sponso venientibus dispartiendarum, paret. . . . Et viri et faeminae, sunt amantissimi honesti. Rarissima apud eos homicidia, furta, stupra, incestus. Puella stricto persequitur cultro se ad impudicitiam sollicitantem. Quae duobus, ante et retro pendentibus de zona tintinnabulis, nocte autem semper cum face incedit. Quibus rebus monentur parentes, ubi sit, quidve agat filia. Pater filio uxorem quaerens, nec formam nec dotem spectat, satis esse ducens dotatam, si sit morata. Quae succi plena atque adulta, magna cum laetitia in domum soceri inducitur. p. 298.

(Prussiae cum suis provinciis et civitatibus compendiosa descriptio, ex Alexandro Guagnino. pp. 318-343.)

Guagninus refers to Aeneas Sylvius (Chronicles), Joannes Boëmus, Matthias Miechoviensis, Erasmus Stella, Sebastianus Franc (Germanorum Chronographiarum scriptor). pp. 318 *seq.*

Prussia (especially about the Vistula) was formerly inhabited by the Ulmigavi, Alani, Amaxobii, and Goths, as Ptolemy says. These tribes were pagans down to the age of Frederic the Second; with his approval they were

conquered by the Crusaders of the Teutonic Order and converted to Christianity in 1216. On this subject "Chronica Pontificum De ordine fratrum Teutonicorum eorumque origine" may be consulted. Also Sebastianus Franc in the second part of his Chronographiae. p. 320.

(Livoniae Descriptio. pp. 366-402.)

In his territoriis sive provinciis Livoniae praedictis (quae etiam pro ducatibus computari possunt) variae sunt multarum gentium linguae: plebs ipsa Livonica tribus fere linguis (non multum tamen a se differentibus) utitur, ad Lituanicumque idioma magna ex parte alludunt. Barbarie et moribus incultus rigent. Lituanis et Samogitis ob vicinitatem in omnibus persimiles sunt. p. 387.

Omnes fere matronae, sagae et incantatrices peritissimae sunt, artibus magicis supra modum deditae. p. 388.

Sponsa, cum ad matrimonium contrahendum deducitur, corona argentea deaurata rotunda et in altum prominente ornatur; omnisque virginalis et matronarum chorus, rubeis palliis vestitus, longo ordine praet et sequitur. p. 389.

Lepores in Livonia mutant aestate et hyeme colorem, perinde ut Helvetiis in alpebus: hyeme sunt albi, et aestate cinericii. p. 390.

(Joannis Barclaii iudicium de Polonia et ingeniis Polonorum. pp. 436-439.)

Polonis ut plurimum dura vita, caelo aspero, nec populi moribus factis ad nostri seculi venustatem. Es hinc aliquando saeviora ingenia. Diversoria peregrinos excipiunt, longe a nostrarum terrarum ratione. Deducuntur in sedem, quae inanis, et plerumque perfossis ad accipiendum lumen parietibus, ventis quoque et hyemi patet. Nulli quibus decumbant lecti, non erecta ad epulas mensa. Longo ac multiplici clavo paries fixus est. Illic hospites sarcinas quas habent in ordinem appendunt. Multo deinde stramento sternitur solum; et hoc in illis diversoriis pro thoro est. pp. 457 *seq.*

Gens est ad ferociam, et licentiam nata, quam vocant libertatem; adeo ut infandae barbariei

legem multis seculis ibi solemnem, vix nunc demum omiserint; Ea scilicet caverant, ut qui hominem peremisset, solveretur metu judiciorum, si in jacentis cadaver projecisset pauculos nummes, quorum numerus eadem lege destinabatur.

p. 438.

*Respublica sive Status Regni Poloniae, Lituaniae, Prussiae, Livoniae, etc.* (Lugduni Batavorum. Ex officina Elzeviriana, 1627.)

## 96. LITHUANIA

In Lithuania, on the way to a christening, "bemerke ich noch, dass bei der Hinreise zur Kirche die Pathen bis zur Grenze des Dorfflur schweigen müssen, damit das Kind ein ruhiges, nicht schreiiges werde. Nach der Rückkehr, wird das Kind an den Ofen oder unter die Ofenbank gelegt, oder auch sogleich dem Vater dargereicht. Beides soll Ähnliches bewirken wie das Schweigen der Taufpathen." p. 532.

"Besonders viel alte Bräuche haben sich bei den Beerdigungen erhalten. . . . Sobald der Schullehrer im Leichenhause ankommt, wird ein Licht angesteckt und auf den Tisch gestellt. Während der ganzen Feier muss auf dem Tische ein grobes unangeschnittenes Brot liegen, ein Teller mit Salz, eine Kanne mit Alûs oder eine oder mehrere Flaschen Branntwein dabei. Jeder Begleiter bekommt ein Glas Alaûs und ein Stück Weissbrod (pirâgas). Sobald die Leiche zum Begraben aufgehoben wird (vorher wird ein geistliches Lied gesungen und die Leiche von den weinenden Angehörigen viel geküsst), wird auf der Stelle, wo sie gestanden Alûs, Branntwein oder Wasser kreugweise ausgegossen (hierin steckt sicherlich ein Rest heidnischen Brauches). . . . Der Leichenschmaus dauert ein paar Tage. Auf solchen Schmäusen (czesnis) entwickelt der Litauer viel Ess- und Trinklust; die erste Nacht, das fordert der Aberglaube, müssen wenigstens einige Gäste mit den Angehörigen bis zum hellen Tage trinkend aushalten. Viel Vieh, ja oft fast alles (bei ärmeren Leute) wird zu solchem Zwecke geschlachtet. . . . Der Trauer wird völlig vergessen. Der Geist des Verstorbenen speist Abends nach seiner Bestattung mit den Gästen, nimmt auch nach dem Tischgebete mit einem Kusse säuberlich von allen Anwesenden Abschied (der

Kuss ist schon unter halbweges bekannten die gebräuchliche Begrüssung), wer ihn aber sieht, muss ihn auf den Kirchhof tragen. Mir sind zwei Männer bezeichnet worden, die diese Eigenschaft haben; um den Todten nicht tragen zu müssen, kommen sie aber erst nach dem Abendessen auf die Leichenfeier, und dann ist der Verstorbene leider schon gegangen. Wo es noch recht alterthümlich hergeht, da kochen zwei alte Bauer des Dorfes die Begräbnissmahlzeit und zwar nicht im Hause, sondern im Garten. Da solches Kochen Tage lang fort dauert, so sollen diese Köche, die ohnedies nicht besonders sauber sind, vom herabträufenden Fette (das Fleisch wird oft, wenn es gar ist, auf beiden Armen ins Zimmer getragen und auf den Tisch hingeworfen) und von Asche und Russ fürchterlich zugerichtet ausschauen. Dabei hängt der Kessel wo möglich an einem Baumaste. Auch in dieser Art des Kochens durch Männer und im Freien scheint heidnische Sitte zu spuken." pp. 532 seq.

"Aus dem Bisherigen geht schon hervor, dass der Litauer sehr abergläubisch ist. Und in der That, ich würde es nie geglaubt haben in wie hohem Grade er es wirklich ist. Sonst ganz gescheidte Männer glauben an Verhexen des Viehs und nahmen mir meinen Unglauben fast übel auf. Sie hätten ja selbst Zauberstücke am Stalle gefunden (Haare mit Fett u. dgl.) und das Vieh sei wirklich gestorben. Man kann es Leuten anthun, dass sie an die Wände springen, Monate lang auf dem Kopfe stehen u.s.w. Um seinem Feinde dergleichen zu bereiten, macht der Litauer wohl weite Reisen zu mächtigen Zaubern, so namentlich hinüber nach Russland. Hier im Orte ist ein Zauberer, zu dem die Kranken meilenweit herbeikommen u.s.w. Diese Zauberer sind bisweilen entschieden Geisteskranke, von Visionem heimgesuchte Leute. Diese glauben selbst an ihre Macht, andere sind bloss Betrüger. Übrigens glaubt der Litauer an ein Fatum, ganz wie die alten Griechen." p. 533.

Lithuanian marriage ceremonies. "Sobald der Brautwagen vor der Thüre steht, trägt die Mutter der Braut ein grosses grobes Brot hinaus, letzteres nimmt die Braut mit sich bis an ihren Platz beim Feste. . . . Am Tage nach der Trauung vormittags wird der Braut das Haar nach Frauensitte geflochten und ihr das bei den verheiratheten

Frauen übliche Kopftuch aufgebunden. Sodann muss die svoczà (Mutter der Braut) mit ihren Angehörigen, selbstmitgebrachten feinen Schnaps, Fladen oder Braten an alle Gäste austheilen, und zwar das Branntwein aus einer Schüssel mit dem Löffel mit den Worten: Tai marczôs âszaros (das sind der Braute Thränen). Die Braut theilt dabei Geschenke aus, Handtücher und Stümenis. Dagegen müssen auch die Gäste die Braut beschenken und zwar mit Geld, der pôns (Karâlius) macht den Anfang. . . . Die Mitgift der Braut muss sich der Bräutigam mit den Seinen durch Scheinkampf und Lösegeld an die Schwiegermutter erzwingen, ebenso müssen die geladenen Gäste den Eingang in den Hof und in die Thüre des Festhauses, die sie regelmässig verschlossen und besetzt mit Mannschaft vorfinden, erzwingen durch förmliche Legitimation, wer sie seien, wer sie geladen u.s.f. vor allem aber durch reiche Spende von Schnaps." pp. 536 seq.

"Hier herrscht allgemein die Sitte, dass ältere Bauern (Wirth, gaspadôrei genannt) ihren Besitz an ihre Kinder gegen ein Ausgedinge noch bei ihren Lebzeiten abtreten. Das Ausgedinge haftet am Grundstück; wenn es, wie nicht selten, die Erben verkaufen, so müssen die Käufer (oft sind deren mehrere) dem 'Altsitzer' (iszimtininks) oder der Altsitzerin oder beiden das jährliche Ausgedinge liefern." p. 537.

"Perkûns ist jetzt bloss der Donner, nicht mehr der Gott, perkûnja das Gewitter." p. 549.

"Höher rangirte Teufeln sind im Dienste einer höher stehenden Classe von Zauberern, der dâktars (Doctoren). Der Daktars zwingt mit seinem Teufel den geringeren Teufel der ziné und des zyns, er bringt daher Hilfe gegen den Schaden, den letztere besonders am Viehe anrichten. Gewöhnlich befiehlt er eine Zeit hindurch (etwa eine Woche lang) nichts zu verleihen; leiht man etwas aus, so ist keine Hülfe möglich. Das weiss die ziné oder der zyns auch recht wohl, dieser wird also suchen sich etwas von den Bezauberten zu entlehnen, und daher gilt es als Regel, dass, wer in der vom dâktars bezeichneten Frist zuerst kommt, um sich etwas auszuleihen der übelstiftende Hezenkünstler sei. Sonst vermag man Hexen und Hezenmeister an äusseren Zeichen nicht zu erkennen. Der dâktars heilt auch Krankheiten

aller Art. Zaubersformeln spielen dabei die Hauptrolle." pp. 549 seq.

SCHLEICHER: *Ueber die Erfolge seiner nach Litauen unternommenen wissenschaftlichen Reise in Sitzungsberichte der philos.-histor. Classe der kaiser. Akademie der Wissenschaften* IX. (Vienna, 1853.)

## 97. LITHUANIA

In the Royal Prussian Archives at Königsberg is a manuscript dictionary of the Lithuanian and German languages. The author is one Brodowski. pp. 81 seq.

Brodowski describes an old custom as follows: "Bey den alten Littauern ist vorzeiten der gebrauch gewesen, dass wenn ein Neugeborhen Kind einige Woche alt worden, sie von neuem ein Gastmahl angestellet, auff welchem sie kein Manns Persohn, sondern bloss ein Weib zu Gevatter gebehten, dieses Weib muste dem Kinde den Kopff über einer Schlüszel [*sic*] oder Krusz voll Trincken, darüber ein haaren Tuch oder wie sie es nennen Nomet gespreitet war, bekolben, und darauff nach ihrem Vermögen etwas Geld hineinwerffen. Und dieses Geld nannten sie Apgêlai. Hierauff zogen sie die Nomet aus dem Trincken heraus, und nachdem sie selbige ausgedruckt oder ausgewunden, so tranck die neue Pathinn das Trincken mit des Kindes Mutter aus. Ein solches Kind soll, wie es die Littauer zu glauben pflegten, künfftig hin für Feuer und Wasser- Noht gesichert sein daneben auch ein gutes Haar bekommen. Die abgekolbte Haare vergruben sie letztlich mit folgendem Wunsch unter eine Hopffen Stange und sagten: . . . Gleichwie der Hopffen sich an seiner Stange windet, so windet sich ein solches Kind aus aller Gefahr heraus. Oder. Wie der Hopffen sich in die Höhe rancket, so rancket sich und wächst auch das Haar eines solchen Kindes. Auff diese Art nun zu Gevatter stehen, heisset: Apgêlu, gelau, gellesu, gelleti." pp. 85 seq.

Of all the supernatural beings of the old Lithuanian faith the beings who are still most believed in are the *Laumės*. They are female fairies. They can work well, spin, weave, etc.; but they can neither begin nor end a piece of work. As a rule

they do not hurt human beings, except that they steal or change new-born children. p. 104.

JOHANNES PIPREK: *Slawische Brautwerbungs- und Hochzeits-gebräuche*. (Stuttgart, 1914.)

SCHLEICHER: *Lituanica*, in, *Sitzungsberichte der philos.-histor. Classe der kaiserlichen Akademie der Wissenschaften*, XI. (Vienna, 1854.)

## 98. THE SLAVS

“*Das Vorführen einer falschen Braut*. Diese Sitte ist vor allem bei den Tschechen, Slowaken, Slowenen und Serben bekannt, doch auch bei den Russen und Polen kommt sie vor. Man versteht darunter den Brauch, dass dem Bräutigam an Stelle der Braut eine alte Frau oder irgendein Mädchen vorgeführt wird. Aus der grossen Verbreitung dieser Sitte—sie ist in Schlesien, in Hessen, in Süd-tirol, in der Schweiz, in Schweden, in Frankreich, in Italien, Rumänien und bei den Esten bekannt—können wir auf ihr Alter schliessen.

“Usener brachte diese Hochzeitsbräuche in Zusammenhang mit der von Ovid in den Fasten erzählten Geschichte von Anna Perenna, die ihr Ende im Flusse findet. Anna Perenna ist nach Usener das ‘durchgejahrte Jahr,’ das ehemals feierlich abgetan wurde. Das Ertrinken der Anna Perenna ist nach ihm der Überrest der weitverbreiteten Sitte des Todaustragens.<sup>1</sup> Samter und andere Gelehrte bezweifeln die Ansicht Useners, und Samter meint, gestützt auf einen Bericht über die Sitte bei den Böhmen, die dort in der Weise erklärt wird, dass die falsche Braut der wirklichen das Unglück aus dem Hause tragen soll, dass die Braut vor dem Unheil, das ihr von den bösen Geistern droht, geschützt werden soll. Die Unterschiebung der falschen Braut hätte dann also den Zweck, nicht den Bräutigam, sondern die Dämonen zu täuschen, damit sie die rechte Braut, die sie bedrohen, nicht herausfinden können und so gehindert sind ihr Schaden zuzufügen.<sup>2</sup> Winternitz sieht das Vorführen falscher Bräute für einen Rest der Raubehe an.<sup>3</sup> Mir scheint die Erklärung von Samter am glaubwürdigsten zu sein, doch es genügt uns, festgestellt zu haben, dass diese Sitte allen Slawen gemeinsam ist und als alt angesehen werden muss.” p. 191.

<sup>1</sup> [Usener, Rhein. Museum, XXX, s. 189 ff.]

<sup>2</sup> [Samter, Geburt, Hochzeit, Tod, s. 103 ff.]

<sup>3</sup> [Winternitz, op. et loc. cit. [Das altindische Hochzeitsrituell?] s. 4.]

## 99. SOUTH SLAVS

A Bosnian correspondent of Dr. Krauss writes to him that Christians and Mohammedans alike believe as firmly in vampires as they do in a God in heaven. Dr. K. adds that the statement is not exaggerated. p. 325.

In Servia and Bulgaria, to prevent a dead man from becoming a vampire, they stick a white-thorn (piece of hawthorn) into his navel. It is believed generally (though not universally) that no one who dies under the age of twenty can become a vampire. “Stirbt einer im Alter über zwanzig Jahre, so pflegen die Serben alle behaarten Stellen am Leibe des Toten, den Kopf ausgenommen, mit Werg zu bedecken und den Werg mit der Sterbekerze anzuzünden, damit die Haare niederbrennen, um so für jeden Fall die Verwandlung des Toten in einen Vampyr unmöglich zu machen. Einem toten Mörder, oder einem Meineidigen, oder überhaupt einem verruchten Kerl (Frauen ungemein selten), von dem man glaubt, er könnte noch als Vampyr den Überlebenden schaden, verstümmelt man den Leichnam, indem man ihm entweder die Fusssohle durchschneidet, oder eine Zehe abhackt, oder ihm einen grossen Nagel in das Hinterhaupt eintreibt, ‘damit sich die Haut nicht aufblähen könne, sollte der Teufel sie aufzublasen versuchen, um den Toten in einen Vampyr zu verwandeln.

“Die unschädlichmachung eines Toten erfolgt auch durch eine Art symbolischer Leichenverbrennung. . . . Um zu verhindern, dass sich ein Toter in einen Vampyr verwandle, begeben sich an manchen Orten in Serbien die alten Weiber am Abend des Begräbnistages ans Grab des Verdächtigten, bedecken es im Kreise mit Lein- oder Hanfwerg, streuen darauf Schwefel oder Pulver und zünden letzteres an. Nachdem das Werg niedergebrannt ist, stecken sie fünf alte Messer oder vier Weissdornspitzen ins Grab: das Messer in die Brust und je zwei Spitzen in die Füsse und in die Hände des Toten, damit er sich an den Messern und Dornen anspieße, sollte er, zum Vampyr geworden, dem Grabe entsteigen wollen.

“Gegen einen Vampyrbesuch schützt man seinen

Leib und die Behausung auf mancherlei Art. Im bosnischen Savelande pflegen die Bäuerinnen, wenn sie nach Brauch auf einen Totenbesuch gehen, alte abgenutzte Opanken an die Füße anzulegen und ein wenig Weissdorn sich hinter Kopftuch zu stecken. Auf dem Rückwege nach dem Besuch werfen sie auf der Strasse die Opanken und die Weissdornen weit weg von sich (zuweilen unter Verwünschungen) und kehren barfüssig heim. Man glaubt nämlich, sollte der Verstorbene zum Vampyr werden, so werde er zum mindesten die Weiber, welche ihm die Ehre eines letzten Besuches erwiesen, nicht heimsuchen können, sondern die weggeworfenen Opanken und Weissdornen aufzulesen haben. Damit ein Vampyr den Lebenden und ihrer Habe nichts anthum können soll, nehmen die Serben reinen Teer her, sprechen darüber Beschwörungen aus und bestreichen damit kreuzweise die Thüren und Eingänge ihrer Häuser, Hütten und Scheuern. Thüren und Fenster noch so eng verschliessen, nützt vor Vampyren ebensowenig als vor Hexen oder Moren, denn Vampyre sind infolge ihrer Verwandlungsfähigkeit in verschiedenste Gestalten im stande, selbst durch die kleinste Ritze ins Zimmer hineinzuschlüpfen." p. 326.

DR. F. S. KRAUSS: "Vampyre im südslavischen Volksglauben. Vorwiegend nach eigenen Ermittlungen," *Globus*, LXI. (1892.)

#### 100. SWEDEN

"According to the Swedish popular belief, there are certain animals which should not at any time be spoken of by their proper names, but always with euphemisms, and kind allusions to their character. If any one speaks slightly to a cat, or beats her, her name must not be uttered; for she belongs to the hellish crew, and is intimate with the Bergtroll in the mountains, where she often visits. In speaking of the cuckoo, the owl, and the magpie, great caution is necessary, lest one should be ensnared, as they are birds of sorcery. Such birds, also snakes, one ought not to kill without cause, as their associates might avenge them. It is particularly sinful to tread toads to death, as they are often enchanted princesses. Many a one has become lame without fall or fracture, but as a penalty for such wantonness. In speaking of the Troll-pack or Witch-

crew, one must name fire and water, and the name of the church to which one belongs; then no injury can arise. The weasel must not be so called, but the *advine*; the fox, *blue-foot*, or *he that goes in the forest*; and the bear, *the old one* (Gubbe, Gammeln), *grandfather* (Storfar), Naskus; rats, *the long-bodied*; micc, *the small grey*; the seal, *brother Lars*; the wolf, *gold-foot* or *grey-foot*, *grey-tosse*, not *varg*, because it is said that formerly, when the now dumb animals could speak, the wolf made this announcement:

'Kallar du mig *Varg*, sa blir jag dig arg,  
Men kallar du mig *af Guld*, sa blir jag dig  
huld,  
If thou callest me *Varg*, I will be wroth with  
thee,  
But if thou callest me *of gold*, I will be kind to  
thee.'

Even inanimate things are not at all times to be called by their usual names: fire, for instance, is on some occasions not to be called *eld* or *ell*, but *hetta* (heat); water used for brewing, not *vatn*, but *lag* or *löv*, else the beer would not be so good."

II, pp. 83 seq.

BENJAMIN THORPE: *Northern Mythology*. (3 vols. London, 1851.)

#### 101. SWEDEN

The writer notices relics of Thor worship in Sweden. "All kinds of pagan superstitions and sorceries were to be practised on the Thursday, in order to make them efficient. On a Thursday, people were to go to the necromancer, in order to see in a pail of water the face of the thief who had robbed them; on a Thursday (Maundy-Thursday), all witches rode to 'Blakulla' on a broom-stick; on a Thursday morning, he who suffered from toothache had to walk silently into the forest, carrying with him a nail with which he had to pick his teeth, after which the nail was to be stuck into a tree, when the toothache would be cured; he who was born on a Thursday could see spectres, and so on. All this was evidently a remnant of *Thorism*, and such was the case in Göthland. It seems to have been much the same in Norway. Finn Magnusen relates<sup>1</sup> that the

<sup>1</sup> "Annaler för Nordisk Oldkyndighet, 1838-1839, page 133."

peasants in certain mountain districts of Norway, even as late as the close of last century, used to preserve stones of a round form, and reverence them in the same manner as their pagan ancestors used to worship their idols. They washed them every Thursday evening, smeared them before the fire with butter or some other grease, then dried them and laid them in the seat of honour upon fresh straw; at certain times of the year they were steeped in ale, and all this under the supposition that they would bring luck and comfort to the house. Such a remnant of Thor worship in Norway, in those modern times, I consider to be very remarkable and illustrative." pp. 241 seq.

SVEN NILSSON: *The Primitive Inhabitants of Scandinavia*, Third Edition. (London, 1868.)

## 102. ICELAND

This account is drawn partly from books, partly from answers to questions which the writer circulated in Iceland.

"Weit verbreitet auf der Erde ist aber auch der Glaube, dass gewisse Dinge, die die Hausgenossen thun, während eine Frau im Hause schwanger geht, sympathetische Schädigungen des Embryo verursachen können. Auch in dem isländischen Volksglauben finden sich hierfür einige bemerkenswerthe Beispiele. So ist es z.B. streng verpönt, dass jemand mit Eisschuhen (d.h. mit Steigcisen an den Schuhen) im Hause umhergeht, oder dass er sich im Hause eines Stockes mit eiserner Spitze bedient. Denn wenn eine schwangere Frau über die hierdurch im Fussboden entstandenen Löcher geht, dann würde ihr Kind Löcher in den Fusssohlen bekommen, oder es würde sich ein Sporenbild an seinen Füßen zeigen. Eine Rabenfeder darf man nur dann in das Haus hineintragen, wenn man vorher ihre Spitze aufgeissen hat, weil sonst das Kind nicht sprechen lernen würde; und der gleiche Schaden würde geschehen, wenn in dem Hause einer Schwangeren ein Zungenbein auf dem Kehrichthaufen oder den Hunden vorgeworfen werden würde, auch wenn man ein solches Zungenbein zerbrechen würde, so würde das Kind stumm bleiben oder mindestens stottern. Man muss einen solchen Knochen vielmehr in ein Loch in der Wand stecken oder auf irgend eine andere

Weise gut verwahren; dann wird das Kind später um so schneller sprechen lernen. Dieser letztere Aberglaube hat aber auch noch nach der Niederkunft Kraft und zwar so lange, als das Kind noch so klein ist, dass es noch nicht sprechen kann."

p. 65.

"Wenn die Schwangere aus Versehen eine Maus oder eine Erdbeere berührt, so soll sie mit der betreffenden Hand so schnell wie möglich Holz umgreifen, bevor sie sich selber irgendwo anfasst; sonst entwickelt sich zu der gleichen Körperstelle bei dem Kinde das Bild einer Mause oder einer Erdbeere." p. 65.

"Um sich vor einer schweren Niederkunft zu bewahren, muss die Frau in ihrer Schwangerschaft sorgfältig vermeiden, unter ein mit Sparren halbfertig gedecktes Haus zu gehen, dessen Dach noch nicht nach der in Island gebräuchlichen Art mit Rasenstücken gedeckt worden ist. Ihre Entbindung würde dann nur möglich werden, wenn auch über ihr mit Sparren gedeckt wird. In einigen anderen Theilen von Island besteht das gleiche Verbot, als Grund wird aber angegeben, dass das Kind dann die Fallsucht bekommen würde, oder dass der Tod dem Kinde zu schwer werden würde. Auch wenn die Schwangere zwischen dem Kopf und dem Rumpfe eines Thieres hindurchgeht, kann sie nicht gebären, wenn sie nicht, während sie die Geburtswehen hat, wieder zwischen dem Kopfe und dem Rumpfe eines Thieres hindurchgeführt werden kann. Auch unter einer Stange oder einer Leine, welche zwischen zwei Häusern ausgespannt ist, darf sie nicht hindurchgehen, ohne rückwärts wieder zurückkriechen, weil sich ihrem Kinde sonst die Nabelschnur um den Hals schlingen würde. Das ist wiederum ein Aberglaube, wie er in ganz ähnlicher Weise auf der gesammten Erde wiederkehrt." p. 66.

Before a child is born it is necessary to see that there is no willow-wood in the house; otherwise the delivery could not take place. "Aus dem gleichen Grunde darf sich kein Holz von dem Vogelbeerbaum im Hause befinden, und beim Errichten eines Hauses soll man es sorgfältig vermeiden, etwas von diesem Holze zu verwenden. Auch darf man in einem Hause, wo eine Frau in

Kindesnöthen liegt, nicht feilen, denn sonst wird das Kind todtgeboren." p. 67.

"Nach südislandischem Glauben soll ein Kind, das auf einem Bärenfell—hier ist natürlicherweise vom dem Eisbären die Rede—das Licht der Welt erblickt, gesund und kräftig werden. Auch bei Arnason (*Islenzkar Thjootsögur og aefintyri*, II, 608) heisst es: 'Von dem Eisbären sagt man allgemein, er sei von so heisser Natur, dass er niemals Kälte fühle, und diese Eigenschaft wird 'Bärenwärme' (bjarnylur) genannt. Diese nämliche Eigenschaft sollen manche Menschen haben, aber nur diejenigen, die auf einem Bärenfell geboren sind, und man behauptet bestimmt, das ihnen nie kalt werde. Schon in den alten Sagas wird die Bärenwärme erwähnt." p. 67.

In the case of hard labour, "man hat nur nöthig über solcher Frau einen 'Siegknoten' (*sigurhnútur*) und eine 'Siegschleife' (*sigurlykkja*) zu knüpfen, dann geht die Entbindung schnell und unter geringen Qualen von statten." p. 68.

"An die Nachgeburtstheile knüpft sich bei den Isländern ein ganz besonderer Glaube an. Die Eihäute,<sup>1</sup> *Fylgja* oder *Barnsfylgja*, wurden für heilig gehalten, weil man glaubte, dass bei der Geburt ein Theil von der Seele des Kindes in ihnen zurückbleibe und später erst mit ihnen komme. Die *Barnsfylgja* darf nicht unter freien Himmel geworfen werden, denn da könnten böse Geister an dieselbe gelangen und dem Kinde dadurch Schaden zufügen, oder Raubthiere sie auffressen. Wenn sie aber verbrannt wurde, so wurde das Kind *fylgjulaust*, d.h. *fylgja*-los, und das galt für ebenso schlimm, als wenn jemand keinen Schatten hatte. Es ist daher früher gebräuchlich gewesen, die *fylgja* unter der Thürschwelle zu begraben, wo die Mutter jeden Tag darüber ginge, nachdem sie aus dem Bette aufgestanden sei. Wenn die *fylgja* auf diese Weise begraben worden war, dann hatte das Kind auch später noch als erwachsener Mensch eine 'Menschen-*fylgja*' (*manns-fylgja*) in der Gestalt eines Bären, eines Adlers, eines Wolfes, eines Ochsen oder eines Ebers. Die *fylgia* hinterlistiger und ränkevoller Menschen und diejenigen von Zauberern hatte die Gestalt eines Fuchses oder einer Füchsin;

diejenigen von schönen Frauen aber hatte die Gestalt eines Schwanes. In allen diesen Gestalten machten die *fylgjur* sich früher bemerklich und kündigten das Kommen der Menschen an, denen sie gehörten.

"Jetzt hat sich auch dieser Glaube bereits in manchen Punkten verändert. Vor Allem ist es jetzt überwiegend gebräuchlich, dass man die *fylgia* verbrennt, und in Süd-Island ist es ausdrücklich verboten, dass dieselbe vergraben werde. In Nord-Island ist das Verbrennen der *fylgja* das Gewöhnliche. Wenn das geschieht, dann folgt dem Menschen ein Licht; wird sie in fließendes Wasser geworfen, so folgt ihm ein Stern; wird sie aber von irgend einem Thiere gefressen, so folgt ihm dieses. Menschen, denen die Gabe des Hellsehens gegeben ist, vermögen derartige *fylgja*-Thiere zu erkennen. . . .

"Auch in Island ist die Glückshaube bekannt. Man versteht darunter das seltene Vorkommniß, dass das Kind mit den Eihäuten gemeinsam, und von diesen noch umhüllt, geboren wird. Das wird für ein besonders günstiges Vorzeichen gehalten, und darum sagt man fast überall in Europa, dass ein solches Kind mit der Glückshaube oder mit dem Glückshemdchen geboren sei. In Island nennt man das: mit dem *sigurkufl* (*kufl* = Kapuze, Mantel) geboren werden, und solch ein Kind wird ein besonderer Glücksmensch. Man glaubt, . . . dass er später hellsehend (*skygn*) werde, dass er niemals durch Zauberei geschädigt werden könne und dass er in jeder Streitigkeit den Sieg davon trage, wenn er den *sigurkufl* hart getrocknet bei sich habe." pp. 70 seq.

A woman after childbirth should never be left alone, and at night a wax light (no other kind of light will do) should be kept burning beside her, to guard her from evil spirits, who are always ready to attack her. p. 74.

"Aus der alten Zeit berichtet Olafsen: 'Wenn eine Frau einen Finger von ihrem Kinde abbiss, damit es länger leben sollte, wurde sie nur mit Geldbusse gestraft.'" p. 81.

"Den alten Leuten in Island ist der auch sonst weit verbreitete Aberglaube bekannt, dass man kleinen Kindern nicht das Haar oder die Nägel abschneiden soll. Man soll ein kleines Kind auch nicht in einen Spiegel blicken lassen, bevor seine

<sup>1</sup>[Eihaut = chorion, or foetal envelope.]

Schädelnähte geschlossen sind. Wie bei anderen Völkern auch, so kennt man in Island ebenfalls einige Massnahmen, welche ein ferneres Wachstum des Kindes verhindern sollen. Aus diesem Grunde darf man ein Kind, das man durch das Fenster hinausgelassen hat, nicht durch die Thür zurückkehren lassen, sondern es muss wieder zum Fenster hereinkommen. Auch darf man beim Spinnen keine Spindel auf den Kopf des Kindes hinunterdrehen, weil das ebenfalls das Weiterwachsen verhindert, und der gleiche Uebelstand soll eintreten, wenn die Kinder, anstatt mit dem Messer, mit einer Scheere ihr Essen schneiden." p. 83.

MAX BARTELS: "Islandischer Brauch und Volksglaube in Bezug auf die Nachkommenschaft." *Zeitschrift für Ethnologie*, XXXII. (1900.)

### 103. PRUSSIA

In Grunau's time the heathen practices observed by the non-German Prussians were kept secret. But he once came upon them by accident. He came into a house in a village, and found in the room many men and women, to whom an old peasant was preaching in the Prussian language; he was their *waidlott* (heathen priest). They all drew their knives to kill him, "so gebrach es ag am waidlotten, und er sprach ein wort." Grunau, knowing a little Prussian, begged for his life. When they heard him speak their tongue they rejoiced and all cried out, "*Sta nossen rickie, nossen rickie*" ('He is our lord, our lord.') He had to swear an oath in the name of the god Perkuno that he would not tell their bishop, "und ich schwur und hilffe mit waidelen." The preacher (*weidler*) was raised on a stool so high that his head nearly touched the roof. He first told them of their descent and of their deeds of old (und was sie etwan gethon hetten). "Dornoch er in vorzelte die 10 gebot gottis, und werlich und ich sie bis auff den tagk ny so schon hette gehört. Noch dem sy ein bogk nomen und in gebenedeiten und ein langes gebet ubir im thetten. Dornoch sy gingen zu ein iglicher in sonderheit und im beichten mussten ire missethat, das ist, dos er gethon hette widder die lernungk des waidlotten. Noch diesem allis man den bogk helt und der waydlott im das heuppt abeheit, das blut sie fangen und is irem kranken vich geben, sy in

schinden und in stucken hauen, und die frauen haben einen gluenden backofen. Das fleisch vom bocke sie auff eichen blettè legen und is so brotten. Under diesem brodten ein iglicher vor den waidlotten kniet, und der waidelotte zeuhet in bey den horen und gibt im eine gutte hubsche, und ist ein absolucio. Noch allen so steigt abe der waidlott, und sie alle zugleich im ins haer fallen und zien, damit er mechtigk schreie, von welchm geschrei sie is halten, und jo grösser is gewest ist, jo me in gott sunde vergeben hat. Nach diesem man die frauen vornimpt und sie auch lernet, wie sie im thun sal. Dornoch sie heben an zu trincken und essen und dis sie nennen kirwarten, und muss so niemandt nuchter sondern gantz trunken heimgehen." p. 91.

Vom Gehorsam und ehre des kirwaidenn und seiner irwelungk.

"Die Bruteni nanten ihren obirsten herren, der sie regirte im nahmen irer götte kirwaido das is gottis muntt, die Masuren, die denne zu ihren götthen gezogen wurden, in nanten crieve." p. 96.

When the *kirwaitte* felt himself weak and ill, if he wished to leave a good name behind him, he summoned the people to Rickoiot to the great festival. They came. He had a great heap of thorn bushes and fresh straw made, on which he mounted and delivered a long sermon to the people, exhorting them to serve their gods. Then he promised to go to the gods and speak for the people. He then took some of the fire which burned in front of the oak and lit the pyre and so burned himself to death. There was great joy among the people because of the new saint, for so he was called by the *waidlotts*. p. 97.

When they were going to war, they captured one of the enemy, bound him to a tree (but not to the oak) and shot at his heart. If the blood ran freely (wie vom zappen) from his heart, it was a good omen, and they went to war. But if the blood did not run freely, it was an evil omen, and they ought not to go to war; if they did, they would be beaten. p. 99.

The first of the enemy's lords whom they took in war they burned, him and his horse, as a sacrifice to their gods. p. 99.

SIMON GRÜNAU's *Preussischer Chronik*. Im Auftrage des Vereins für die Geschichte der Provinz Preussen herausgegeben von Dr. M. Perlbach. Band I. (Leipzig, 1876.)

#### 104. PRUSSIA

Pars Tertia Chronici Prussiae. Cap. V. De idolatria et ritu et moribus Pruthenorum.

Prutheni notitiam Dei non habuerunt et quia simplices fuere eum ratione comprehendere non potuerunt. Imo nec in Scripturis ipsum speculari poterant. Mirabantur ultra modum in primitivo, quod quis absenti intentionem suam potuit per literas explicare. Et quia sic Deum non cognoverunt ideo contigit quod errando omnem creaturam pro Deo coluerunt, sive Solem, Lunam et Stellas, tonitrua, volatilia, quadrupedia etiam, usque ad bufonem. Habuerunt etiam Lucos, campos, et aquas sacras, sic quod secare, aut agros colere, vel piscari ausi non fuerant in eisdem. Fuit autem in medio nationis hujus perversae, scilicet in Nadrovia locus quidam dictus Romovv, trahens nomen suum a Roma, in quo habitabat quidam, dictus Crivve, quem colebant pro Papa. Quia sicut Dominus Papa regit universam ecclesiam fidelium, ita ad istius nutum, seu mandatum non solum gentes praedictae, sed et Lethovvini et aliae nationes Livoniae terrae regebantur. Tanta fuit auctoritatis, quod non solum ipse vel aliquis de sanguine suo, verum et nuncius cum baculo suo vel alio signo noto transiens terminos infidelium praedictorum a regibus et nobilibus et communi populo in magna reverentia haberetur. Fovebat etiam prout in lege veteri jugem ignem. Prutheni resurrectionem carnis credebant, non tamen, ut debebant. Credebant enim si quis Nobilis vel ignobilis, dives vel pauper potens vel impotens esset in hac vita, ita post resurrectionem in vita futura. Unde contingebat, quod cum Nobilibus mortuis, arma, equi, servi, et ancillae, vestes, canes venatici, aves rapaces, et alia quae spectant ad militiam urerentur. Cum ignobilibus comturebatur id, quod ad officium suum spectabat. Credebant quod res exustae cum eis resurgerent et servirent sicut prius. Circa illos mortuos talis fuit illusio Diaboli, quia cum Parentes defuncti ad dictum Crivve venirent, quaerentes, utrum tali die vel nocte vidisset aliquem domum suam transire ille Crivve et dispositionem mortui in vestibus, armio,

equis et familia, sine haesitatione aliqua ostendebat, et ad majorem certitudinem ait, quod in superliminari domus suae talem figuram cum lancea vel instrumento aliquo dereliquit. Post victoriam diis suis victimam offerunt, et omnium eorum, quae ratione victoriae consecuti sunt, tertiam partem dicto Crivve praesentant, qui combussit talia. Nunc autem Lethovvini et alii illarum partium infideles dictam victimam in aliquo loco sacro secundum eorum ritu comburunt, sed antequam equi comburantur, cursu fatigantur in tantum quod vix possunt stare supra pedes suos. Prutheni raro aliquod factum notabile inchoabant, nisi prius missa sorte secundum ritum ipsorum, a diis suis utrum bene vel male debeat eis succedere sciscitarentur. . . . Secundum antiquam consuetudinem hoc habent Prutheni in usu adhuc, quod uxores suas emunt pro certa summa pecuniae. Unde servat eam sicut ancillam nec cum eo comedit in mensa et singulis diebus domesticorum et hospitem lavat pedes. Nullus inter eos permittitur mendicare, libere vadit inter eos de domo ad domum et sine verecundia comedit, quod placet. Si homicidium committitur, inter eos nulla potest compositio intervenire, nisi prius ille homicida vel propinqui ejus ab occisi parentibus occidatur. Quando ex inopinato rerum eventu aliquam immoderatam incurrerunt perturbationem, se ipsos occidere consueverunt. Distinctionem dierum non habuerunt, aut distinctionem noctium. Unde contingit, quando inter se vel ipsi cum aliis aliquot placitum et parlamentum volunt servare datus certus numerus dierum, quo facto quilibet eorum primo die facit unum signum in aliquo signo et nodum in corrigia aut Zona. Secunda die addit iterum secundum signum, et sic de singulis, quousque perveniunt ad illum diem, quo tractatus hujus modus est habendus. Aliqui omni die balneis utebantur ob reverentiam deorum suorum, aliqui balnea penitus detestabantur. Mulieres et viri solebant vere, aliqui linea, aliqui linea, prout credebant diis suis complacere. Aliqui equos nigros, quidam alterius coloris propter deos suos non audebant aliquo equitare." pp. 78-81.

"Pro potu habent simplicem aquam et mellicratum seu medonem, et lac equarum, quod lac quondam non biberunt nisi prius sanctificarentur. Alium potum antiquis temporibus non noverunt."

p. 80.

On a passage of Dusburg's Chronicle, Hartknoch has the following note: "Sed et hodie, quod mireris, non tantum in Lithuania et Samogitia, sed et in Prussia id genus homines invenias, qui serpentes domi inventas non occidunt, sed foveant, extrema, si ipsis aliquid adversi accadat, metuentes. Imo relatum est mihi non raro, permitti quandoque a deo, ut, si ejusmodi serpentes occidantur, greges et armenta patrifamilias misere moriantur."

p. 86.

PETRI DE DUSBURG: *Chronicon Prussiae*, edited by Christoph Hartknoch. (Frankfurti et Lipsiae, 1679.)

### 105. SAXONY

Eugen Mogk, "Sitten und Gebräuche im Kreislauf des Jahres." pp. 296-314.

"Eine weitere Rolle spielen in der Osterzeit, und besonders am grünen Donnerstage,<sup>1</sup> die Osterfeier. . . . Während es in früheren Jahrhunderten Pflicht der Männer war, im Frühjahr vor Beginn der Feldarbeit Eier zu geniessen und die Schalen aufs Feld zu streuen, um dies durch solche symbolische Handlungen fruchtbar zu machen, sind heute die Frühjahrseier nur die Freude und Sehnsucht der Kinder in der Osterzeit, die draussen im Grase oder auf den Beeten des Gartens gesucht werden und von denen die alte Sage geht, dass sie der Osterhase gelegt habe."

p. 306.

"Noch in den fünfziger Jahren gab es an der sächsisch-preussischen Grenze eine Reihe Ortschaften, wo auch das alte Maipaar noch gefeiert wurde: Ein Bursch und ein Mädchen versteckten sich ausserhalb des Dorfes im Gebüsch oder im hohen Grase. Das war das Mai- oder Brautpaar. Um dies zu suchen, zog das ganze Dorf unter Musik hinaus, und wenn es gefunden war, da wurde es von der Gemeinde umringt. Die Musikanten spielten eins auf, und in allgemeinen Jubel wurde das Paar nach dem Dorfe geführt, wo am Abend gezecht und getanzt wurde. Oft geschah dies unter einem im Freien aufgebauten Laubzelte." p. 309.

<sup>1</sup> ["Green Thursday" is the Thursday before Easter Sunday. The name is a translation of *dies viridium*, "Tag der grünen Kräuter," which the church has bestowed on the day.]

"Allein man begnügte sich nicht damit, den Sommer in symbolischer Form [as king or queen] nach dem Orte zu holen, sondern man brachte das frische Grün des Waldes auch selbst in die Häuser: das sind die Mai- oder Pfingstbäume, die seit dem 13. Jahrhundert in den Urkunden erwähnt werden. Auch das Einholen des Maibaumes war ein Fest. Man zog hinaus in den Wald, um den Mai zu suchen (*majum quaerere*), brachte junge Bäume, besonders Tanne und Birken, nach dem Ort und pflanzten sie vor den Thüren der Häuser oder der Ställe oder in den Stuben auf. Burschen errichteten solche Maibäume, wie schon erwähnt, vor der Kammer ihres Mädchens. Ausser diesen Hausmaien wurde in der Mitte des Dorfes oder auf dem Markte der Stadt ein grosser Maibaum oder die Maistange aufgepflanzt, die man ebenfalls in feierlicher Prozession nach dem Orte gebracht hatte. Die ganze Gemeinde hatte sie ausgewählt und bewachte sie sorgfältigst. Meist war der Baum seiner Zweige und Blätter entblösst; ihm war nichts als die Krone geblieben, und hier prangten neben bunten Bändern allerlei essbare Dinge wie Würste, Kuchen, Eier, auch bunte Tücher und dgl. Die Jugend mühte sich ab, diese zu erlangen. In der Kletterstange, die wir noch auf unseren Schützenfesten finden, lebt dieser alte Maibaum fort. Nicht selten fand nach diesem Maibaume ein Wettlauf oder Wettritt statt, eine Pfingstbelustigung, die sich im Laufe der Zeit von ihrem Ziele losgemacht hat und in vielen Gegenden Deutschlands als volksthümliche Sitte noch heute erscheint. In den grossen Städten unseres Landes ist diese Sitte zum Sport aufgeputzt worden, denn unsere Frühjahrsrennen sind in ihrer Wurzel nichts anderes, als die altdeutsche Wettritte, bei denen der Sieger eine Spende aus der Hand eines Mädchens erhielt (in der Regel ein rotes Tuch), während der letzte Reiter Spott und Hohn von der versammelten Gemeinde erntete."

pp. 309 seq.

At midsummer the crops are ripening and the cattle are in the fields. But this is the season when thunderstorms and hail, which destroy the crops, are most frequent, and when plagues break out among men and beasts. It was an old belief that evil spirits, dragons and witches poisoned the air, thus causing plague and storms. Hence to purify the air the people lit the need fires by friction.

These need fires are attested by documents of the eighth and ninth centuries, and lasted in Germany into the middle of the nineteenth century. When a plague broke out among the cattle, the peasants of the villages assembled and resolved to kindle a need fire. On the appointed day no fire might burn in the houses; all fires were extinguished. The peasants met; a strong oaken post was driven into the ground, a hole was bored through it, and in this hole a wooden winch, smeared with pitch and tar, was inserted and rubbed till it took fire. The fire was then fed with straw and bushes which had been collected. Over this fire all the cattle of the village was driven thrice. Each head of a household took a brand home with him, and after extinguishing it placed it in the manger out of which the cattle fed.

“Dies Feuer nun ist der Vorgänger unserer Johannisfeuer: das Seuchenfeuer ist ein periodisches, prophylaktisches Feuer geworden. Die alte Erfahrung, dass im Hochsommer die Seuchen ganz besonders häufig waren, veranlasste das Volk, jedes Jahr vor Beginn des Hochsommers solch abwehrendes Feuer zu entzünden. Festgelegt wurde aber der Brauch auf die Zeit der sommerlichen Sonnenwende. Und als diese durch die Kirche auf den Tag Johannis des Täufers gelegt war, da erhielten jene periodischen Feuer den Namen Johannisfeuer. Aus dem 15. Jahrhundert besitzen wir die ältesten Zeugnisse, dass die Notfeuer regelmässig am Johannistage entfacht worden seien, und die beiden Worte Notfeuer und Johannisfeuer werden von nun an gleichbedeutend, wenn auch die alten Notfeuer neben den Johannisfeuern nach wie vor fortbestehen. Indem sich aber das Feuer regelmässig im Jahre zu bestimmter Zeit wiederholte, trat allmählich sein ursprünglicher Zweck in den Hintergrund, die Johannisfeuer wurden zu Volksbelustigungen, an denen die ganze Gemeinde Teil nahm. Nur selten wird das Vieh noch durch die Flamme getrieben, dagegen springt noch heute das junge Volk hindurch, sehr häufig der Bursche mit seinem Mädchen, bei uns die Knaben. Daneben findet um das Feuer der Reihentanz statt, und nicht selten wird etwas von der Asche mit nach Hause genommen und hier dem Vieh unter das Futter gemischt. Am Abend aber stellt sich die Jugend, wie bei all solchen Volksfesten, zu Tanz und fröhlichem Gelage ein.”

pp. 310 seq.

E. Mogk, “Aberglaube und Volksmythen.”

pp. 315-334.

Praetorius of Leipsic tells the following story, which is said to have happened at the beginning of the seventeenth century. Some maids were busy shelling fruit. One of them was tired and lay down to sleep on a bench. A red mouse crept out of her mouth and ran out of the window. One of the maids, as a joke, turned the sleeper round, in spite of the remonstrances of the rest. After a while the red mouse came back and sought and sought for the sleeper's mouth, and not finding it went away out by the window again. The sleeper never woke again. She was dead. This story Praetorius often heard told by his mother-in-law's sister, who had seen it with her own eyes. p. 318.

In many parts of Germany it is still customary after a death to open doors and windows to let the soul fly away: “hier und da wedelt man sie sogar mit Tüchern weg. Stühle, Tische, Töpfe und Kannen werden umgelegt, alles Spitze beseitigt, Uhr und Spiegel mit Tüchern verhüllt, damit die Seele nirgends hängen bleibe oder verweile. Ist der Hausherr gestorben, dann geht man zu den Tieren im Stall, zu den Bienen im Stock, zu den Bäumen im Garten und kündet diesen Wesen und Dingen feierlichst den Tod des Herrn an, damit sie nicht auch dem verstorbenen Hausherrn folgen.” p. 319.

“Die Tage am Schlusse des Jahres waren unseren Vorfahren Geistertage und an ihnen fand das grosse Totenfest statt. Wir nennen diese Tage die Zeit der Zwölf Nächte” (between Christmas and Epiphany). . . . “Unser Volk nennt diese Tage im Vogtlande ‘Unternächte’ d.h. Zwischennächte, vom Erzgebirge bis in die Lausitz Lostage, d.i. Schicksalstage. Diese Tage sind im Volksglauben die wichtigsten des ganzen Jahres. Und was das Volk an ihnen denkt und thut, hängt mehr oder weniger mit altem Seelenglauben zusammen.” On these days the Wild Huntsman with his train sweeps by through the air, etc. In many places food is left on the table during these nights, in order that the dead may partake of it. In the neighbourhood of Annaberg the threshing floor was cleared in order that the spirits might dance there at midnight of Christmas. Certain foods were then eaten in their honour, of which the

spirits received their share. But these Twelve Nights were especially the season of divination or soothsaying. But this divination has now sunk into a pastime of young girls and children, which is especially resorted to on the evenings of St. Andrew's Day, Christmas, and St. Sylvester's Day. The modes of divination are various; lead is melted, apple-skins and slippers are thrown, nutshells are set floating in water with lights burning in them, etc. The questions generally are whether the person will marry next year, and what the business or profession will be of a girl's future husband. Sometimes it is sought to know whether the enquirer will survive the next year, whether he will have good or bad luck, etc. Men now rarely consult the oracle. But omens are drawn as to the coming year from the observation of nature at this season. If a strong wind blows, the year will be fruitful; if there is much snow on the fruit-trees, there will be much fruit on them; if water does not drip from the roofs, the cows will give little milk, etc. "So sind durch den Seelenglauben der [*sic*] Zwölf Nächte zu Schicksalstagen geworden, in denen der Mensch sein zukünftiges Los deutlicher erfahren zu können glaubt, als zu anderer Zeit." p. 331-333.

M. Rentsch, "Volkssitte, Brauch und Aberglaube bei den Wenden" [in Saxony]. pp. 352-381.

The Wends are the last remnant of the great Slavonic tribes which, in the second half of the first century after Christ, inhabited the greater part of central and northern Germany. p. 353.

The writer briefly describes the old custom, practised among the Wends, of carrying out a man of straw to represent Death on Lactare Sunday (the Slavonic "Dead Sunday"). He does not know whether the custom still exists. But he goes on: "Es scheint mir aber, dass diese alte Sitte sich, wenn auch in abgeschwächter und verwischter Form, doch noch erhalten hat. Wer nämlich den letzten Schlag beim Ausdreschen thut, von dem heisst es: *wón je stareho bíl*, er hat den Alten geschlagen. Dann fertigt man eine Strohpuppe, und der Drescher, welcher den letzten Schlag thut, muss die Puppe weither tragen und irgendwo einem Nachbar, der noch nicht ausgedroschen hat, unbemerkt über den Zaun werfen." p. 360.

At a marriage among the Wends, when the procession goes to the house of the bride to fetch her to church, they find the courtyard open, but doors and windows shut. The master of the ceremonies (*braska*) knocks at the door. For a while no one answers. At last the father of the bride appears and asks what they want. When the *braska* has explained their object, an old woman is brought forward as the bride, but is rejected. The same comedy is repeated with a girl, then a schoolgirl, etc., till at last the bride is brought forward in all her finery. p. 365.

At a Wendish marriage-feast, "ein ganz eigener Brauch ist es, dass die Brautführer der Braut einen Schuh und die Brautjungfern dem Bräutigam den Hut zu entwenden suchen, den dieser auch bei Tische aufbehält. . . . Braut und Bräutigam müssen durch Geld die Sachen sich auslösen.

"Ist die Tafel beendet, von der sich das Brautpaar früher nicht entfernen darf, so tritt die Braut auf den Tisch und von da springt sie herunter." p. 366.

Among the Wends, "ist die Leiche aus dem Hause heraus, so werden die Schemel, auf denen der Sarg stand, umgekehrt (der Töte könnte wiederkommen und sich darauf setzen!), das Stroh, auf dem der Tote lag, wird verbrannt; die Bank, auf dem die Leiche lag, wird aus dem Hause getragen; in der Niederlausitz lässt man die Leiter des Wagens, auf welchem man den Toten zum Kirchhof fährt, bei der Rückkehr an der Dorfgrenze liegen, hält dabei still und betet ein Vaterunser. Die Leiter hat dort zu verfaulen." p. 368.

R. WUTTKE: *Sächsische Volkskunde*. (Dresden 1901.)

## 106. TRANSYLVANIA

### I. The Saxons, pp. 55-209.

"An amulet which preserves against accidents and brings luck in love matters may be produced by two young girls spinning a thread together in silence on St. John's Day, after the evening bell has rung. It must be spun walking, one girl holding the distaff while the other twists the thread, which is afterwards divided between the

two. Each piece of this thread, if worn against the body, will bring luck to its wearer, but only so long as her companion likewise retains her portion of the charm." (Saxon.) I, p. 152.

"For the twelve days following St. Thomas (21st December) spinning is prohibited, and the young men visiting the spinning room during that period have the right to break and burn all the distaffs they find." I, p. 152.

Early on the wedding morning the bridegroom sends the *Morgengabe* (morning gift) to the bride, consisting of a pair of new shoes. An old superstition requires that the bride should treasure up these shoes, for her husband "will not begin to beat her till the wedding-shoes are worn out."

I, p. 179.

"In some villages it is customary for the young couple returning from church to the house of the bridegroom to have their two right hands tied together before stepping over the threshold. A glass of wine and a piece of bread are given to them ere they enter, of which they must both partake together, the bridegroom then throwing the glass away over the house roof."

I, pp. 180 *seq.*

At midnight, or sometimes later, when the guests are about to depart, there prevails in some villages a custom which goes by the name of *den Borten abtanzen*, dancing down the bride's crown. This head-covering is the sign of her maidenhood and must now be laid aside. All the married women present (except the most decrepit) join hands, two of them, appointed as brideswomen, taking the bride between them. Thus they dance in a wide circle round and round the room, till suddenly the chain is broken and all rush out into the courtyard, still holding hands. There one of the bridesmen is lying in wait and tries to snatch the bride's crown from her. Sometimes she is defended by two brothers or relatives; but the struggle ends in the loss of the head-dress, which the bride bewails. The brideswomen now invest her with her new head-gear—a snowy cap and veil. I, pp. 184 *seq.*

"On the morning after the wedding, bridesmen and brideswomen early repair to the room of the

newly married couple, presenting them with a cake in which hairs of cows and buffaloes, swine's bristles, feathers, and egg-shells are baked. Both husband and wife must at least swallow a bite of this unsavoury compound to ensure the welfare of cattle and poultry during their married life." Note on above. "So in the Altmark the newly married couple used to be served with a soup, composed of cattle-fodder, hay, beans, oats, etc., to cause the farm animals to thrive." I, p. 185.

"When the moment of birth is approaching, the windows must be carefully hung over with sheets or cloths to prevent witches from entering; but all locks and bolts should, on the contrary, be opened, else the event will be retarded."

I, p. 192.

If a child cries often and groundlessly, it is bewitched, "either by some one whose eyebrows are grown together, and who consequently has the evil eye, or else by one of the invisible evil spirits whose power is great before the child has been taken to church. But even a person with quite insignificant eyebrows may convey injury by unduly praising the child's good looks, unless the mother recollect to spit on the ground as soon as the words are spoken." I, p. 194.

A bewitched child should be held above a red-hot ploughshare, on which a glass of wine has been poured; or else a glass of water, in which a red hot horse-shoe has been placed, given to drink in spoonfuls. I, p. 195.

"The infant must not be suffered to look at itself in the glass till after baptism, nor should it be held near an open window." I, p. 196.

Among the Transylvanian Saxons, "if the parents have previously lost other children, then the infant should not be carried out by the door in going to church, but handed out by the window and brought back in the same way. It should be carried through the broadest street, never by narrow lanes or byways, else it will learn thieving."

I, pp. 196 *seq.*

"The godparents must on no account look round on their way to church." I, p. 197.

"In some places the christening procession returning to the house finds the door closed. After knocking for some time in vain, a voice from within summons the godfather to name seven bald men of the parish. This having been answered, a further question is asked as to the gospel read in church, and only on receiving this reply, 'Let the little children come to me,' is the door flung open, saying, 'Come in; you have hearkened attentively to the words of the Lord.' The sponsors next inquiring, 'Where shall we put the child?', receive the answer:—

'On the bunker let it be,  
It will jump then like a flea.  
Put it next upon the hearth,  
Heavy gold it will be worth.  
On the floor then let it sleep,  
That it once may learn to sweep.  
On the table in a dish,  
Grow it will then like a fish.'

After holding it successively in each of the places named, the baby is finally put back into the cradle." I, pp. 197 *seq.*

For four full weeks after the birth of her child the mother must stay at home and durst not step over the threshold of her courtyard. "Neither may she spin during these four weeks, lest her child should suffer from dizziness." After the four weeks are over, she goes to church to be blessed by the pastor; but before doing so, she goes to the nearest well and throws a piece of bread into its depths, "probably as an offering to the *Brunnenfrau* who resides in each water, and is fond of luring little children down to her."

I, p. 200.

The baby may not be washed except between sunrise and sunset; and the bath water should not be poured out into the yard at a place where any one can step over it, which would entail death or sickness, or at the very least deprive the child of its sleep. I, p. 201.

"Whoever steps over a child as it lies on the ground, will cause it to die within a month. Other prognostics of death are to rock an empty cradle, to make the baby dance in its bath, or to measure it with a yard measure before it can walk."

I, p. 201.

As to the descent of property, "the house and yard are to belong to the youngest son, as is the general custom among the Saxons; the eldest son or daughter is to be otherwise provided for."

p. 207.

"When it becomes evident that the last death-struggle is approaching, the mattress is withdrawn from under the dying man, for, as every one knows, he will expire more gently if laid upon straw."

I, p. 207.

In the coffin is placed a little pillow stuffed with dried flowers and aromatic herbs. "In sewing this pillow great care must be taken not to make any knot upon the thread, which would hinder the dead man from resting in his grave, and likewise prevent his widow from marrying again; also no one should be suffered to smell at the funeral-wreaths, or else they will irretrievably lose their sense of smell." I, p. 208.

*The Roumanians*, 210-340.

The Roumanian peasant salutes the rising sun as profoundly as a wayside cross. I, p. 219.

"Whoever buries a corpse without placing a coin in the hand of the corpse is regarded as a pagan by the orthodox Roumanian. '*Nu-i-de legea noastra*'—he is not of our law—he says of such a one; and whoever stands outside the Roumanian religion, be he Christian, pagan, Jew, or Mohammedan, is invariably regarded as unclean, and consequently whoever comes in contact with any such individual is unclean likewise. The Roumanian language has a special word to define this uncleanness—*spurcat*—which corresponds somewhat to the *koscher* and *unkoscher* of the Jews. If any animal fall into a well of drinking water, then the well forthwith becomes *spurcat*, and *spurcat* likewise whoever drinks of this water. If it be a large animal, such as a calf or goat, which has fallen into the well, then the whole water must be baled out; and should this fail to satisfy the conscience of any ultra-orthodox proprietor, then the *popa* must be called in to read a mass over the spot where, perhaps, a donkey has found a watery grave. But when it is a man who has been drowned there, no further rehabilitation is possible for the unlucky well, which must therefore be filled up and discarded as quite too hopelessly *spurcat*.

Every orthodox Roumanian household possesses three different classes of cooking and eating utensils: unclean, clean for the meat days, and the cleanest of all for fast-days. The cleansing of a vessel which has, through some accident, become *spurcat*, is only conceded in the case of very large and expensive articles, such as barrels and tubs; copious ablutions of holy water, besides thorough scouring, scraping, and rubbing, being resorted to in such cases. All other utensils which do not come under this denomination must simply be thrown away, or at best employed for feeding the domestic animals. The Roumanian who does not strictly observe all these regulations is himself *spurcat*." I, pp. 219 *seq.*

Amongst the Roumanians "a pretty little piece of acting is still kept up on the wedding morning. The bridegroom, accompanied by his friends, arrives on horseback at full gallop before the house of his intended, and roughly calls upon the father to give him his daughter. The old man denies having any daughter; but after some mock wrangling, he goes into the house, and leads out an old toothless hag, who is received with shouts and clamours. Then, after a little more fencing, he goes in again and leads out the true bride dressed in her best clothes, and with his blessing gives her over to the bridegroom." Note on above. "In Sweden, when the guests sit down to the bridal banquet, an old woman decked in a wreath of birch bark, in which straw and goose-feathers are interwoven, and grotesquely dressed up with jingling harness, is led in and presented to the bridegroom as his consort, while in a pompous speech her charms are expatiated upon. She is chased away with clamorous hooting, whereupon the bridesmen go out again and after a mock search they lead in the bride."

I, pp. 253 *seq.*

"In some villages it is customary for the bride, after the wedding feast, to step over the banqueting-table and upset a bucket of water placed there for the purpose. [Supposed to denote fruitfulness—Author's Note.] After this begins the dancing, at which it is usual for each guest to take a turn with the bride, and receive from her a kiss in return for the civility."

I, pp. 254 *seq.*

"An ancient custom, now fast dying out, was the *Tergul de fete*—the maidens' market—celebrated each year at the top of the Gaina mountain, at a height of nearly 6,000 feet above the level of the sea, and where all the marriageable girls for miles around used to assemble to be courted on the 29th of June, Feast of St. Peter and St. Paul. The trousseau, packed in a gaily decorated chest, was placed in a cart harnessed with the finest horses or the fattest oxen, and thus the girl and her whole family proceeded to the place of rendezvous." Each family lived in a tent on the mountain. When an agreement was effected, the betrothal took place on the spot. Latterly the girls who went were betrothed beforehand, and this was only the official way of celebrating the betrothal, "the Roumanians in these parts believing that good luck will only attend such couples as are affianced in this manner." I, pp. 255 *seq.*

"There is also a very singular dance which I have not myself witnessed, but which is said to be sometimes performed in front of the church in order to ensure a good harvest—one necessary condition of which is that the people should dance till in a state of violent perspiration, figurative of the rain which is required to make the corn grow, wild jumps in the air for the vines, and so on, each grain and fruit having a special movement attributed to it, the dance being kept up till the dancers have to give in from sheer fatigue." I, p. 264.

The crowing of a black hen is an omen of death. To avert it, the bird should be carried in a sack sunwise thrice round the dwelling-house.

I, p. 310.

"A falling star always denotes that a soul is leaving the earth—for, according to Lithuanian mythology, to each star is attached the thread of some man's life, which, breaking at his death, causes the star to fall. In some places it is considered unsafe to point at a falling star."

I, p. 311.

A corpse is attired in its best clothes, "in doing which great care must be taken not to tie anything in a knot, for that would disturb his rest by keeping him bound down to the earth. Nor

must he be suffered to carry away any particle of iron about his person, such as buttons, boot-nails, etc., for that would assuredly prevent him from reaching Paradise, the road to which is long and, moreover, divided off by several tolls or ferries. To enable the soul to pass through these, a piece of money must be laid in the hand, under the pillow, or beneath the tongue of the corpse. In the neighbourhood of Lorgaras, where the ferries or toll-bars are supposed to amount to twenty-five, the hair of the defunct is divided into as many plaits, and a piece of money secured in each. Likewise a small provision of needles, thread, pins, etc., is put into the coffin, to enable the pilgrim to repair any damages his clothes may receive on the way." I, pp. 311 *seq.*

"The family must also be careful not to leave a knife lying with the sharpened edge uppermost as long as the corpse remains in the house, or else the soul will be forced to ride on the blade."

I, p. 312.

Before the coffin is closed, the priest pours wine over the corpse. I, p. 314.

"In many places two openings corresponding to the ears of the deceased are cut in the wood of the coffin, to enable him to hear the songs of mourning which are sung on either side of him as he is carried to the grave." I, p. 314.

"Whoever dies unmarried must not be carried by married bearers to the grave: a married man or woman is carried by married men, and a youth by other youths, while a maiden is carried by other maidens with hanging dishevelled hair."

I, p. 315.

"More decidedly evil [than the *sbrigor* or wandering ghosts] is the *nosferatu* or vampire, in which every Roumanian peasant believes as firmly as he does in heaven or hell. There are two sorts of vampires, living and dead. The living vampire is generally the illegitimate offspring of two illegitimate persons; but even a flawless pedigree will not ensure any one against the intrusion of a vampire into their family vaults, since every one killed by a *nosferatu* becomes likewise a vampire after death, and will continue to suck the blood of other innocent persons till

the spirit has been exorcised by opening the grave of the suspected person, and either driving a stake through the corpse, or else firing a pistol-shot into the coffin. To walk smoking round the grave on each anniversary of the death, is also supposed to be effective in confining the vampire. In very obstinate cases of *vampirism* it is recommended to cut off the head, and replace it in the coffin with the mouth filled with garlic; or to extract the heart and burn it, strewing its ashes over the grave." Every Roumanian village has some old woman versed in the modes of laying vampires. "Sometimes she drives a nail through the forehead of the deceased, or else rubs the body with the fat of a pig which has been killed on the Feast of Ignatius, five days before Christmas. It is also very usual to lay the thorny branch of a wild-rose bush across the body to prevent it leaving the coffin." I, pp. 319-321.

Were-wolves (*prikditsch*) are still believed in. "Sometimes it is a dog instead of a wolf whose form a man has taken, or been compelled to take, as penance for his sins." I, p. 321.

Perhaps the chief day in the Roumanians' year is St. George, 24th April (6th May). On the eve of this day, witches are especially dangerous. To counteract their influence square-cut blocks of turf (to which are sometimes added thorny branches) are placed in front of each door and window. I, p. 335.

On the night of the Feast of St. John the Baptist, 24th June (July 6th) fires are lighted on the mountains to keep away evil spirits from the flocks. I, pp. 336 *seq.*

"The exact hour of noon is precarious because of the evil spirit *Pripoluiza*, and so is midnight because of the *miase nopte* (night spirit), and it is safer to remain indoors at these hours." I, p. 331.

(Roumanian superstition. II, pp. 1-21.)

Swallows are luck-bringing and are called *galinele lui Dieu*—fowls of the Lord. There is always a treasure to be found where the first swallow has been espied. II, p. 1.

"The Slav custom of decking out a girl at harvest time with a wreath of corn-ears, and

leading her in procession to the house of the priest or the landed proprietor, is likewise practised here, with the difference that, instead of the songs customary in Poland, the girl is here followed by loud shouts of *Prihu! Prihu!* or else *Priku!* and that whoever meets her on the way is bound to sprinkle her with water. If this detail be neglected, the next year's crops will assuredly fail. It is also customary to keep the wreaths till next sowing-time, when the corn, if shaken out and mingled with the grain to be sown afresh, will ensure a rich harvest." II, pp. 6 *seq.*

There is a *Scholomance* (school), supposed to exist in the heart of the mountains, "where the secrets of nature, the language of animals, and all magic spells, are taught by the devil in person." II, p. 5.

"Killing a frog is sometimes effectual in bringing on rain." II, p. 13.

To discover the body of a drowned man, stick a lighted candle in a hollowed-out loaf of bread and set it floating on the water; where the light stops, the body is. II, p. 14.

"At the birth of a child, each one present takes a stone and throws it behind him, saying, 'This into the jaws of the *Strigoi*'—a custom which would seem to suggest Saturn and the swaddled-up stones. As long as the child is unbaptised, it must be carefully watched over for fear of being changed or harmed by a witch. A piece of iron or a broom laid beneath the pillow will keep spirits away." II, p. 14.

"It was thought indispensable to its stability [i.e. the stability of a new church or any important building] to wall-in a living man or woman, whose spirit henceforth haunted the place. In later times . . . it became usual, in place of a living man, to wall-in his shadow. This is done by measuring the shadow of a person with a long piece of cord, or a tape made of strips of reed fastened together, and interring this measure instead of the person himself, who, unconscious victim of the spell thus cast upon him, will pine away and die within forty days. It is, however, an indispensable condition to the success of this proceeding that the chosen victim be ignorant of the part he is

playing, wherefore careless passers-by near a building in process of erection may chance to hear the warning cry 'Beware lest they take thy shadow!' So deeply ingrained is this superstition, that not long ago there were still professional shadow-traders, who made it their business to provide architects with the victims necessary for securing their walls." II, pp. 17 *seq.*

E. GERARD: *The Land Beyond the Forest*. (Edinburgh and London, 1888.)

## 107. SCOTLAND

About two miles from Campbelton is the old churchyard of Kilcousland (p. 22). St. Cousland "set up near his cell a large stone with a hole in the centre, and announced that runaway couples who succeeded in reaching this stone, and here joining hands, should be considered indissolubly united. Here we have a trace of the earlier paganism—a survival of that old Norse custom of betrothal, which bade lovers join hands through a circular hole in a sacrificial stone. This was called the promise of Odin, and was practised in the Northern Isles long after they had embraced Christianity. This custom was long observed in Orkney" where lovers plighted their troth by clasping hands through a perforated stone. This ceremony was considered so binding that there was no need for a subsequent marriage ceremony with Christian rites. Indeed, there was this advantage in dispensing with such a ceremony, that those who had been married by the Church could not be parted, "whereas those who had dispensed with it, and had only bound themselves by the promise of Odin, might, should they grow weary one of another, legally annul their marriage, by merely entering the Church of Stennis, and there parting. 'They both came to the Kirk of Steinhouse,' says Dr. Henry, of Orkney, 'and after entering the kirk the one went out at the south, and the other at the north door, by which act they were holden to be legally divorced, and free to make another choice.'" The stone through which the lovers joined hands was the stone of Stennis and it "is known to have been an object of veneration to the men of Orkney, long before the Northmen came, and called it after Odin, and the people continued to

hold it in reverence till the beginning of this century, when it was destroyed." pp. 23 *seq.*

A form of betrothal "was for the lad and lass to stand on either side of a narrow brook, and to clasp hands across the stream, calling on the moon to witness their pledge. Sometimes the young couple each took a handful of meal, and kneeling down, with a bowl between them, emptied their hands therein, and mixed the meal; at the same time taking an oath on the Bible never to sever, till death should them part. A case was tried in Dalkeith in 1872, where this simple marriage ceremony was proved by Scotch law to be legally binding." pp. 24 *seq.*

"But the commonest and certainly the most curious custom of betrothal, was that of thumb-licking, when lovers licked their thumbs and pressed them together, vowing constancy. This was held binding as an oath, and to break a vow so made was equivalent to perjury. This custom is still quite common in Ross-shire, on concluding all manner of bargains, such as sales of cattle or grain. Hence the saying, 'I'll gie ye my thumb on it,' or 'I'll lay my thoomb on that,' expressing that the statement last made is satisfactory. There are men still in the prime of life, who remember when the custom of thumb licking was the recognised conclusion of business transactions, even so far south as the Clyde, and not unknown in Glasgow itself. Whatever may have been the origin of this quaint ceremony, it is curious to remember that the ancient Indian custom on sealing a bargain or conferring a gift was to pour water into the hand of the recipient, as is shown on many sculptures. Probably the thumb-licking was a convenient substitute for the original symbol." p. 25.

Boys were baptised before girls, it being thought that if a girl was baptised first she would grow a beard. In the church at Birnie, near Elgin, there was an old font "which was actually divided in two by a plate of iron let into the stone, that the water for the baptism of males might not be mixed with that for females." pp. 40 *seq.*

A Celtic goddess was Bright "to whose special care were committed all the Hebrides or Ey-Brides, that is The Isles of Bright or Bridgit.

To her, in her Christianised form, are also dedicated six parishes on the mainland of Scotland, while the name of Kilbride, or the Cell of Bridget, occurs eighteen times. . . . Her temples were attended by virgins of noble birth, called the daughters of fire, or sometimes merely *Breochuidh*, the fire-keepers. Like the ancient Persians, they fed this sacred fire only with one kind of peeled wood, and might never breathe upon the sacred flame." p. 59.

"Each village in the Highlands is said to have had its rough unhewn stone, called the Gruagach stone, where, till very recent times, the villagers poured out libations of milk on every day consecrated to Graine or Grian, the golden-haired Celtic Sun-goddess (just as we now see the Hindoos pour their daily offerings of milk, flowers, and water, on a similar rough unhewn stone, wherein their god is supposed to be present, and which invariably occupies a place of honour in every village.) . . . Even in the last century libations of milk were poured on these stones at dawn every Sunday as a preliminary to Christian worship." pp. 70 *seq.*

In Iona there were 360 sculptured stone crosses; they remained till 1560 (p. 63). Until the time of Mahomet, the Kaaba at Mecca was surrounded by 360 rude unsculptured monoliths (p. 68). Mecca and Iona "were both the shrines of races who worshipped the heavenly bodies, and who divided the zodiac into 360 degrees; . . . the Arabs as well as the ancient Hindoos, and their Western Druidic brethren, reckoned a lunar year of 360 days, believing the sun's revolution to be completed in the same period." p. 72.

Among the stones of Iona, destroyed by order of the Synod, were three "globes of white marble, which lay in three hollows worn on a large stone slab. Every person visiting the island was expected to turn each of these thrice round, following the course of the sun, according to the custom of Deisul, of which we find so many traces in these Isles." The stone on which the balls rested still exists. "It resembles a flat tombstone, and might be passed by as such, were it not for a row of cup-like hollows worn at one end of it. These were pointed out to me by an old man, as having been, in his youth,

occupied by stone balls, about the size of a child's head. . . . He told me that, in his younger days, he, like all his neighbours, had never passed that place without stopping to turn each of these balls thrice sunwise for luck." p. 72.

Besides these globes, the Druids had many sacred stones, mostly crystals reputed to possess magic powers, some of which retained their virtue till lately. Water into which such a crystal has been dipped is accounted a certain cure for all manner of diseases of men, cattle, and horses. The Robertsons of Struan have one of these stones; and since Bannockburn the clan has never gone into battle without carrying this stone with them, whose varying colour boded good or evil. p. 73.

In Canna, Pennant saw the following custom observed. "On the eve of St. Michael the people assembled at the Cladha, or graveyard, where every lad mounted his horse without saddle, taking some lass *en croupe*. He might take his neighbour's wife, if he chose, but not his own." They rode to an old stone cross, round which they rode thrice sunwise, then returned to the inn, where the lass treated her swain, and all present shared a huge oat cake, made in the form of a quadrant of a circle, and daubed with milk and eggs. The same custom was observed in the Long Island, and North and South Uist, of all of which St. Michael was the patron. The festival was called "the Oda." After making the sunwise turns, the day was spent in horse-racing. The same custom was observed in St. Kilda—bare-backed races, after which the people ate large loaves dedicated to St. Michael. The custom is still observed in the small Isle of Barra, south of South Uist, but not on St. Michael's day (Sept. 29) but on Sept. 25, a day sacred to St. Barr, patron saint of the Isle, though not in the Calendar. The people ride round St. Barr's chapels, each man with a woman behind him, making the circuit of the chapels thrice sunwise; after which the girls, instead of standing treat at the inn, are expected to provide their partners with wild carrots. pp. 111 *seq.*

The island of Muck or Muach means the isle of swine. The sow has left its name in many places, Sloch-Muick, Muckerach, Glen Muick, etc., in Scotland; Muck Island, Port Muck, etc.,

in Ireland. Some antiquaries held that swine were sacred among our ancestors. They were so among the Gauls and had the run of the sacred oak-groves of the Druids, and were treated with all respect. In a tumulus at Beregonium, near Oban, an urn was found containing the bones and teeth of a pig. pp. 113 *seq.*

Beavers were once so abundant in Scotland that their fur was an article of trade, the duty to be levied on it being mentioned in the Acts of Parliament of David I, King of Scotland. The last wolf is said to have been killed in 1680. p. 116.

On the altar of Fladda's chapel, in the island of Fladdahuan, lay a round bluish stone, which was always moist. Fishermen detained by contrary winds walked sunwise round the chapel, and then poured water on the stone; whereupon a favourable breeze was sure to spring up. The stone likewise cured diseases, and people swore solemn oaths by it. pp. 166 *seq.*

There was a green stone in Arran which people swore by; it cured diseases, and if thrown at an advancing foe it put them in a panic. p. 167.

"Till very lately there existed all manner of curious methods for consulting oracles, such as sewing up a man in a cow's hide, and leaving him for the night on some hill-top, that he might be made a spirit-medium. The commonest sort of divination was practised by means of the shoulder-blades of beasts slain in sacrifice, just as at the present day the shepherds of Niolo in Corsica foretell coming events by the left shoulder-blade of a goat or sheep." p. 174.

In the Hebrides it is thought that idiots are fairy children, substituted by the fairies for the human children. When a mother suspects her child, she takes it to the shore and following the ebbing tide lays it down on the shore. Its cries are heard by the fairies, who save their child and restore the human child. Just as the waves approach it, the mother returns and carries off the child, which is now her own human child. pp. 175 *seq.*

In Scotland, suicides are buried on the north side of the churchyard and with the head to the east,

whereas all other dead are buried with their feet to the east. The fisher people think that after such a burial the herring will forsake the coast for seven years. Hence sometimes they dig up the corpse by night and bury it on the shore at low water mark; or on the top of a mountain out of sight of the sea, that the herring may not be scared. Such burials have occurred on the top of Aird Dhubh, and also on a mountain bounding Inverness and Ross-shire. p. 185.

On one of the islands in Loch Maree was a holy well, which had the power of curing madness when its waters were full. The lunatic was rowed round the island in a boat and jerked into the water at intervals. He was then led to the holy oak tree beside the well; into the tree he drove a nail or a coin and fastened a rag. Then he drank of the well, made a second offering, then was rowed thrice round the loch sunwise, and made to bathe thrice. pp. 190 *seq.*

The people of Applecross (near Loch Maree), as late as 1656, sacrificed bulls to St. Mourie (Malruba—the saint who gave his name to Loch Maree) annually on August 25. Also they carried milk to the tops of the high mountains and there poured it on the rocks as an oblation. p. 192.

In Scotland there prevailed "the custom of sacrificing a bull as an offering to the earth spirits, in time of any grievous cattle-plague. The latest instance on record of this offering having actually been made occurred at Dallas, in Morayshire, on my father's estate, somewhere about A.D. 1850." The farmer kindled a need-fire with all ceremony; then dug a pit and sacrificed in it an ox for some spirit unknown. The need-fire, deemed a charm against all disease, but especially cattle-plague, was kindled by the friction of dry wood; fire made by striking metal was considered worthless. The men who made the need-fire had to divest themselves of any metal they might have about them. Similarly the Africans of the Gold Coast, when they consult their fetish, divest themselves of steel or iron. "The need-fire having been kindled, all other fires about the farm were put out, and re-lighted from this one, and all the cattle were made to smell it; sometimes the sick animals were made to stand over the fire for a quarter of an hour with their tongues out.

According to the original custom, the sacrifice of a heifer was necessary for the salvation of the herd." Sir James Simpson told the authoress of cases in which a cow had been buried alive as a sacrifice to the spirit of the murrain. The Rev. J. Evans, describing Wales in 1812, describes the casting of a bull from a precipice as a sacrifice. In Brittany, annually, an ox, cow, calf, and sheep are adorned with flowers and ribbons and led round the church to music. "These animals are then sold for the benefit of St. Nicodemus to induce him to protect all other flocks and herds in the district." pp. 194-196.

In olden times it was thought that this offering of a life for a life was equally efficacious in the case of human beings. Hence stories how people sought to redeem their lives by the sacrifice of another human life, or else "laid their sickness" on some animal, which, it was thought, would vanish and never be seen again. p. 196.

"There were certain wells from which water was carried to the sick. It was necessary that it should be drawn before sunrise, that the bearer should not speak on his way to or from the well, neither open his lips till the sick man had drunk the life-giving potion." Nor might the water vessel touch the ground. Another condition was that there should be no looking backward. p. 211.

The Highlanders still call the year Bheil-aine, *i.e.*, the circle of Bel or the Sun. The four principal fire-festivals were on May-day, Midsummer eve, Hallow-e'en (the autumn festival), and at Yule (mid-winter festival). p. 215.

Beltane fires. pp. 215-233.

Till the beginning of the present century it was customary in some parts of the Highlands for the young folk to meet on the moors on May 1, kindle a great fire, and cook a mess of eggs and milk, which all shared. "Then they baked oat-cakes, a bit for each person present, and one bit was burnt black. The cakes were shuffled in a man's bonnet, and each person, blindfold, drew one. Whoever got the black bit had to leap three times through the flames." Similar customs described in Perthshire. pp. 215 *seq.*

"At Beltane rowan-twigs were carried thrice sunwise round the bonfires, then carried home,

and placed in every house to ward off all evil in the coming year. On the same day the farmers of Strathspey and Inverness were wont to make a twisted hoop of rowan and cause each sheep and lamb to pass through it, till the whole flock had thus been secured from harm. Every cowherd having a due regard to the safety of his cattle would certainly drive his beasts with a rowan stick." In Forfarshire if the rowan tree and red thread fail to keep away disease, the cowherd sometimes places a burning peat on the threshold of the byre and makes the sick beasts walk over it. In Islay they smear the ears of the cattle with tar on May morning to keep away the warlocks. An old custom was to take a sod from the roof of the byre, and a burning peat, and plunge both in a pail of strong ale. p. 217.

"The great Autumn Fire Festival seems to have occurred on November 1, when all fires were extinguished, save those of the Druids, from whose altars only, the holy fire must be purchased by all householders, for a certain price." p. 219.

"On December 25, when the shortest day was past, the great winter festival called Yule was celebrated, to mark the turn of the year—the sun's new birth. It was a day of solemn worship and a night of feasting. Fires blazed on every hill, which were re-kindled on the twelfth night subsequent to Yule. Sacred plants were cut—more especially the ivy and mistletoe." p. 221.

Until recent times the charred remains of the Yule log of one year were preserved carefully until the following Yule, when they served to light the new log; their presence in the house was a safeguard against fire. A monstrous Yule candle was also lighted and was expected to burn for twelve nights. p. 225.

Burning of the Clavie at Burghead. The Clavie is half a barrel, filled with combustibles, and burning, carried on the back of lads, one after the other, round the town; it is then taken to a hillock where fresh fuel is added and the blaze in olden days was kept up all night. Nowadays, after a short interval, the Clavie is thrown down the western side of the hill and a scramble ensues for the burning brands, of which the embers are carried home and preserved till the following year,

as a safeguard against all kinds of harm. Formerly it was thought necessary that one man should carry it right round the town, so the strongest was chosen. Moreover it was customary to carry the Clavie round every ship in the harbour. Sometimes it is still rowed round some favoured vessel. p. 226.

At Logierait in Perthshire there is a custom like that of the Clavie. Young men assembled on Hallow-e'en and made great torches of faggots. The faggot being kindled is (or was) carried on the shoulders of a strong lad, who runs round the village, followed by all the crowd; and when one faggot is burned out, another is kindled. Pennant describes this as a regular Hallow-e'en custom and says that when the faggot had been thus carried round the village, its embers were used to kindle a great bonfire. p. 227.

A custom which existed till very lately in Lewis and other islands "was that of carrying fire all round the houses and goods of different members of the community, more especially round women after the birth of children, and round infants till after their baptism, to protect them from evil spirits. In like manner no Shetlander will venture after nightfall to pass the green hillocks haunted by elfin tribes, unless he carries with him a live coal." p. 227.

An old woman in Banffshire "carries a live peat sunwise round her cottage every night, just as regularly as she says her prayers. Moreover she is most particular about keeping a red thread twisted round her cow's tail, as otherwise she is convinced that the milk would pass from her cow to her neighbour's. Also if it is sick, she at once kindles the old need-fire." pp. 227 *seq.*

At Beltane, Midsummer, Hallow-e'en, and especially at the New Year, and on some intervening days, it is unlucky to let a neighbour take a kindling from the hearth, or even a light for a pipe. It is said that in Islay no one would, on any account, give or take a light at Hogmanay, that is, at the new year. p. 228.

Down as late as 1700 the Islanders invariably chose the time of the moon's increase for cutting their peat and rushes, building their earthen

dykes, and felling timber. A birth or marriage at the full moon was lucky. To marry or to kill a beast for food when the moon was waning would have been the height of folly. In fact no important business was begun at the wane. p. 234.

Until 1660 the custom prevailed of wading into the sea, with a cup of ale, which was poured out as a libation to Shony, a sea-god, who was implored to send abundant sea-ware for the good of the land. pp. 238 *seq.*

In the account of the launch of Clan Ronald's galley, as sung by an old Celtic bard, it is said that a he-goat was hung from the mast, to secure a favourable wind. In the first Crusade the Christian hosts carried with them a goose and a goat, to which they rendered homage, believing the Holy Spirit to be present with them. p. 239.

Of all old superstitions the one most commonly still cropping up is the practice of *deisul*, *i.e.*, a turn southward, following the course of the sun, such as the custom of rowing a boat sunwise at first starting, or of walking thrice sunwise round any person to whom one wishes good luck. At the new year, when the sun begins its yearly revolution, a cow's hide used to be carried thrice sunwise round the house. The word *deisul* is derived from *deas*, the right hand, and *sul*, the sun; the right hand being always kept next to that object round which the turn was made. The contrary turn from right to left was called *widdershins* or *cartrea-sul*. It was only made in invoking a curse. Witches began their spells by making so many turns against the sun. pp. 241 *seq.*

The idea of luck was connected with the south, the right hand being described as the south hand. Antiquaries say that in the burial hills of the ancient Britons the graves are invariably on the south side. "Out of several hundred barrows examined in different parts of the country, only two instances are recorded in which human remains were found to the north of the tumulus." The perpetual use of the terms east and west in the mouth of a Highlander originate in the same feeling. If you bid a man enter your house, you say "Come west," quite irrespective of the points of the compass. To bid him come east, however

true geographically, would be insulting and unlucky. When the guest has entered, the host gives him a dram and bids him "Put it west his throat," implying good-will in the swallowing of it. A lad courting a lass is said to be "putting it west upon her." If you bid a man do some work heartily you say "put it west," or "put west your foot." However, in divination by smoke the luckiest omen seems to be when the smoke goes eastward. For such divination, the fire must be made of alder boughs gathered by the hand of a maiden. p. 247.

There is an angry tide off Mull called the "Men of Lochaber," because some men of Lochaber, crossing over to Mull, were so angry with the tide that they stabbed it with their dirks. p. 383.

C. F. GORDON CUMMING: *In the Hebrides*. (London, 1883.)

## 108. SCOTLAND

The people of Lewis go to the little Flannan Islands once a year to get fowls, eggs, down, feathers, and quills. When they have landed in the islands they uncover their heads and make a turn sunwise, thanking God for their safety. "The first injunction after landing is not to ease nature in that place where the boat lies, for that they reckon a crime of the highest nature, and of dangerous consequence to all their crew." On the biggest of the islands are the ruins of a chapel dedicated to St. Flannan. The men pray at the altar of this chapel before they begin to fowl. Another rule is that they may not kill a fowl with a stone. "It is absolutely unlawful to call the island of St. Kilda . . . by its proper Irish name Hirt, but only the high country. They must not so much as name the islands in which they are fowling, by the ordinary name, Flannan, but only the country. There are several other things that must not be called by their proper names: *e.g.*, *visk*, which in the language of the natives signifies water, they call *burn*; a rock, which in their language is *creg*, must be called *cruey*, *i.e.*, hard; four, in their language, is expressed *gort*, but must here be called *gaire*, *i.e.*, sharp; slippery, which is expressed *bog*, must be called soft; and several other things to this purpose." p. 580.

Before the reformation all the churches and chapels in Lewis and the neighbouring islands were sanctuaries; a murderer was safe within the precincts. p. 583.

MARTIN: *A Voyage to St. Kilda*. (Pinkerton's Voyages and Travels, vol. III.)

## 109. IRELAND

"The restrictions and prohibitions of the king of Eire (Ireland), and of the kings of the provinces down here.

"Seven are the 'urgharta' (prohibitions) of the king of Eire, *i.e.*:

"The sun to rise upon him on his bed in Magh Teamhrach<sup>1</sup>; to alight on Wednesday in Magh Breagh; to traverse Magh Cuillinn after sunset; to incite his horse at Fan-chomair; to go on Tuesday against north Teabhtha (Teffia); to go in a ship upon the water the Monday after Bealltaine (May-day); [to leave] the track of his army upon Ath Maighne the Tuesday after Samhain (All-Hallows)." p. 3.

"The five prohibitions of the king of Laighin (Leinster) here, *viz.*:

"To go round Tuath Laighean left-hand-wise on Wednesday; to sleep between the Dothair (Dodder) and the Duibhlinn, with his head inclining to one side; to encamp for nine days on the plains of Cualann; to travel the road of Duibhlinn on Monday; to ride on a dirty, black-heeled horse across Magh Maistean." pp. 3, 5.

"The five prohibitions of the king of Mumha (Munster):

"To remain to enjoy the feast of Loch Lein from one Monday to another; to feast by night in the beginning of harvest, before Geim at Leitreacha; to encamp for nine days upon the Siuir; to hold a border meeting at Gabhran; to listen to the groans of the women of Magh Feimhin when suffering violation." p. 5.

"The five prohibitions of the king of the province of Oilneagmacht (Connaught) here:

"To make a treaty respecting Cruachan after making peace on Samhain's day; to go in a

speckled garment on a grey speckled steed to the heath of Luchaid in Dal Chais; to go to an assembly of women at Seaghais; to sit in autumn on the sepulchral mounds of the wife of Maine; to contend in running with the rider of a grey one-eyed horse at Ath Gallta, between two posts."

p. 5.

"The five prohibitions of the king of Uladh (Ulster), *i.e.*:

"The horse-fair at Rath Line, among the youths of Dal Araidhe; to listen to the fluttering of the flocks of birds of Linn Saileach after sunset; to celebrate the feast of the flesh of the bull of Daire-mic-Daire; to go into Magh Cobha in the month of March; to drink of the water of Bo Neimhidh between two darknesses." p. 7.

"It is certain to the kings of Eire that if they avoid their 'geasa' (restrictions), and obtain their 'buadha' (prerogatives), they shall meet no mischance or misfortune; no epidemic or mortality shall occur in their reigns, and they shall not experience the decay of age for the space of ninety years." p. 7.

The king of Eire (Ireland) is also referred to as the king of Teamhair (Tara). p. 3.

"Let his seven restrictions be read—no reproach To the king of Teamhair; if he observe them It will guard against treachery in battle, And the pollution of his high attributes."

p. 11.

Of "the Book of Rights" two ancient vellum copies are in existence, one compiled about 1390, the other in 1418. Modern copies exist also, but they have no authority, being clearly copies at first or second hand from either of the old vellum manuscripts. p. 1.

In the poetical version of the Book of Rights it is said that one of the prohibitions of the king of Teamhair is "the sun to rise upon him east at Teamhair." p. 13.

JOHN O'DONOVAN: *The Book of Rights*, now for the first time edited with translation and Notes by John O'Donovan. (Dublin, 1847.)

<sup>1</sup> "*Magh Teamhrach*. This should be, at Teamhair, as in the poem." (Note of the Editor.)

## 110. IRELAND

"Midsummer. The Baal Fires and Dances.

"This season is still made memorable in Ireland by lighting fires on every hill, according to the ancient pagan usage, when the Baal fires were kindled as part of the ritual of sun-worship, though now they are lit in honour of St. John. The great bonfire of the year is still made on St. John's Eve, when all the people dance round it, and every young man takes a lighted brand from the pile to bring home with him for good luck to the house.

"In ancient times the sacred fire was lighted with great ceremony on Midsummer Eve; and on that night all the people of the adjacent country kept watch on the western promontory of Howth, and the moment the first flash was seen from that spot the fact of ignition was announced with wild cries and cheers repeated from village to village, when all the local fires began to blaze, and Ireland was circled by a cordon of flame rising up from every hill. Then the dance and song began round every fire, and the wild 'hurrahs' filled the air with the most frantic revelry.

"Many of these ancient customs are still continued, and the fires are still lighted on St. John's Eve on every hill in Ireland. When the fire has burned down to a red glow the young men strip to the waist and leap over or through the flames; this is done backwards and forwards several times, and he who braves the greatest blaze is considered the victor over the powers of evil, and is greeted with tremendous applause. When the fire burns still lower, the young girls leap the flame, and those who leap clean over three times back and forward will be certain of a speedy marriage and good luck in after life, with many children. The married women then walk through the lines of the burning embers; and when the fire is nearly burnt and trampled down, the yearling cattle are driven through the hot ashes, and their back is singed with a lighted hazel twig. These hazel rods are kept safely afterwards, being considered of immense power to drive the cattle to and from the watering places. As the fire diminishes the shouting grows fainter, and the song and the dance commence; while professional story-tellers narrate tales of fairy-land, or of the good old times long ago, when the kings and princes of Ireland dwelt amongst their own people, and there was food to eat and wine to drink for all

comers to the feast at the king's house. When the crowd at length separate, everyone carries home a brand from the fire, and great virtue is attached to the lighted *brone* which is safely carried to the house without breaking or falling to the ground. Many contests also arise amongst the young men; for whoever enters his house first with the sacred fire brings the good luck of the year with him."

II, pp. 214 *seq.*

LADY WILDE: *Ancient Legends, Mystic Charms, and Superstitions of Ireland.* (London, 1887.)

## 111. WALES

*Pembroke County Guardian*, December 7, 1895.

This paper under this date contains an article on "The Harvest Customs of Pembrokeshire." The following is an extract from it, the information being given by E. Laws:

"The harvest-home customs seem to have been much the same in South Pembroke as they were in the English counties. John Wright, Bailiff of Stackpole, writes to his young master, Pryce Campbell, under date August 22, 1736, as follows: 'Whilst I was abroad [he had been in Cardiganshire] the harvest people cut the Neck, and, notwithstanding all the stones about the Court [this house was being rebuilt] would have a dance. The dance was the "Three Shopkins." There was a noble feast.'

Further, the harvest customs in north Pembrokeshire are described as follows by D. Jenkyn Evans:

"The 'wrach' was a small tuft of corn, generally three-plaited, varying from six to twelve inches in length. I regret that I have not been able to ascertain its origin, which, no doubt, would have been very interesting, but the old, quaint custom in north Pembrokeshire of throwing the 'wrach' to a neighbour's field where the reapers were busy at work, or bringing it into the master's house, is within the memory of many living agriculturists. . . . The 'wrach' was made of the last corn which was cut at the harvest; and in some districts great excitement existed and much amusement was created amongst the reapers when the last standing was reached; all in turn were allowed to throw their sickles at it, just as boys and girls throw sticks at 'Aunt Sally' in our vanity fairs, and the one who succeeded in cutting the last corn received as his or her reward a 'jug

of home-brewed.' In those days, I need hardly say, there were no scythes, much less machines as nowadays, used in cutting corn; our forefathers had only one implement for this purpose—the sickle. . . . As soon as all the corn was cut the 'wrach' was hurriedly made and taken to the neighbouring farm where the reapers were busy at work. This was generally done by the 'ploughman,' but he had to be very careful to do so without being observed by his neighbours, for if they saw him coming, and had the slightest suspicion of his errand, they would soon make him retrace his steps. But the person in care of the 'wrach' was ever careful to avoid observation, if possible, and when he had crept over fences, and stealthily stationed himself over against the foreman of his neighbour's reapers, he watched his opportunity, so that when they were within easy distance of each other, he suddenly threw his 'wrach' over the fence, and, if possible, upon the foreman's sickle, crying:

'Boreu y codais I,  
Hwyr y delynais I,  
Ar ei gwar hi.'

He then quickly took to his heels with all the energy he possessed; and if he got off without being caught or cut by the flying sickles of the frenzied reapers, which were hurled after him, he was a lucky man. In other instances the 'wrach' was brought home by one of the reapers to the farm house, but it was absolutely necessary that it should be taken into the house without being wetted. The person who was suspected by those in the house of having the 'wrach' in his possession, generally had a pretty rough time of it; sometimes he would be stripped of the greater part of his clothes, and at another time he would be deluged with water which had been carefully stored in buckets and pans for the purpose; but if the 'wrach' was brought into the house *dry* and without being observed, the master had to pay the bearer a small fine, or sometimes a jug of beer 'from the cask next to the wall' would be demanded. It appears that 'the cask next to the wall' ('y gasgen nesa'r wal') contained the best and strongest beer, which the master reserved for himself and a few choice visitors. I heard of a case where the reapers once made a request to their master for a can of this beer, and upon his refusal he was immediately seized by a few of the women and tied hand and foot with ropes made

of straw, and left helpless on the ground till the demand was granted, but not till he had been lying, thus bound, for several hours, and night was approaching, did he accede to their request. What would the farmers of the present day say if they were subjected to a similar ordeal at the hands of their employees?

"When the 'wrach' had been successfully brought into the house, it was carefully hung to a nail on the beam or some other convenient place, in the 'hall,' or elsewhere, where it remained all the year round. This custom of bringing the 'wrach' into the house and hanging it up still exists at some farms in north Pembrokeshire, though the ancient and quaint ceremonies just described are now discontinued.

"At the close of the harvest it was a universal custom in north Pembrokeshire to have what they termed a 'harvest supper.' This consisted generally of different kinds of meat and boiled vegetables, but the great feature of the feast was 'y botten rice' (the rice pudding), made in large tin pans, which each rustic cook of those days took great pride in preparing, in the hope that her particular 'potten' might be considered better than her neighbour's. Supper ended, the inner man satisfied, and after a merry chat, the party quietly dispersed to their respective homes."

*Pembroke County Guardian*, December 7, 1895.

## 112. CORNWALL

"There is a mock cavalcade kept up at this town [Lostwithiel, in Cornwall], which is very remarkable. The particulars, as they are related by Mr. Carew in his *Survey of Cornwall*, are as follows:

"Upon Little Easter Sunday the freeholders of this town and manor, by themselves or their deputies, did there assemble; amongst whom one (as it fell to his lot by turn), bravely apparelled, gallantly mounted, with a crown on his head, a sceptre in his hand, and a sword borne before him, and dutifully attended by all the rest (also on horseback), rode through the principal street to the church. The curate in his best bescen solemnly received him at the churchyard stile, and conducted him to hear divine service. After which he repaired, with the same pomp, to a house provided for that purpose, made a feast to his attendants, kept the table's end himself, and

was served with kneeling assay and all other rights due to the estate of a prince; with which dinner the ceremony ended, and every man returned home again. The pedigree of this usage is derived from so many descents of ages that the cause and author outreach the remembrance. Howbeit, these circumstances afford a conjecture that it should betoken royalties appertaining to the honour of Cornwall." pp. 141 seq.

DANIEL DEFOE: *From London to Land's End*. (Cassell's National Library, 1894.)

### 113. FRANCE

#### "Les feux de la Saint-Jean."

In his *Catéchisme de Meaux* Bossuet thus describes the superstitious customs connected with St. John's fires: "Danser à l'entour du feu, jouer, faire des festins, jeter des herbes par dessus le feu, en cueillir avant midi à jeun, en porter sur soi, les conserver le long de l'année, garder les tisons ou les charbons du feu sacré." p. 98.

"Les détails que nous possédons sur la fête de Belténé<sup>1</sup> sont particulièrement instructifs à cet égard, bien que la date de la fête, pour des raisons locales, ait été reportée au premier mai, tandis que l'Ecosse avait conservé la date du 24 juin.

"La fête de Belténé se donnait tous les trois ans à Tara, la sainte capitale de l'Irlande, en présence des cinq rois provinciaux et des trois ou quatre cents roitelets ou chefs de clan qui représentaient l'élite de la nation. 'Le jour de l'inauguration de la fête,' dit O'Curry, 'les druids, gardiens des anciens usages, entonnaient les formules magiques dans l'enceinte royale, y allumaient deux grands feux entre lesquels devaient passer les bestiaux. C'était contre les épizooties un préservatif assuré jusqu'à l'année suivante.' Mais il y a plus: ce feu de Belténé était un feu sacré, comme celui des vestales à Rome. Chaque Irlandais devait y allumer la flamme qui introduisait dans sa cabane, pour l'année, la protection des dieux. Un passage de la Vie de saint Patrice, publiée par la *Société celtique*, nous apprend que le saint trouva cet usage établi à la cour du roi Loégaire

qui lui avait accordé l'hospitalité, bien que ce roi fût encore païen. Or, raconte l'auteur chrétien de la Vie du saint irlandais, il arriva que la veille de la fête païenne de Belténé, saint Patrice, comme d'habitude, avait allumé les cierges de sa petite chapelle. Il en fut sévèrement réprimandé. Un règlement royal existait ordonnant que, dans toute l'Irlande, tous les feux fussent éteints ce jour-là, et sous les peines les plus sévères, ne fussent rallumés qu'au feu sacré, le feu de Tara." pp. 105 seq.

"Le secrétaire du *Dîner celtique*, M. Quellien, un poète dont vous connaissez tous la patriotique activité, m'écrivait en 1885:

"'Nous fêtons encore dans le Finistère la fête de la Saint-Jean; s'il y a dans la paroisse une chapelle sous le vocable de Saint Jean, c'est sur la place voisine que le bûcher est établi. Sinon, c'est sur la place de l'église paroissiale et, dans certaines contrées, à tous les carrefours. Chacun apporte un fagot, une bûche, une branche d'arbre ou d'ajonc. Le feu est mis par le recteur<sup>1</sup> après les prières du soir, soit près de la chapelle, soit au bourg. On se découvre, on dit quelques prières communes; après un cantique ou deux chantés à l'unisson, l'on ouvre une ronde. Les attardés qui jettent leurs fagots dans le bûcher provoquent d'universels cris de joie.

"'Dès que le bûcher commence à tomber, les jeunes garçons et les jeunes filles reprennent la ronde au chant d'un *gwerz* ou d'un *soon* qui n'ont pas toujours un caractère religieux. Puis l'un des danseurs rompt la chaîne et saute par dessus le brasier; un autre fait de même après un nouveau tour de danse. Tout le monde finit par tenter l'épreuve. Si quelqu'un tombe ou roule dans le feu, il est couvert de huées et ne rentre plus dans la chaîne de danse.

"'L'on a bien soin d'emporter un tison quand on rentre. On n'est guère allé à la cérémonie du bûcher que pour cela. Ce tison protégera la maison contre le feu du ciel, contre les incendies, contre certaines maladies et certains maléfices. On ne l'attache pas comme le buis béni du dimanche des Rameaux, à la tête du lit près du bénitier. Il est enfermé dans une armoire et gardé jusqu'à la Saint-Jean prochaine, avec le même soin que les papiers de famille. Le

<sup>1</sup> [O'Curry, *On the Manners and Customs of the Ancient Irish*.]

<sup>1</sup> "Le curé de la paroisse."

rameau de buis ne sert qu'à orner une chapelle ardente et à bénir les morts. *Tantad sant Jeann*, le feu de la Saint-Jean, n'est pas un feu de joie, c'est un feu sacré dont on éloigne les blasphémateurs et les ivrognes.' " p. 406 seq.

"Les herbes de la Saint-Jean." pp. 122-139.

After quoting Thiers (*Traité des Superstitions*, Paris, 1704), the writer proceeds: "En 1808, cent ans après, Millin<sup>1</sup> retrouve ces superstitions encore vivantes dans le midi de la France. 'A Marseille, le matin de la fête de la Saint-Jean, la place de Noailles et le cours sont nettoyés. Dès trois heures du matin les gens de la campagne y affluent et à dix heures tout y est couvert d'une quantité considérable de fleurs et d'herbes aromatiques. Le peuple attache à ces plantes des vertus superstitieuses et se persuadent que si elles ont été cueillies, ce jour même, avant le lever du soleil, elles sont propres à guérir beaucoup de maux. On s'empresse, à l'envi, d'en acheter pour en faire des présents et pour en remplir sa maison.'

"Un de nos auditeurs, natif du Perche, nous affirme qu'autour de lui ces usages existent encore: 'La veille de la Saint-Jean, avant le coucher du soleil, les paysans du Perche continuent à cueillir l'herbe dite herbe de la Saint-Jean. C'est une herbe traînante, très aromatique, qui a de petites fleurs d'un bleu violet. On y ajoute d'autres fleurs également aromatiques. On en fait des croix, des couronnes que l'on suspend au-dessus des portes des habitations et des étables. On les vend comme le buis du dimanche des Rameaux. On garde ces couronnes sèches d'année en année. Si un animal meurt, une vache par exemple, après avoir nettoyé l'étable avec soin on entasse au milieu toutes ces herbes sèches auxquelles le temps ne semble pas faire perdre leurs vertus. On y met le feu; on ferme hermétiquement l'étable, afin que la fumée pénètre dans tous les interstices. On est persuadé que l'on a chassé les germes de la maladie.' " pp. 123 seq.

ALEXANDRE BERTRAND: *La religion des Gaulois*. (Paris, 1897.)

<sup>1</sup> [Millin, *Voyage dans les départements du Midi*, t. III, p. 345 et suiv.]

<sup>2</sup> "Ce renseignement est le seul que nous ayons obtenu de nos auditeurs. Ces pratiques ont probablement beaucoup plus disparu que celles des feux de la Saint-Jean."

## 114. POITOU, FRANCE

"La cierge de la chandeleur [Candlemas] préserve de la foudre. Brûlant près du chevet d'un mourant, il prolonge sa vie d'autant d'heures que la mèche pousse de flammèches." p. 491.

"A carnaval, on fait les crêpes [pancakes]; la première est réservée aux poules, pour les faire pondre. Les bergers en mettent une sur une aubépine pour empêcher le loup de venir manger leurs moutons.

"Le matin du carnaval, on danse sur le fumier pour avoir du chanvre; on abat les taupinières dans les prés; on fait la litière aux ouailles avec de la paille de fèves noires pour avoir des agneaux noirs; on entoure d'un lien de paille le tronc des arbres fruitiers pour empêcher les fruits de tomber." p. 492.

"Le dimanche gras, a lieu la promenade du bœuf gras.

"Après les fêtes du carnaval, le mercredi des Cendres, les jeunes gens 'les masques' en longs habits de deuil 'éplorés' descendent de Lussac vers le Pont, portant un mannequin qu'ils vont jeter dans la Vienne, en criant: 'Carnaval est mort! Carnaval est mort!'

"Le même usage se rencontrait dans presque toutes les localités sur les bords de la Vienne. Comme tant d'autres, il tend à disparaître."

p. 493.

On the first of May "on plante un 'mai' sur le fumier pour empêcher les serpents de s'y mettre; on en met aussi un à la porte des étables afin que les serpents ne viennent pas têter les vaches.

"Les jeunes gens plantent un 'mai' à la porte de leur 'bonne amie.' Pour lui faire honneur, ils attachent aux branches de ce mai des rubans et des gâteaux. Au contraire, pour faire injure à une fille, ils lui portent des débris de légumes, des ordures devant la porte.

"Les jeunes filles vont, avant le lever du soleil, se débarrasser de rosée pour avoir le teint frais; quelques-unes, dit-on, pour être plus belles de tout leur corps, se roulaient, nues, dans l'herbe.

"Se marier en mai porte malheur." p. 498.

On the eve of St. John "on met des bouquets, des branches d'arbre, de la verdure aux portes et fenêtres des maisons, écuries, étables, granges: ça porte bonheur:

"On lave les moutons pour avoir de plus jolie laine.

"Aux 'feux de joie,' le soir, on se chauffe le dos entouré d'une ceinture de chanvre ou d'herbe de la Saint-Jean, afin de n'avoir pas mal au dos pendant la moisson." p. 499.

"Les Moissons. C'est auquel parmi les moissonneurs d'une même contrée aura fini le premier pour envoyer 'le renard' dans le champ voisin.

"Le moissonneur qui coupe la dernière poignée a 'le renard.'

"Cette dernière poignée est appelée la 'lienne.' On la porte à la maison du maître; on la laisse au milieu de la table pendant le 'borlot': le repas qui clôture le moisson, et . . . on l'arrose ferme.

"Elle doit rester toute l'année exposée sur la cheminée.

"Quand on finit de battre, tout le monde court à la dernière gerbe: personne ne peut la soulever. Ils se mettent à quinze, à vingt. Et il faut que le 'maître' leur donne à boire." pp. 500 seq.

"La personne qui aperçoit une ou des étoiles filantes doit se tenir avertie que c'est l'âme ou les âmes de personnes décédées dans sa famille qui réclament des indulgences ou des messes. D'autres croient que ce sont des âmes qui sortent du purgatoire pour gagner le ciel." pp. 525 seq.

L. PINEAU: *Le Folk-lore du Poitou*. (Paris, 1892.)

## 115. BEAUCE AND PERCHE, FRANCE

"Nous n'avons pas comme en Bretagne les '*Roches écriantes*' sur lesquelles les jeunes filles ou les jeunes femmes se laissent glisser, jupons relevés, du sommet jusqu'au bas, pour trouver un mari ou pour être fécondes. Mais récemment encore les jeunes filles qui désiraient un mari, allaient le soir, frotter leur ventre contre une aspérité de la *Pierre de Chantecoq*, dite aussi la *Mère au Cailles*. Les jeunes femmes qui désiraient avoir des enfants accomplissaient le même act. Ce menhir est situé près de Gallardon, dans un champ rempli de petits cailloux, tous de même forme allongée et de même dimension. L'aspect de ce champ rappelle, en miniature, la fameuse plaine de la Crau, en Provence." I, p. 79 seq.

Speaking of magic healers the writer says: "Le toucheur de dents pose un clou neuf sur la dent malade, en marmottant des prières; il enfonce ensuite ce clou dans une porte, une poutre ou une solive. C'est ainsi qu'opère encore actuellement Mme. Paragot de Moinville-la-Bourreau (E.-et-L.)." I, p. 170.

"Des êtres malfaisants, qu'on appelait des *grêleurs*, avaient le pouvoir de *faire des nuées* et de déchaîner des orages de grêle sur une contrée. Ces sorciers opéraient ainsi: ils battaient, avec de longues perches, l'eau de certains étangs ou mares; des vapeurs s'élevaient, des nuées épaisses se formaient, qui s'en allaient tomber, en grêle, au gré du caprice des sorciers: c'était, à la veille des moissons, toute une contrée ravagée, anéantie. La mare de la *Grande-Lüe*, à Pézy (E.-et-L.), fut, d'après la tradition, plusieurs fois, le lieu où s'évertuèrent les grêleurs.

"En ce temps-là, heureusement, les cloches avaient la vertu de *couper les nuées*. C'était alors une coutume générale de sonner les cloches pendant l'orage, et l'on était persuadé que leurs *voix bénies* préservaient la paroisse de la grêle et de la foudre. Aussi lit-on fréquemment cette inscription sur les cloches un peu anciennes: *Vivos voco, mortuos plango, fulgura frango*. . . .

"Dès qu'un orage suspect semblait, à l'horizon, s'avancer vers la paroisse, le *sonneur* mettait la cloche en branle pour déjouer le maléfice du grêleur. Plus d'un sonneur a payé de sa vie cette imprudence. Devant l'inutilité, d'une part, et, de l'autre, le danger de cette coutume, l'autorité civile intervint et interdit de sonner les cloches pendant l'orage.

"Il existe encore quelques vestiges de cette croyance en la vertu protectrice des cloches. A Illiers (E.-et-L.), jusqu'en ces dernières années, du 1er mai au 1er septembre, on sonnait, chaque soir, pendant une demi-heure, la cloche dite *des biens de la terre*. Mais peut-être cette vieille coutume ne s'est-elle perpétuée, au milieu de l'indifférence religieuse de nos cultivateurs contemporains, que grâce à la piété intéressée du sacristain. Toute peine mérite salaire: or, le fait de prendre soin, chaque jour, des *biens* des paroissiens, méritait une récompense. Ainsi pensait le sacristain qui, la moisson terminée,

<sup>1</sup> Eure-et-Loire.

faisait une fructueuse tournée chez les cultivateurs, petits et grands, de la commune. Beucerons et Percherons s'exécutaient de bonne grâce et rétribuaient, qui en nature, qui en monnaie, l'homme qui faisait chez eux 'la pluie et le beau temps.' " I, pp. 207-209.

"Les *envoûteurs* remontent au moyen âge; ils ont disparu dans nos contrées avant la fin du XVIIIe siècle. Ces sorciers représentaient, par une petite statue en cire, la personne à laquelle ils voulaient du mal. Cette image, bénie par un prêtre, était mutilée, ou piquée à l'endroit du cœur, ou fondue, suivant le genre de supplice que l'on désirait à son ennemi. Des formules superstitieuses, des invocations au diable complétaient le sortilège." I, p. 209.

"Le fiévreux pouvait aussi employer le moyen suivant: recueillir les rognures de ses ongles, les déposer, la nuit, dans un trou pratiqué dans le tronc d'une jeune tremble. Le trou aussitôt rebouché, l'arbre *prenait* la fièvre du malade." I, p. 213.

"Les populations primitives de la Beauce se sont groupées sur les plateaux d'alluvion argileuse qui conserve parfaitement l'eau du ciel, afin d'avoir, sans travaux ni frais, des réservoirs naturels pour abreuver les bestiaux. Ces mares et les puits très profonds doivent suffire aux besoins de la population.

"La recherche des sources a donc été, de tout temps, la grande préoccupation de ce pays altéré. Mais l'ignorance et la crédulité de nos ancêtres les ont toujours portés vers les moyens surnaturels; aussi accordèrent-ils aux *sourciers* le pouvoir de découvrir les sources, les trésors et les choses cachées.

"Un bâton, une verge ou une baguette représentaient le symbole extérieur de leur pouvoir surnaturel. Le bois de coudrier passait pour avoir une réelle sympathie avec l'eau, l'or et l'argent; mais, plus tard, la baguette fut indifféremment en métal, en bois, en corne ou en ivoire. Ce qu'il fallait obtenir, c'était la dextérité, le tour de main afin de faire tourner la baguette pour lui faire signaler les sources, les trésors, les crimes, etc. Cette adresse tenta bientôt les sorciers, qui se firent *sourciers* et exploitèrent largement les naïfs. Il arriva nécessairement que, sur l'indication des

hydrosopes, des sources furent mises à jour, dont les sorciers ne soupçonnaient pas l'existence. Ces heureux résultats augmentèrent leur prestige qui dura jusqu'au début du XIXe siècle."

I, p. 210 *seq.*

"Les curés, aux yeux des paysans, passaient pour avoir un pouvoir analogue à celui des sorciers. Ils possédaient le secret de *barrer le feu* et même de mettre fin aux incendies, surtout lorsqu'ils provenaient du *feu du ciel*. *Barrer le feu*, c'était, au moyen de patenôtres secrètes, arrêter subitement les progrès de l'incendie." I, p. 216.

"Jusqu'au commencement du XIXe siècle, notre contrée était infestée de loups. Le nombre de leurs victimes fut considérable et grande la légitime terreur qu'ils inspiraient. Les paysans croyaient que les loups avaient des intelligences avec les sorciers et des accointances avec le diable. On appelait *meneurs de loups* les gens qui avaient le pouvoir de charmer ces bêtes sauvages et de faire dévorer les troupeaux de leurs ennemis par leurs dociles compagnons.

"Nos populations beauceronnes croyaient fermement aux *loups-garous*. C'étaient des sorciers qui se changeaient en loups. Cette transformation, d'après la croyance populaire, était ou volontaire ou imposée par le diable; mais, dans les deux cas, ils avaient les goûts et les mœurs des animaux auxquels ils ressemblaient. Les *garous*, en effet, ne se sont pas toujours changés en loups; on les a vu quelquefois sous la forme de chats, de levrettes et même de vaches.

"D'après la tradition percheronne, les *loups-garous* n'étaient autres que des criminels qui avaient échappé aux recherches de la justice civile et ecclésiastique, et contre lesquels on avait lancé l'excommunication.

"Dès que la terrible sentence était fulminée contre le condamné, le diable le transformait en *loup-garou* et il était condamné à *courir le garou* toutes les nuits. Ce supplice, qui durait sept ans, consistait à courir sans relâche à travers la plaine déserte, toujours poursuivi par l'aiguillon infernal.

"Si le hasard mettait quelqu'un en présence d'un *garou*, il ne fallait pas lui adresser la parole, car le malheureux perdait alors le bénéfice du temps déjà écoulé et devait recommencer à nouveau sept années de courses folles.

"Pour mettre fin au sort misérable du *loup-garou*, il fallait pouvoir le saisir, le plonger un instant la tête dans l'eau et le frapper sur la tête jusqu'à effusion du sang. La puissance de Satan s'échappait avec le sang, l'enchantement cessait et le *garou* reprenait la forme humaine."

I, pp. 218-220.

It is said that formerly, in a farm of la Beauce, there was a herdsman ("vacher"), who never slept at home. These nocturnal absences of his caused much talk. At the same time a werewolf used to scour the plain. He prowled round the farm every night and provoked the dogs by passing his snout through the cat's hole ("chatière") in the great gate.

At last the herdsman's master resolved to see where the man went at night. He followed him to a hovel, where he saw the herdsman put a broad belt round his body, upon which he (the herdsman) was at once changed into a werewolf and scoured over the country. The farmer returned, and planted himself, with a stout stick, at the cat's hole in the farmyard. Soon the dogs barked furiously, and the werewolf's head appeared half through the hole. The farmer struck it, the blood gushed out, and a voice said: "So much the better, I am done with it. I had still three years to do" ("en corepour"). Next day the farmer saw a scar on the herdsman's forehead, but the man never after went out at night. I, pp. 239 *seq.*

FELIX CHAPISEAU: *Le Folk-lore de la Beauce et du Perche*. 2 vols. (Paris, 1902.)

## 116. SPAIN

In Lerida, the capital of the province, the writer witnessed the ceremonies at the end of the carnival, in February, 1877.

"The grand procession on Carnival Sunday was extremely good, and the dresses of the maskers as nearly correct as possible—some of them very expensive—and the characters well sustained. It was twenty-five minutes in passing our balcony, which, by the way, was subjected to an almost continual bombardment of comfits, flowers, and sweetmeats—a tribute to the youth and beauty collected there, which latter was considerable.

"I was told that many of the masqueraders had

spent for the occasion over fifty pounds in their equipment, and the procession was admirably mounted. I have since learned that the cavalry chargers, the officers' private nags, in fact, all the best horses in the country, were in it. After the procession had made the tour of the principal streets it disbanded, and the individuals and equipages of which it had been composed were merged in the throng of masqueraders, crowding every square, street, and alley of the city, which indeed was also full to overflow of the peasantry from the surrounding country.

"I was told that at carnival time everybody would be in the streets, grotesquely masked and disguised, and behaving like lunatics. It is perfectly true." pp. 291 *seq.*

"This saturnalia continued with unabated ardour for three days. . . . The wind-up was a midnight torchlight procession, pretty much the same as the inaugural one in organisation, but very different in pictorial effect, for it was a burlesque funeral. The grand car of *Los Graciós Pau Pi* was changed into a hearse, on which reclined the effigy of his Grace. The band of students of folly and their respective masters had become robed priests and bishops, bearing immense lighted tapers, but some of whom were furnished with a hoof, or tail, or pair of horns, that accidentally on purpose revealed themselves. All the mummers wore crape. The bands played solemn music, the sham priests chanted a parody requiem, all the mounted men carried flaming flambeaux, and the cars and carriages were illuminated with red and blue Bengal lights.

"The long procession filed down the narrow main street of Lerida, between the lofty, many-storeyed and balconied houses, every window, every balcony, even the very housetops a dense mass of spectators, all dressed and masqued in fantastic gorgeousness. Over the scene flashed and played the cross-lights and shadows from the moving torches; the chant filled the air with solemn dirge; the roll of the muffled drums made fitting accompaniment. It was a combination of the funereal and the grotesque, only, I suspect, to be seen in Spain since the general advent of modernism in Europe.

"Arrived at the chief *plaza* the procession halts, a mock funeral oration is said over the dead '*Pau Pi*,' and the lights are extinguished. Immediately,

the devil and a band of demons rush out of the crowd, seize on his body and flee away, pursued by everybody, yelling, screaming, and cheering. Of course the devils are ultimately overtaken and dispersed; the sham corpse rescued from their clutches, and interred in a hole previously prepared for him. The carnival of 1877 is dead and buried, a thing of the past. No more such feast, frolic, and folly until—the next time.”

pp. 294 seq.

J. S. CAMPION: *On Foot in Spain*. (London, 1879.)

## 117. SICILY

The following is a description of the state of things in Sicily at the end of April, 1893, after a drought lasting six months, the sun rising day after day in a sky of cloudless blue:

“Chaque jour, en toute la Sicile, des processions parcourent les villes et les champs pour implorer le ciel. Des hommes, des femmes, des enfants même, égrenant des rosaires, sont prosternés des nuits entières devant les saints patrons. Des cierges bénits constrament dans les églises. . . .

“A Solaparuta, suivant un usage très ancien, on a répandu sur les semailles de la poussière balayée dans les églises, le dimanche des Rameaux. D’habitude, cette poussière préserve les récoltes: cette année, elle n’a aucune efficacité.

“Vainement les prêtres ont partout béni les champs. Les images saintes et les palmes bénites le dimanche des Rameaux et attachées ensuite aux arbres n’ont pas rendus les propriétés sacrées comme les années précédentes.

“A Nicosia, les habitants, nu-pieds et tête découverte, portent processionnellement, par les quartiers de la ville, les crucifix des églises de San Nicolò et de Sainte Marie Majeure en s’administrant à tour de bras des disciplines de fer (*‘scurriag’*).

“Tout ce qui pouvait rendre les saints propices a été tenté. Les moyens infaillibles d’ordinaire ont échoué; les processions, les prières, sont sans effet: le ciel demeure implacable.

“Les jardins de la Conca d’Oro, qui entourent Palerme d’une magnifique écharpe verte, jaunissent déjà. Le marché s’approvisionne difficilement.

“Saint François de Paule fait tous les ans le miracle de la pluie, il est le véritable protecteur des potagers et des vergers. Les fidèles, chaque printemps, le transportent par les jardins, à

travers les laitues, les choux-fleurs, les fèves et les artichauts.

“Aujourd’hui on fait mieux encore: les processions se multiplient, des alluminations s’allument, on tire des feux d’artifice, on donne des concerts, on chante des messes et vêpres solennelles en l’honneur de Saint François. Mais tout est inutile: Saint François ne se laisse point fléchir, il oublie la population ouvrière de Palerme et des environs, si laborieuse, si fervente et si passionnée.

“A Gangi le manque absolu d’eau a produit chez les habitants une panique indécrite. Les récoltes vont être perdues. Et comme cette ville ne tire ses ressources que des produits du sol la misère sera terrible et inévitable. Le clergé, suivi de toutes les confréries et de toute la population, s’est rendu, pour implorer la pluie, à l’église du Saint-Esprit, éloignée de 300 mètres des habitations. Il y a eu des pleurs et des lamentations.

“Les cultivateurs ont fini par se fâcher; ils ont banni la plupart de leurs saints. A Palerme, on a relégué Saint Joseph dans un jardin, afin de lui bien montrer l’état misérable des cultures, jurant de l’abandonner au soleil et au serein tant qu’une pluie bienfaisante ne tomberait pas. D’autres bienheureux, pareils à des enfants mis en pénitence, sont tournés vers le mur. Certains autres, dépouillés de leurs beaux vêtements, sont exilés loin de leur paroisse; on les a menacés, insultés grossièrement et plongés dans les abreuvoirs. A Caltanissetta, les ailes d’or de Saint Michel archange sont arrachées, de vieilles ailes en carton les remplacent. Le manteau de pourpre qui ornait ses épaules s’est changé dans une loque.

“A Licata, San Angelo, patron de la commune, n’a plus de vêtements; il est injurié, garrotté et menacé d’être noyé si la sécheresse persiste. *Ciovi o codda* (ou pluie ou corde!) ne cessent de lui crier furieusement les gens en lui montrant le poing.”

(From *La Sicile, impressions du présent et du passé*, par M. Gaston Vuillier.) pp. 54 seq.

*Le Tour du Monde*, LXVII. (Paris, 1894.)

## 118. CORSICA

Marriage customs in Corsica. “A gaily caparisoned pony is led before the house, on which the bride mounts, and well-armed youths ride by her side, crowned with flowers and ribbons, and the *corteo* passes through the triumphal arch. A youth

carries the *freno*, or symbol of fruitfulness, a distaff surrounded at the top by many spindles, and adorned with gay ribbons. A handkerchief waves above it as a banner. With this *freno* in his hand the *freniere* heads the procession, proud and joyful. The procession approaches Campo [the description is of a particular marriage which was in prospect], where the bridegroom lives, into whose house the bride is now to be introduced. There stands another fine *trovata* at the entrance of Campo. Here a youth advances, holding high in his hand a ribbon-decked olive bough, which with fine words he presents to the bride. Then two youths from the *corteo* of the bride dash off in mad haste towards the bridegroom's house to ride for and gain the *banto*, that is, the honour of being the first to bring the bride the keys of the bridegroom's house. The keys are represented under the symbol of a flower, which the rapidest rider gains, and holds triumphantly in his hand, and then dashes back to deliver to the bride. The procession now advances towards the house. On all the balconies stand women and girls, who strew flowers, rice, and grains of wheat upon the bride, and throw fruits of the season among the procession, with joyful exclamations and blessings. This they call *Le Grazie*. But the shooting with guns, the sound of the mandolines, and the playing upon the *cornamusa*, or bagpipe, is incessant. . . . Then the old father-in-law will come out of the house and speak seriously to the strange *corteo* thus: 'Who are ye, men in arms? Friend or foe? Arc ye the escort of a *donna gentile*, or have ye carried her off by force, though your appearance seems to me to betoken you noble and brave men?' 'We are friends who may claim hospitality,' says the leader of the bridal train, 'and are escorting this fair and excellent damsel, the pledge of our new friendship. We plucked the fairest flower on the strand of Luri [the bride's village] to bring it as a present to Campo.' The father-in-law then welcomes them, lifts the bride from her horse, embraces her, and leads her into the house, where the bridegroom embraces her. Then they go to church, where tapers are already lighted and myrtles plentifully strewed about. On returning to the house, the young couple are seated in two chairs and a woman places a baby in the bride's arms; she caresses it and puts a Phrygian cap on its head. The relatives then embrace her and each speaks the wish, 'God give

you fortune, three sons and one daughter.' The bride then distributes little gifts to her husband's relations, the next of kin receiving a small coin. Then follows the feast and dancing. "Formerly it was the custom for a young kinsman of the bride to go before her into the bridal chamber, to jump and roll several times over the bridal bed, then seat the bride upon it, and untie her shoe-strings with the same decorum as Anchises loosens the sandals of the reclining Venus, as represented in old pictures. The bride would prettily shake off her shoes and let them fall to the ground, and give a present in money to the sandal-loosening youth." pp. 184 *seq.*

"The Corsicans call the witch *strega*. She draws children's blood like a vampire." A sailor described one as pitch-black upon the breast; she could change herself into a cat, or from a cat into a young woman. These witches can enchant weapons to make them miss their aim. To counteract them, one should make a cross on the gun-stock; "the cross is indeed in general the best protection against all magic." p. 187.

FERDINAND GREGOROVIVUS: *Corsica*. Translated by R. Martineau. (London, 1855.)

## 119. ABRUZZI, ITALY

Jesus Christ and his apostles lodged in the house of a rich lord. The lord asked of Jesus Christ a favour, that he might know the language of animals. Christ granted the favour, but warned him that he must not reveal the secret to any one, not even to his wife.

After the company had gone, the lord said to his wife, "Let us go and see how the cattle are." So they went to the cattle-pen. The ox was saying to the ass, "You are happy, you have nothing to do but to carry your mistress, and then you have fresh grass and fresh water, and no beating to fear." The ass said, "Have you no sense? Has God given you such weapons and yet you don't know how to defend yourself? When they come to yoke you to the plough, begin to lunge out with your hoofs and to butt with your horns." The ox replied, "Tell that to the asses! If I did that, they would carry me to the slaughter-yard next day." The ass replied, "When you wish to rest, flop down as if you were ill." The ox was

delighted with the cunning advice, but the master was still more astute, for he had heard and understood everything.

Next morning when the servant went to fetch the ox he found him lying on the ground. He ran to tell the master. But the master, aware of the trick, said to the servant, "Yoke the ass and the sick ox, and let the other oxen rest." The servant thought it a mad resolution, but he obeyed.

That evening the ass and the ox returned to the stall dead with fatigue. The master set himself to listen to what they were saying. The ox said, "You see what has happened to me on your account!" The ass said, "Thank God for it. What if the master had sent you to the slaughter-yard?" The master burst out laughing. His wife wished to know why he laughed. Her husband made an excuse, "An odd thing came into my mind." His wife would not believe him. She insisted on his revealing the secret; but he remained firm. So she went away in a fury and shut herself up in her room. Her husband also went into the house. In a melancholy mood he looked out of the window. Meanwhile the cock was crowing and hopping about among the hens. But the dog said to the cock, "Are you not ashamed? The master is vexed and the mistress enraged, and you sing and jest?" The cock answered, "It serves the master right! Look at me! I have more than twenty wives, and no sooner do I call them than they all run to me and always obey me. If any of them did not come at once, let them beware of my beak! But the master would always be good-natured. Why does he not take a mallet and break the woman's ribs?" The master burst into a loud laugh. He knocked at the door of his wife's room. She opened it, but was still cross. He said to her, "Well, have you come round?" She answered, "No! no! You are naughty. Who knows what you were thinking? and you would not tell me. Why? why?" "Would you like to know why?" he asked. "Then this mallet will tell you." With that he began to strike her in good earnest. She cried, "Beat me no more! I do not any longer wish to know your doings. I am quite content." From that day the woman never played the grumbler.<sup>1</sup> pp. 51-54.

ANTONIO DE NINO: *Usi e Costumi Abruzzesi*, Vol. IV. (Firenze, 1887.)

## 120. PIEDMONT, ITALY

In the neighbourhood of Sampeyre, "many of the local superstitions and customs centre round animals and dairy life. If the butter is over long in making, they boil cream in a saucepan, and when it boils they cut it with a knife in the form of a cross. This will cut in pieces the *masca* [witch] who is causing the trouble. Should any one by chance come in at this moment they strike all the harder, for this, they say, is the *masca*. In order to prevent a *masca* entering the room at all, the women frequently put a broom across the door before they begin churning. Others put hot irons round the churn, or hold it over the flames and call on the *masca* to depart. To prevent milk turning they place a certain herb underneath the pan." At the Borgata of Sampeyre a man's cow became very ill. The owner took her to a wizard (*mascone*), named Dragone, who said, "The *masche* [witches] have entered into her, but I will cure her." So "he took the cow's chain, put it into the fire to heat it, then he sprinkled the stable with holy water, calling on unseen powers to help him. When the chain was red hot, he took it out of the fire and proceeded to hang it round the cow's neck. Not unnaturally the cow died, and Dragone fled hastily from the owner's vengeance. This actually happened only a few years ago. To prevent cows from fighting with each other, the hair at the end of their tails is carefully tied in a knot. This must not be done too tightly, otherwise it will diminish the quantity of milk. Again, a peasant will never touch a cow on the back while she is drinking, for this will make her thin. When the women have finished milking they always carry the new milk under their aprons, for if a *masca* saw it and cursed it the cow also would be cursed, and probably die. After milking they are careful to wash their hands as soon as possible, and no one would light the fire or touch any furniture before doing so, as this would injure the cow." p. 29.

"The people of Sampeyre tell you that the dead come to advise their living relations of the death of the latter's friends. . . . As for the unfortunate landlord who removes a landmark on his property,

<sup>1</sup> [For this subject see further "The Language of Animals" in *Garnered Sheaves* by Sir J. G. Frazer (London, 1931).]

he will after death always have to carry a similar stone. He will wander about crying out, 'Where shall I place it? Where shall I place it?' Should any one hear the unhappy spirit, he must shout in reply, 'Put it where you found it.' " p. 30.

At Prigelato the writer was told that on Christmas Eve, at the reading of the Gospel at the midnight mass, "the hidden treasures are revealed, for bad spirits then lose their power. In the valley near Prigelato, the dragons, the crested serpents, their fires abated, deposit by the side of lakes and springs, where they bathe, the carbuncles and diamonds of inestimable value which, as a rule, they hold in their mouths. At the same time, the treasures buried in inaccessible caverns, and in the vaults of old castles, display their riches of gold which former owners hid away. At this hour the foundations of the mountains and the beds of the lakes are visible, bears and wolves become gentle, the dead arise from their graves, clothed in white, and sing in so hushed a voice that it is like a sigh wafted by the breeze. Those who seek these treasures, who desire the carbuncles and diamonds, must prove themselves quick indeed; it is only for a moment, and then the eternal warfare between man and creation begins again." pp. 38 seq.

At Prigelato the writer witnessed a burial. The bier was followed by bareheaded men and women carrying lighted candles. The writer was told that the candles were to frighten away devils. "On All Saints' Day, after mass every one goes to the cemetery, with lighted candles: these they take to the grave of some near relation, and then they kneel to pray and cry." pp. 45 seq.

At Prigelato, "these peasants gave me some *charduses*, a kind of large white thistle with a blossom six to ten inches in diameter. They grow flat on the ground, and have a circle of prickly leaves, each a foot or more in length, radiating out from them. Each peasant fastens one over his door to keep the witches away, and also to know what the weather will be, for when it is going to be fine the flower remains open, and the peasants know they may carry in their hay, and when it is going to rain the blossom shuts up. Nearly every doorway had one of these. . . .

"In this valley [of Prigelato] the peasants believe

implicitly that witches, or *sourcies*, have unbounded power, and that they can even kill both people and animals with a touch. This power is supposed to be hereditary, and families endowed with these supernatural gifts only intermarry amongst themselves, and any one of a silent or misanthropic nature is usually shunned, in case he or she may be a *sourcie*. Curiously enough, *sourcies*, when they are dying, always beg for a priest, as they are convinced that otherwise their sufferings will be more than they can bear. It is impossible for them to die until they have passed on their power. Everyone therefore avoids touching them, and to overcome the difficulty, they pick up a stick to which they transmit their power; this stick they throw away, and the first person who touches it becomes a *sourcie* in his turn. In each village there is a certain number of them, and every year, on the last Friday in August, they meet at a fixed place, where, after congratulating themselves on the evil they have done, they decide what they shall do during the ensuing year. The peasants tell you that after dark they are invisible to anyone near, but that from afar they look like gigantic flames, and that those who live in the more mountainous parts may be seen precipitating themselves down at an incredible rate. They believe that the *sourcies* at the time of these yearly gatherings are invulnerable, and that they can safely leap from rock to rock and wade through the torrents without getting wet. At the appointed place there is a tub of fire, in the centre of which the chief of the *sourcies* takes his seat, on a chair of fire. He holds a hammer in his hand, wherewith he keeps order, and he opens the discussion. After a little time disorder reigns supreme, for they all begin dancing and jumping about, fighting amongst themselves and making a terrible uproar. The greatest misfortune the peasants fear is to come within the range of their power. Anyone who unwittingly wanders in their direction is caught by an unseen mysterious force, which drags him irresistibly towards the magic circle. He is surrounded by an invisible barricade, through which only a *sourcie* can pass, and the nearer he comes to the fatal spot, the greater the number of these barricades. As soon as he reaches the tub of fire, he is caught by the *sourcies*, who buffet him about and force him to join in their dances and romps. This continues all night, and then at dawn, if still alive, he feels as if he were

awakening from a profound sleep and the most terrible nightmare. Worn out, he gazes stupidly round, and finally, seeing neither *sourciers* nor barricades, he returns home dazed. He never recovers, for he suffers continually from an unreasoning terror, and often he is afterwards afflicted with some incurable disease."

pp. 48 seq.

"Another man, who lives in the same village, shuts himself up in his house on the last Friday in August, bolts every lock, closes the windows, and declines to open the door or even to speak to any one. One year his cow had a calf the last week in August, and to protect the young animal from the *sourcie*, he dug a pit in the stable as deep as the calf itself, put the animal into it, and by way of an extra precaution surrounded the pit with thorn bushes. If the butter will not churn he attributes the fault to one of these malicious beings, and I was told that to exorcise them everything they are supposed to have bewitched is put in a pan over the fire, and then, fearing to be burnt, they fly away. . . . Sudden deaths are always attributed to the malevolence of *sourciers*, and they say there is only one hour in the year when the malefactor can be discovered. When the propitious moment arrives all the dead person's clothes are taken and boiled in a great cauldron. The onlookers stir the clothes round and round, and should this be done at exactly the right hour, the *sourcie* will appear and ask pardon for his crime." p. 50.

"On August 15 [at Prigelato] there was a *festa* for the Assumption of the Virgin, and the peasants in their gayest costumes came from the distant villages to mass. On this day there ought to be the festival of the 'pain bénit,' but for some reason it had been stopped that year. Formerly it was the custom for each family to take it in turn to make a large shiny loaf like a *panattone*, which a girl took to the church, decorated with gaily-coloured ribbons, in a little basket covered with a white napkin. It was put on the table in front of the altar for the *curé* to bless, during which ceremony every one knelt. After it had been blessed, a boy took the bread to the sacristy, where he cut it into small squares about the size of walnuts, leaving one large round piece in the middle for the priest. This done, he went down

the church, giving pieces to every one who received it, making the sign of the cross. The ribbons were put on a little table near the altar, to be taken away afterwards by the priest, and then the boys went to the girls and suggested a dance. The girls paid for the dance and food, and the boys for the wine. . . . In the evening a number of peasants went to light bonfires and send up rockets. The whole mountain-side, in a glow of red and pale gold, with the branches of the trees standing out against the light, and here and there the rising smoke and sparks, had a wonderful and mysterious effect. When the lights died down, one could see the little sparks of light which were the lanterns carried by the peasants, as they ran along or climbed the narrow pathway. The Bengal lights are fast taking the place of the original bonfires, which date back to the earliest days of paganism. There was also some dancing that evening out of doors in front of the stables. . . . As far as I could see, only the 'Monferrina' was danced, which seems to consist of wagging or nodding the heads, and the continual beating and stamping gives it a somewhat Eastern character." pp. 51 seq.

"On St. Bartholomew's Eve, August 23, they make bonfires of *bais* on the mountains, and the next day there are family parties with dancing afterwards." p. 53.

At Cogné "one of the priests told us many superstitions, and amongst others that on the Saturday before Easter, all church bells go to Rome for confession. The angels lend them their wings, and with these they can fly a thousand miles an hour." p. 98.

"*Val d'Aosta beliefs*. . . . On All Hallows E'en vessels in the house are kept full of water, so that the souls of the dead may come and visit the house. Some people put food on the tables also. In one house where they forgot the day, the vessels all shook, the souls had no water. . . . If you find a hair in a hailstone it is the hair of a *masca* [witch]." p. 100.

"Some Aosta traditions." pp. 101-109.

At Ronco Canavese "they told me a great deal about the *calchetto*, a supernatural creature, which

sits on the chests of people in bed and prevents them from sleeping. . . . The *calchetto* amuses himself by chaining the cows together, and they cannot be separated or milked, until he comes and touches them. They also told me that at the next village, where everyone could turn into a witch when they chose, some did it in this place, but were offended if any one referred to it. She said that when these people wanted to turn themselves into animals, they went to a stream near by, where they washed and rubbed themselves with sand. They were then able to take the forms of any beast they liked—mostly cats or pigs. Once one of these *masche* [witches] turned herself into a cat and went into a tree, and a boy who was passing guessed that the cat was a *masca*. So he stuck his knife into the bark, leaving half the blade out, and went on his way. The next day, he found the cat transformed into a girl with a white chemise on. The girl cried and implored him to pull the knife out of the tree, as otherwise she could not come down. This was done, and having spent a day and a night in the tree, she was thankful to be set free. . . . Another man wanted to take his mules past a certain tree, but, do all he could, they would not go. At last he asked the priest what he could do, and the priest told him to make an incision in the bark in the form of a cross, as there was a man in the trees [*sic*] who was a witch. He implored that the cross should be cut out, and this was done on condition that he did not cause any more trouble. . . . These witches go into the stables, and tie the cattle all to the same chain, so that they cannot be unfastened, and only kick when the peasants try to milk them. A man was making butter when a *mascone* (wizard) passed, looked in at the door, and asked to be given some. This was refused, so the *mascone* bewitched the milk, and all that day the man went on churning without any result. At last in disgust he threw the churn with its contents on to the fire, and thereupon the *mascone* rushed in at the door, begging him to take the churn off the fire, as he said that he was getting burnt. The churn was taken away, the witch pardoned, and the butter satisfactorily made. . . .

“Wandering flames show where hidden treasures are, and there is one place where, on St. John’s night, they always appear. . . . During certain hours of the day *masche*, the witches of the place,

transform themselves into big flies. A woman whose baby was still in *fasce* could never stop it crying at night, and she watched by the cradle to see what it was that made the baby cry. Presently she saw a big fly buzzing round, so she took a stick and hit it. In the morning, the grandfather would not get up. ‘Why do you not get up?’ asked the woman. ‘Because you struck me,’ said the old man. One poor man, who was suffering from a bad leg, was suddenly seized with a suspicion that this must be due to a *masca*. So he lit a fire, put on it a large boiler full of water, and as soon as the water boiled, he threw in all his clothes. Then he danced as vigorously as he could, fully persuaded that the *masca*, hidden in his clothes, would soon cease to torment him. . . .

“As for the *cours*—my models assured me they had themselves seen these processions, and heard them chanting the ‘Miserere.’ These *cours* are seen wandering through the village, when anyone is about to die, and they linger near the doomed man’s house. They are supposed to be souls from Purgatory coming to take the dying person.”

pp. 111–114.

Courting and wedding customs in Piedmont.

pp. 129–138.

When the bridegroom and his party come to fetch the bride from her parents’ house, they find the house “barricaded with every kind of thing, mostly agricultural implements, and the bridegroom breaks open the gates and doors to show that he will be willing to work. Sometimes, instead of the barricades, a piece of tangled thread is wound about everywhere, and before entering the bridegroom must entirely disentangle it, to show his patience.” p. 135.

“If the bride leaves her native village, the boys fire several shots, and the road is barricaded with a large beam, or else two pine trees are put one on each side of the road, joined by a ribbon, in the middle of which hangs a pair of scissors. Near one of the pines, a small table is placed, with two bottles of liquor and some cakes. A young man advances, holding his hat in his hand, salutes the wedding company, and asks if they will accept the honour. Having received the promise, he reads a compliment. Two ‘filles d’ounour’ advance, or sometimes the bride, and cut the ribbon, making a cockade which is fastened on the chest

of the bride. Everyone has a glass of wine and a cake, after which the bridegroom gives to the young man who has read the address a purse containing from ten to twenty francs. The way having been paid for the bride, the company go into the church amidst the firing of pistols." pp. 137 *seq.*

"*Superstitions.* If, on St. John's night, a black cat is found on the baby's cradle, it must be killed, for it is a witch. . . .

"On All Souls' Day . . . departed souls visit the houses of their dear ones in the shape of small flames. . . .

"If you move the earth near a spring, the spirit of the water will get enraged, and the water will disappear. . . .

"It was a very common belief that a murderer would be safe from the relations of the dead person if he succeeded in drinking soup on the latter's grave.

"When it thunders, they say the devil is either playing with balls or beating his wife. . . .

"Lands struck by lightning are considered unlucky, and the flesh of an animal killed by lightning must not be eaten. . . .

"If you wish when a meteorite falls, your wish will be granted. . . .

"When you ask a friend for the loan of a needle, prick your finger with it, otherwise friendship will cease.

"At Christmas in the Antrona Valley, when people return from the midnight mass, they eat their soup and burn juniper in order to warm the Bambino, and in other places they burn laurel.

"On All Hallows E'en the dead leave their graves and return to their own firesides. They are personified by the chains hanging over the fire, and when they are raised a soul is raised from purgatory, and when dropped the souls suffer more. On this day rooms must not be swept, as the movements of the broom might wound the souls or send them away. A table is set with a clean cloth and plates, for otherwise the dead persons would be offended." pp. 141 *seq.*

"*The Trial of the Caterpillars* (Strambino). At Strambino the population thought that the Devil had transformed himself into caterpillars (called *gatte* in dialect) which were destroying their crops. First they resorted to the usual remedies, such as prayers, processions, holy water, and exorcisms, but all in vain. In despair they demanded a civil

incrimination of the *gatte*. These *gatte* appear to have been summoned in due form by the bailiff before the *podesta* to answer the claim against them for damages in the Strambinese district. As they did not appear, they were convicted by default. At the municipality of Strambino they still have the original record of this trial, which took place in 1633. The case is by no means unique, for at Autun mice were once prosecuted; they had an advocate for their defence, but were ultimately condemned and excommunicated. Caterpillars and snails were similarly dealt with once at Grenoble. Records of animals being punished for crimes, as though they were human beings, is [*sic*] not uncommon in the sixteenth century. Three pigs were hung at Ronore for having killed a child, and a man named Beaumont kept a sow imprisoned for five years for some crime." p. 168 *seq.*

ESTELLA CANZIANI and ELEANOUR ROHDE:  
*Piedmont.* (London, 1913.)

## 121. GREECE

"La vaste enceinte d'Oeniades, avec ses multiples ouvrages, devenait Tri kardokastro, le Château à Triple Cœur (ou peut-être le Château à Triple Garde, Trigardokastro, comme on l'écrit quelquefois). Les paysans me racontèrent qu'un prince d'une grande beauté y avait autrefois sa demeure. L'étrange destinée à laquelle il était condamné l'avait fait appeler Aniliôos (le Prince Sans Soleil). Il ne pouvait s'exposer sans mourir à la lumière et au grand jour, et vivait dans l'ombre d'un palais souterrain. Mais, dès que la nuit était venue, il se rendait de l'autre côté du fleuve, au château de Kyra Rini: c'est ainsi qu'on désigne les ruines de l'antique cité étolienne de Pleuron. Kyra Rini ou, comme nous dirions en français, Dame Irène, enchantresse de grande renommée, le voyait avec peine s'en retourner chaque matin, longtemps avant le lever du soleil. Elle imagina pour le retenir un singulier stratagème, ce fut de couper le cou à tous les coqs du voisinage. Aniliôos trompé partit trop tard: il arrivait à peine au passage de l'Achéloüs, que déjà, pour son malheur, le soleil paraissait derrière les montagnes d'Étolie." pp. 458 *seq.*

L. HEUZEY: *Le Mont Olympe et l'Acarnanie.* (Paris, 1860.)



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